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The impact of corporate social responsibility on consumer brand advocacy: The role of moral emotions, attitudes, and individual differences

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ABSTRACT

We investigate the effect of corporate social responsibility (CSR) on consumer advocacy behaviors toward corporate brands. We focus on the mediating roles of positive moral emotions (awe, gratitude, and elevation) and attitudes. The moderating effects of social justice values and empathy on such mediation processes are further explored. A between-subjects field experiment is used to test our hypotheses on a sample of adult consumers. The results show that both positive moral emotions and attitudes mediate the effect of perceived CSR actions on brand advocacy behaviors; however, social justice values and empathy play a different role in regulating the elicitation of moral emotions and attitudes, depending on the type of CSR actions. We add to extant research on CSR and consumer-brand relationships by showing that CSR actions influence brand advocacy of corporate brands and further providing an integrated theoretical framework to explain psychological mechanisms underlying such an effect.

1. Introduction

Relationship marketing has received increasing attention from both business practitioners and academics in recent years. Recent research shows that relationship marketing initiatives increasingly link consumer ethics and moral identity with corporate social responsibility (CSR) (Vitell et al., 2016). Companies often go to great lengths to promote their CSR in order to enhance their brand image and reputation. CSR actions can be seen as one type of ethical relationship marketing practice; therefore, it is important for managers to understand how their companies' CSR initiatives influence consumer-brand relationships. According to Malhotra and Agarwal (2017), an under-researched area in consumer-brand relationships is how firms' ethical relationship marketing practices influence consumer moral identity, self-brand overlap, moral emotions, moral judgement, and subsequently customer-brand relationships. The current study addresses this gap in research by investigating how and when (i.e., under what conditions) company CSR initiatives influence consumer brand relational outcomes such as brand advocacy behaviors toward the company (i.e., corporate brands).

Until relatively recently, the dominant theories and research in moral behaviors, business ethics, and CSR actions were rational models. Thinking, reasoning, moral judgements, and cognitive processes were

the core elements of these approaches (e.g., Kohlberg, 1969; Rest, 1986; Trevino, 1986). Previous research on consumer responses toward CSR focused also on cognitive or evaluative processes (Sen, Du, & Bhattacharya, 2016). For instance, as Pelozo and Shang (2011) summarize, much CSR research addresses only consumer cognitive reactions to CSR, such as attitudes toward the company or brand (73 out of 165 reviewed studies) and attitudes toward the CSR activities (52 of 165 studies). Beginning about a decade ago, Haidt and various colleagues pointed-out shortcomings of this research and proposed an alternative based on moral emotions (Algoe & Haidt, 2009; Haidt, 2003, 2012). Building on Haidt's work, some studies have begun to explore consumer emotional reactions to CSR. For instance, moral emotions such as gratitude and elevation (Romani & Grappi, 2014; Romani, Grappi, & Bagozzi, 2013a; Xie, Bagozzi, & Grønhaug, 2015), pride and guilt (Kim & Johnson, 2013) have been shown to be drivers of consumer positive responses toward the company (i.e., corporate brand). However, the intuitionist approach (e.g., Haidt, 2012) does not consider evaluative process but rather only emotional processes. We consider that both cognitive processes and emotional processes can be operative in CSR contexts. Either the cognitive approach or intuitionist approach is incomplete by focusing on only one type of psychological mechanism. There is a need to integrate both cognitive processes and emotional processes in understanding consumer responses toward CSR.

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Dedeke (2015) was one of the first scholars to identify a need to take into account both cognitive and emotional processes and claimed that both processes are important in influencing moral judgement. However, he did not develop specific hypotheses but rather limited inquiry to suggesting mutual causation between cognitive and emotional processes. He also did not develop in much depth the content of the cognitive and emotional variables. Further, his speculations were not tested.

The current study attempts to fill this second gap in extant research by proposing that both cognitive and emotional processes are important for understanding the impact of company CSR actions on consumer brand advocacy toward corporate brands. We build on and deepen Dedeke's (2015) work in a number of ways. First, our model differs from Dedeke's model by proposing that evaluative (cognitive) processes and emotional processes in response to perceived CSR have independent effects on consumer responses toward CSR. We suggest that consumers experience and express distinct evaluative and emotional reactions toward company CSR initiatives. By including both attitudes and moral emotions as parallel, independent mediators, we provide a tougher test of each than has been done in the past when either was studied alone. That is, the effects of each are tested, holding constant the effects of the other in our study. To our knowledge, ours is one of the first studies to conduct a head-to-head test of cognitive and emotional processes. It is also possible to discover the relative role of each process in influencing consumer reactions to CSR in our approach.

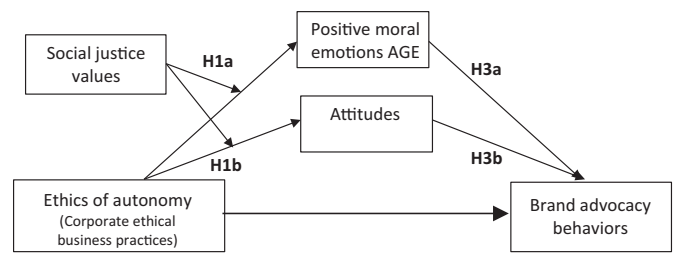
Second, our model also departs from Dedeke's (2015) model by introducing new contingent processes upon which the evaluative and emotional processes function that Dedeke did not consider. This is reflected in the dependence of the evaluative and emotional processes on consumer individual differences (social justice values, empathy) and on two kinds of CSR actions introduced below. In other words, we propose that social justice values and empathy function as self-regulation mechanisms and moderate the effects of perceived company CSR actions on moral emotions and attitudes. CSR actions are done not so much to meet the bottom-line of a firm as to fulfill social obligations to benefit others, although both goals can be met of course in practice. We chose social justice values and empathy as moderators because they are relevant in, and compatible with, such moral contexts. Empathy is chosen because it fits the CSR context by being an other-oriented response. We chose social justice values because they are personal virtues focused on generalized categories of people or on moral acts (e.g., caring for people, correcting social injustices). Moreover, fairness (social justice values) and empathy are two virtues that are considered important in relationship marketing from an ethical perspective (Murphy & Wood, 2007).

Finally, we go further than Dedeke to specify additional processes and test these empirically with actual adults. Our findings provide a general confirmation of Dedeke's ideas that evaluations and emotions both mediate reactions to CSR actions.

To sum up, we investigate the effects of perceived company CSR initiatives on consumer advocacy behaviors toward corporate brands. We integrate both a cognitive approach and an emotional approach to study consumer-brand relational outcomes of CSR actions that have not been systematically examined before. We test how attitudes and moral emotions mediate the relationship between perceived CSR actions and consumer brand advocacy behaviors and when social justice values and empathy regulate (i.e., moderate) the mediating processes.

Our study contributes to the literature in a number of ways. First, we add to the literature on CSR and consumer brand relationships by investigating the impact of company CSR activities on consumer brand advocacy behaviors toward corporate brands. Second, we provide a model that integrates both cognitive and emotional processes underlying such an impact. We not only include positive moral emotions and attitudes as parallel, independent mediators between CSR actions and consumer advocacy behaviors and run a head-to-head test of both, but also explore the contingencies regulating these mediating processes on

a. Under the ethics of autonomy



b. Under the ethics of community

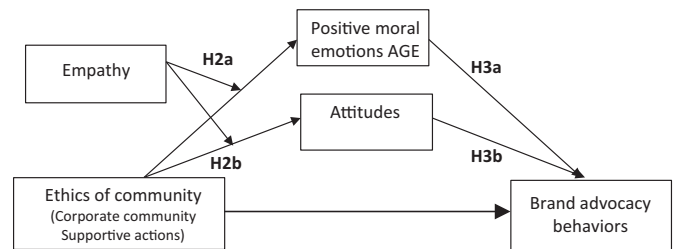


Fig. 1. Conceptual model and hypotheses

Note: AGE = awe, gratitude, elevation; Brand advocacy behaviors include PWOM, resistance to negative information, and investment in the company.

brand advocacy. In other words, we not only answer the question *how* company CSR actions influence consumer brand advocacy, by incorporating mediation mechanisms of moral emotions and attitudes, but we also address the question *when* (i.e., under what conditions) do company CSR actions influence brand advocacy behaviors by consumers (i.e., they do this under the control of social justice values and empathy). Finally, we test our proposed model across two different CSR contexts in order to test the generalizability and robustness of the model.

2. Theoretical background

In this section, we first introduce two fundamental types of CSR actions investigated in our study. Then, we organize the rest of this section around (1) the evocation of positive moral emotions and attitudes by CSR actions, (2) the theoretical arguments for the functioning of moderating effects by consumer individual differences (i.e., social justice values and empathy) on the elicitation of emotional and evaluative reactions, and (3) the effects of moral emotions and attitudes on consumer advocacy behaviors toward the corporate brand. Fig. 1 summarizes the mediating and moderating mechanisms linking perceived CSR to advocacy behaviors.

2.1. Company CSR actions

CSR is conceived broadly as “a firm's or brand's commitment to maximize long-term economic, societal, and environmental well-being through business practices, policies, and resources” (Sen et al., 2016, p. 70). Shweder, Much, Mahapatra, and Park (1997) propose that three distinct ethics relate to general morality: the ethics of autonomy, community, and divinity (purity). More specifically, the *ethics of autonomy* “relies on regulative concepts such as harm, rights, and justices ... and aims to protect the zone of discretionary choice of ‘individuals’ and to promote the exercise of individual will in the pursuit of personal preferences” (Shweder et al., 1997, p. 138); violations of the ethics of autonomy occur when an action “directly hurts another or infringes

upon his/her rights or freedoms as an individual” (Rozin, Lowery, Imada, & Haidt, 1999, p. 575). The *ethics of community* “relies on regulative concepts such as duty, hierarchy, interdependency, and souls... It aims to protect the moral integrity of the various stations or roles that constitute a ‘society’ or a ‘community’” (Shweder et al., 1997, p. 138); violations of the ethics of the community happen when “a person fails to carry out his or her duties within a community, or to the social hierarchy within the community” (Rozin et al., 1999, p. 575). Finally, the *ethics of divinity* “relies on regulative concepts such as sacred order, natural order, tradition, sanctity, sin, and pollution...It aims to protect the soul, the spirit, the spiritual aspects of the human agent and ‘nature’ from degradation” (Shweder et al., 1997, p. 138); violations of the ethics of divinity transpire when a person causes impurity or degradation of himself/herself, or of others, which can also be extended to degradation to the natural environment (Rozin et al., 1999). Although the Shweder et al. (1997) framework is a general perspective on morality developed in anthropology, we adopt it herein to the CSR context and use it to define our manipulations.

We examine two types of CSR actions that have been conducted by companies working within the Norwegian offshore shipping industry: corporate business ethical practices and corporate community supportive actions, which support the first two codes of ethics under the framework of Shweder et al. (1997) defined above. One important reason to use the Shweder et al.’s framework to frame our study is to provide a basis for the theoretical mechanisms developed below when we discuss our specific hypotheses. A second important reason to study two different types of CSR actions is to test the generalizability of our proposed theoretical model across different CSR contexts.

The first type of CSR actions we investigate is the ethics of community, which encompasses such activities as supporting local ownership, using local suppliers, sponsoring local clubs and sport teams, and investing in local businesses. According to Shweder et al.’s framework (1997), the ethics of community concerns one’s duties or obligations to the community and applies to a wide variety of behavior that relates to role-obligation, respect for authority, loyalty, group honor, interdependence, and the preservation of the community. Herein (see Appendix) we operationalize the ethics of community by creating a vignette where emphasis is placed on the company taking measures for instituting control “as much as possible by local owners”, avoiding “negative consequences for the region”, ensuring “profits and stock dividends remain in local hands, so that these funds can be invested” in ways “that will strengthen the region”, and making tangible contributions to local “clubs, sport teams, and other altruistic purposes”. This manipulation explicitly focuses on the ethics of community, and fulfills the company’s social duty or obligation toward the community, thus promoting the ethics of community.

The second type of CSR actions we study, the ethics of autonomy, includes such activities and policies as holding high ethical standards in business operations by not engaging in unethical business relationships and contracts, supporting a local development program in Nigeria based on perceived ethical obligations, and being recognized as the best example of operating ethically within the industry. Following the logic in Shweder et al.’s framework (1997, p. 138), the ethics of autonomy emphasizes giving attention to possible “harm, rights, and justices” and “to promote the exercise of individual will in the pursuit of personal preferences”, in other words protecting individual freedom and choice. We operationalized the ethics of autonomy (see Appendix) by stressing offers to customers and suppliers that gave them “functional and cost-effective...solutions” and met high standards. For customers and suppliers in the international market, ethical business relationships, partnerships and contracts were given priority. Social situational violations of human rights in business relationships were avoided too with international partners. Refusing to deal with unethical business relationships and contracts leads firms to endorse principles of fairness and justice toward society and reinforcement for human rights and freedom of people under control of unethical actors. Assisting a local

development program in Nigeria fits the ethics of autonomy manipulations as well, because it addresses obligations of the focal Norwegian company to people in the partner country. The development program respects the dignity and autonomy of people abroad. Being recognized as an outstanding business firm for acting ethically reinforces the image and reputation of the firm as being a guardian of the autonomy of people touched by the firm’s actions in the international environment. In sum, the ethics of community takes place in a local environment, whereas the ethics of autonomy occurs in terms of relationships with international partners.

2.2. Elicitation of moral emotions and attitudes by CSR actions

As shown in Fig. 1, we propose that both types of CSR actions will evoke the positive emotional reactions of awe, gratitude, and elevation and lead as well to attitudes. We treat positive moral emotions and attitudes as parallel mediators between company CSR actions and brand advocacy behaviors. They represent two different, independent processes: one cognitive, one emotional. Positive moral emotions and attitudes do not interact with each other, but both are regulated by consumer individual differences. Each process has an independent impact on brand advocacy behaviors. It is possible under some conditions and over time that attitudes and moral emotions might influence each other. But studying such possibilities is beyond the scope of our research, and we limited inquiry to attitudes and moral emotions functioning as two mediators in parallel.

2.2.1. CSR actions and positive moral emotions

2.2.1.1. Elicitation of gratitude. The role of positive emotions has received much attention by psychologists (Compton, 2005) and more recently by organization researchers (Luthans & Youssef, 2007). Previous research show that corporate ethical labor practices (Romani et al., 2013a) and corporate green actions (Xie et al., 2015) lead to felt gratitude by consumers toward companies, under certain circumstances. Gratitude is a positive moral emotion that “typically flows from the perception that one has benefited from the costly, intentional, voluntary action of another person” (McCullough, Kimeldorf, & Cohen, 2008, p. 281). Long ago, Cicero (circa 60 BCE) said, “gratitude is not only the greatest of virtues, but the parent of all the others”. Today, it is regarded as an emotion, where gratitude is generally triggered by the perception that one benefits from actions intended by another agent (Algoe & Haidt, 2009). Corporate green actions benefit consumers directly and thus can elicit gratitude as well (Xie et al., 2015). Romani et al. (2013a) further argue that gratitude can also be evoked by corporate actions that might not directly benefit consumers, such as corporate ethical labor practices, because consumers perceive such actions as supporting one or more of their moral sensibilities or facilitating their own moral interests.

In our study, gratitude results from business practices under the two kinds of ethics. For the ethics of autonomy, we argue that consumers should feel grateful upon becoming aware of corporate ethical actions, such as holding high ethical operating standards and supporting a local development program. Although consumers may not benefit directly themselves from such corporate ethical actions, they may see these actions as supporting their own moral goals (Romani et al., 2013a). For the ethics of community, consumers benefit from such corporate actions through their membership and relationships with the community and may also perceive benefits indirectly through the reinforcement and acknowledgment of their own moral goals. Therefore, we argue that consumers feel grateful upon becoming aware of corporate actions benefiting their community.

2.2.1.2. Elicitation of elevation. Moreover, we argue that corporate CSR actions trigger two other related positive moral emotions: elevation and awe. Elevation is an emotional response to perceived acts of virtue or moral beauty, and it leads, for example, to feelings of warmth and

openness in the chest (Haidt, 2003). Elevation follows perception of acts of strong virtue by other agents, even though the perceiver may not directly benefit (Algoe & Haidt, 2009). Romani and Grappi (2014) found that company CSR activities lead to feelings of elevation by consumers. Similarly, we argue that the business practices we constructed for the ethics of autonomy will create a feeling of elevation in consumers. Likewise, the business practices we created for the ethics of community should be regarded as exemplary displays of virtue and genuine concern for the welfare of the community and thus evoke feelings of elevation in consumers.

2.2.1.3. Elicitation of awe. Awe is a family of emotional states that “results when we encounter something vast (usually physically vast, but sometimes small things reveal vast power, genius, or complexity) that cannot be comprehended using existing mental structures” (Haidt & Seder, 2009, p. 5). In our study, we focus on one variation of experiences of awe caused by perceived virtue performed by firms (Keltner & Haidt, 2003), which is parallel to the effects of elevation. Under conditions developed herein for the ethics of autonomy, we argue that the firm's virtues in behaving ethically and being recognized as the best example in ethical operations within the industry result in feelings of awe in consumers. Moreover, under the ethics of community, when firms do virtuous deeds benefitting people in the local community and confirming the fulfillment of duties toward the community, feelings of awe should be induced, as this kind of positive behavior is uncommon.

2.2.1.4. Relationships among AGE emotions. Awe, gratitude, and elevation (AGE) reflect complimentary positive moral emotions elicited by the common cause of performance of corporate social responsibility by a firm. Elevation and awe capture self-expressive emotional reactions reflecting the reception of benefits from the virtuous firm. The firm inducing feelings of elevation and awe is admired for their goodness and exemplary works, and focus is on the immediate feelings resulting from perception of these works. By the same token, gratitude confirms the experience expressed in awe and elevation and brings a kind of closure or reciprocity by focusing on giving back to the firm, if only in terms of respect and felt or expressed thankfulness. As a consequence, perceived receiving from and felt urge to give back to a benevolent firm invokes complementarity among elevation, awe, and gratitude and should lead to positive inter-correlations among the three feelings. This coherence, which is a kind of virtuous triad, has not been observed or tested before to our knowledge, and as described under the Method section, we develop a higher-order confirmatory factor analysis model to represent the organization of positive moral emotions in this regard in the minds of consumers. In sum, awe, gratitude, and elevation (AGE) form a complementary association of felt moral goodness and achieve a holistic halo. As shown in Fig. 1, these emotional reactions function as mediators between perception of corporate responsibility and consumer brand advocacy behaviors toward corporate brands. Beyond such moral emotions, evaluative reactions also emerge in reaction to corporate good practices, to which we now turn.

2.2.2. CSR actions and attitudes

A large body of research has investigated the positive impact of corporate CSR initiatives on consumer cognitive responses to companies. Previous studies show that corporate CSR initiatives lead to positive evaluations of companies (Brown & Dacin, 1997; Folkes & Kamins, 1999; Mohr & Webb, 2005). For example, Brown and Dacin (1997) found that high CSR accomplishments of a company lead to higher evaluations of the company than lower CSR accomplishments. Mohr and Webb (2005) also provide empirical evidence for a positive relationship between the level of CSR performance and evaluation of companies. Accordingly, we argue that business practices under the ethics of autonomy and the ethics of community trigger consumer

evaluative reactions, as shown in Fig. 1. Herein we define attitudes as overall evaluations of the company. The intuitionist approach (e.g., Haidt, 2012) does not consider evaluative processes but rather focuses only on emotional reactions. However, we suggest that consumers express distinct evaluative and emotional reactions toward company CSR initiatives. By including both emotions and attitudes as parallel mediators, we provide a tougher test of how each functions than has been done in the past. That is, the effects of each are tested, holding constant the effects of the other. Research to date has not integrated emotional and evaluative reactions but has investigated each in isolation and then most often under corporate irresponsible actions.

Concluding, we suggest that the perception of company CSR actions will evoke overall positive emotions in consumers and overall favorable attitudes of the company. However, the extent to which consumers experience such emotions and attitudes may vary, depending on certain individual differences. We now discuss how the intensities of felt emotional and evaluative reactions are regulated by two types of consumer individual differences variables, social justice values and empathy.

2.3. Moderating effects of social justice values and affective empathy

We suggest that individual differences in strength of social justice values and level of empathy exhibited by consumers will influence the extent of felt emotional and evaluative reactions toward company CSR actions, which then further lead to brand advocacy behaviors. As Murphy and Wood (2007) suggest, fairness (social justice values) and empathy are two important facilitating virtues in relationship marketing from an ethical perspective. For instance, fair treatment of partners is important in a relationship, and empathy will also reinforce relationships positively over time. We also choose social justice values and empathy due to their compatibility with the CSR context studied herein. CSR actions are done not so much to meet the bottom-line of a firm as to fulfill social obligations to benefit others. We choose empathy because it fits the CSR context by being an other-oriented, as opposed to a self-oriented, response. Social justice values are chosen as moderators because they are abstract virtues focused on generalized categories of people or moral acts (e.g., caring for people, correcting social injustices).

Under the ethics of autonomy, corporate ethical actions promote such abstract values as respect for human dignity, integrity, and rights of others (in our case partner firms and people in foreign countries). We suggest that consumers high in social justice values will be sensitized and oriented to corporate CSR actions, and the link from CSR actions to both attitudes and moral emotions should be enhanced to the degree that consumers hold strong social justice values. Moreover, corporate ethical actions support the rights and freedom of third parties, or enhance fairness toward society in general, and although consumers do not benefit from such actions directly themselves, their cognitive value orientations with respect to social justice and fairness are likely to come into play.

By contrast, empathy contains an element of care and an “other” orientation. We suggest that empathy fits the ethics of community context because empathy expresses concern, compassion, and caring for others. Corporate community supportive actions promote the ethics of community, and consumers can benefit directly themselves from such corporate actions through their membership in and relationship with the community, if only in vicarious ways. For example, consumers should feel warm when becoming aware of actions that convey elements of caring. To the extent that people feel empathetic (measured as a trait in our study), they should be sensitized and oriented to corporate CSR actions under an ethics of community frame, and the link from CSR actions to both attitudes and moral emotions should be boosted.

2.3.1.1. Moderating effects of social justice values. Social justice values

reflect such consumer value orientations as being stewards of the poor and correcting social injustice. Such values belong to the category of universalistic values (e.g., Murphy & Wood, 2007; Schwartz, 1994). Upon perception of corporate ethical business practices by consumers, we explore the moderating effects of social justice values in eliciting consumer emotional reactions. A recent study shows that altruistic values, including kinds of social justice values, interacted with corporate ethical labor practices to influence consumer felt gratitude, where felt gratitude was greater, the stronger felt altruistic values (Romani et al., 2013a). Similarly, in the current study, we expect that social justice values moderate the elicitation of gratitude upon exposure to corporate ethical actions. Little research could be found concerning the regulation of elevation. However, one study suggests that centrality of moral identity influences the degree to which people assign psychological weight, relevance, and value to actions of uncommon moral goodness and thus could facilitate elicitation of elevation, upon exposure to uncommon moral goodness (Aquino, McFerran, & Laven, 2011). We argue that social justice values can function similarly to moral identity in eliciting elevation, by influencing how people assign psychological weight, relevance, and value to corporate ethical actions, and hence impact the intensity of elevation. Moreover, because social justice values reflect a kind of caring for other people, and share some similarity with empathy, it seems plausible that those who are high in social justice values will be more likely to be moved by the company's effort in maintaining high ethical standards in its business operations and experience elevation. Finally, since awe experiences are also positive emotions, where one feels how small one is and has a deep respect or reverence for the phenomenon producing the feeling, we suggest that virtues will instill awe to the extent an CSR action is perceived to be extraordinary. Those who are high in social justice values are also more likely to perceive the firm's virtue in behaving ethically as extraordinary and thus experience awe. As a consequence, we expect that social justice values regulate consumer capacity to feel awe, gratitude, and elevation:

H1a. Upon perception of corporate ethical actions, those who are high in social justice values will be more likely to experience gratitude, elevation, and awe than those who are low in social justice values.

We propose that social justice values can also regulate consumer evaluative reactions toward corporate ethical practices. For instance, social justice values can lead consumers to be more attentive to, and more motivated to process, information that is relevant to such values (Stern & Dietz, 1994). Du, Bhattacharya, and Sen (2010) also point out that consumer social value orientations will moderate the effectiveness of CSR communication and suggest that such activities will be more effective among those who are prosocial because they are more motivated to process companies' CSR communication. In the current study, we argue that people who score high in social justice values are more likely to attend to and process information on how corporate ethical actions have an impact on social justice in society than those who score low. They will also evaluate such corporate ethical actions as more praiseworthy and desirable; consequently, they should have a more positive evaluation of the company than those who are low in social justice values:

H1b. Upon perception of corporate ethical actions, those who are high in social justice values will have more positive attitudes toward the company than those who are low in social justice values.

2.3.1.2. Moderating effects of affective empathy. Upon the perception of corporate community supportive actions, we suggest that empathy influences the intensity of felt positive moral emotions and attitudes. Empathy is believed to reflect both genetic and learned origins. It also varies across individuals and is thus an individual difference variable. Empathy has been defined broadly as the ability to share another's emotions (Lazarus, 1991), and has at least two dimensions: cognitive

and affective empathy (Lazarus, 1991; Losoya & Eisenberg, 2001). We focus on affective empathy, which refers to a vicarious emotional response to another person and entails concern or compassion for another (Lazarus, 1991, p. 288). Although empathy has mostly been connected to sharing of negative emotions, Lazarus (1991) points out that "empathy could just as easily involve the sharing of another's positive emotions and the conditions that bring them about" (p. 288).

Affective empathy has been found to have a positive correlation with self-report and informant report measures of gratefulness (McCullough, Emmons, & Tsang, 2002). Affective empathy has also been found to interact with perception of corporate green actions to influence felt gratitude, where gratitude is greater for consumers with higher empathy (Xie et al., 2015). Therefore, we suggest that consumers who are more empathetic will be more likely to empathize with the focal firm's effort in helping the local community and thus more likely to be grateful. Very little research has examined relationships between empathy and the positive emotions of elevation and awe. Diessner, Iyer, Smith, and Haidt (2013) report that empathy has a high correlation ($r = 0.59$) with engagement with moral beauty (i.e., the disposition to experience elevation). Another study shows that a proximate experience of awe (i.e., a feeling of the self as a part of a greater entity such as humanity, nature, or a spiritual force) has positive relationships with empathy (McCullough et al., 2002). Therefore, we argue that people who are more empathetic will be more engaged with corporate virtuous acts toward the local community, and will be more likely to be moved to the extent that one judges moral greatness in such corporate acts, and thus be more likely to experience elevation and awe. In sum, we expect that affective empathy can regulate the capacity to feel positive moral emotions of gratitude, elevation, and awe:

H2a. Upon perception of corporate community supportive actions, those who are high in affective empathy will be more likely to experience gratitude, elevation, and awe than those who are low in affective empathy.

Previous research found that individual differences such as moral identity regulate people's evaluation of corporate community supportive actions (Reed II, Aquino, & Levy, 2007). That is, those with more central moral identities evaluate community enhancing actions as more moral and socially responsible, because the centrality of moral identity influences the degree to which people see the company as being concerned about the needs of others. Since affective empathy reflects a person's tendency to experience feelings of warmth and concern for others, we argue that empathy should function similarly to moral identity in inducing attitudes. That is, people who are high versus low in affective empathy should be more sensitive to the effort companies put into responsible actions toward the community, and more likely to see the company as being concerned with the needs of others, and therefore should have more positive attitudes toward the company.

H2b. Upon perception of corporate community supportive actions, those who are high in affective empathy will have more positive attitudes toward the company than those who are low in affective empathy.

2.4. The impact of moral emotions and attitudes on consumer brand advocacy behaviors

We investigate how consumer evaluative and emotional reactions toward CSR actions influence brand advocacy behaviors toward corporate brands. We examine three types of brand advocacy behaviors: positive word of mouth (PWOM), resistance to negative information (Bhattacharya & Sen, 2003), and intention to invest in the company (Sen, Bhattacharya, & Korschun, 2006).

Emotional and evaluative reactions toward corporate CSR practices motivate actions to support good-behaving companies. AGE emotions are pleasant feelings and usually do not induce an urgent need to cope

with such feelings, as do negative emotions, which are unpleasant and dissonant. Nevertheless, research in psychology suggests that gratitude motivates people to engage in pro-social behavior toward their benefactors (McCullough et al., 2008). Action tendencies for felt elevation are the desire for closer affiliation with the doer of the good deed and the desire to perform a similarly pro-social act (Algoe & Haidt, 2009; Haidt, 2003). Therefore, upon exposure to CSR actions, consumers should respond to felt gratitude by feeling an urge to reward the good behaving company, and respond to felt elevation by desiring to show their affiliation with the good behaving company, for instance, through spreading positive word of mouth (PWOM) and engaging a wide range of advocacy behaviors toward the corporate brand (e.g., forgiving the company even when something goes wrong) (Romani et al., 2013a). Moreover, since awe induced by virtuous corporate action is uplifting and inspiring, we expect that consumers will feel an urge to become associated and identify with the company and thus promote PWOM and resistance to negative information as elevation has. Finally, the occurrence of positive emotions tends to broaden one's focus and open one's mind and orientations to others (Fredrickson, 1998; Fredrickson & Branigan, 2005), so positive responses toward the company may generalize in other domains beyond praising the company, such as investing in the company. Taken together, we propose that felt positive moral emotions will lead to such positive responses toward the company as brand advocacy behaviors:

H3a. The stronger the felt awe, gratitude, and elevation, the greater consumer brand advocacy behaviors toward the corporate brand.

Previous research has established empirically that CSR actions enhance consumer evaluations of companies, which in turn lead to positive relational outcomes (Romani et al., 2013a). Moreover, consistent with attitude theory and research into the attitude-behavior relationship (Ajzen, 1991; Ajzen & Fishbein, 1980), consumer attitudes toward the company or corporate brand should be direct antecedents of intentions and actions toward the company or corporate brand. Finally, Sen et al. (2006) argue that corporate CSR initiatives lead to consumer positive behavioral outcomes in other domains than the consumption domain (e.g., the investment domain). Therefore, we propose that consumer attitudes toward the company motivate such brand advocacy behaviors as PWOM, resistance to negative information about the company, and positive investment intentions:

H3b. The more positive the attitudes toward the company, the greater consumer brand advocacy behaviors toward the corporate brand.

2.5. Conditional indirect effect

As shown in Fig. 1, under the condition of the ethics of autonomy, when we combine hypotheses H1a and H3a, this demonstrates the conditional indirect effect of perception of corporate ethical practices on consumer brand advocacy behaviors, with AGE emotions as mediators and social justice values as moderators. That is, felt moral emotions mediate the impact of perceived corporate ethical business practices on brand advocacy behaviors, where the degree of felt moral emotions is contingent on the strength of social justice values. Similar rationales can be made for the conditional indirect effects of corporate ethical practices on consumer brand advocacy behaviors, with attitudes as the mediators and social justice values as the moderators, when we combine H1b with H3b.

Similarly, under the condition of the ethics of community, by combining H2a and H3a we test the conditional indirect effect of corporate community supportive actions on consumer brand advocacy behaviors, with positive moral emotions as the mediators and affective empathy as the moderator. That is, empathy moderates the effect of perception of corporate community supportive actions on felt gratitude, elevation, and awe, and, in turn, influences consumer advocacy behaviors. Finally, by combining H2b and H3b we also test the conditional

indirect effect of perception of corporate community supportive actions on brand advocacy behaviors, with attitudes as the mediators and affective empathy as the moderator.

3. Method

3.1. Research design and stimulus materials

We chose a between subjects experimental design with two experimental groups and one control group. Respondents in the two experimental groups first read neutral descriptions of a Norwegian offshore shipping company. Next, they read either descriptions of how the company conducted various ethical business practices that support the ethics of autonomy, or, descriptions of how the same company helped the local community by carrying out its duties and obligations that promote community ethics. Afterwards all respondents completed the questionnaire. Respondents in the control group only read neutral descriptions of the company and then completed the questionnaire. The name of the company (“Offshore Shipping ASA”) in the conditions was fictitious.

The descriptions of the offshore shipping company's ethical business practices and responsible actions toward the local community were developed based on real responsible behaviors of companies in the Norwegian offshore shipping industry over the years. All narratives were developed together with advice by two industry experts with insight into the CSR actions of firms in the industry. All three narratives are presented in Appendices A–C.

In addition, we pre-tested the positivity of the two manipulations among 90 Norwegian online consumers, who were randomly assigned to the three conditions (two experimental conditions and one control condition) with 30 in each condition. Both manipulations of corporate ethical and community supportive actions worked well.

3.2. Respondents and procedures

An online survey was conducted among adult consumers registered in a consumer panel in Norway. Respondents were randomly assigned to the two experimental conditions and the control condition. The total sample size was 209: 69 in the condition for the ethics of autonomy, 70 in the condition for the ethics of community, and 70 in the control condition.

Our sample consisted of 106 men (51%) and 103 women (49%). Of the respondents, 16% were between 15 and 24 years old, 14% 25 to 34 years old, 16% 35 to 44 years old, 19% 45 to 54 years old, 18% 55 to 64 years old, and 17% over 65. Undergraduate or higher education accounted for 82% of the sample, followed by respondents with a high school education (15%) or less (3%). The sample is somewhat older but still relatively representative of the target population (i.e., the Norwegian population) in gender and age. It is more highly educated than the average Norwegian population, which is common for online panels.

3.3. Measures

We used established scales to measure mediators, moderators, and outcome variables shown in Fig. 1. Measurement items, factor loadings, and reliabilities are presented in Tables 1 & 2.

3.3.1. Moral emotions and attitudes

Positive moral emotions of gratitude, elevation, and awe were each measured with two items anchored with “1 = very weak” and “7 = very strong.” Respondents were asked to indicate, “based on the information you just read, please express the degree to which you feel the following emotions?” Gratitude was measured by “grateful,” and “thankful”; elevation by “touched,” and “moved”; and awe by “amazed” and “a feeling of wonder” (Romani & Grappi, 2014; Xie et al., 2015).

Table 1
Measures, item loadings, and reliability under the ethics of community.

Variables	Items	Factor loadings	Reliability (alpha)
Awe	Amazed	0.96	0.77
	Feeling of wonder	0.80	
Gratitude	Thankful	0.90	0.84
	Grateful	0.93	
Elevation	Touched	0.96	0.84
	Moved	0.88	
Attitude	Negative-positive	0.98	0.90
	Unfavorable-favorable	0.92	
Empathy	When I see someone being take advantage of, I feel kind of protective toward them.	0.62	0.89
	When I see someone being treated unfairly, I sometimes feel pity for them.	0.69	
	I often have tender, concerned feelings for people less fortunate than me.	0.71	
	I would describe myself as a pretty soft-hearted person.	0.83	
	Sometimes I feel sorry for other people when they are having problems.	0.86	
	Other people's misfortunes can disturb me a great deal.	0.78	
	am often quite touched by things that I see happen.	0.66	
Positive word of mouth	I intend to say positive things about this company to friends, relatives and other people.	0.95	0.96
	I intend to recommend my friends, relatives and other people considering work for this company.	0.94	
Resistance to negative information	I intend to speak well of the company to friends, relatives and other people.	0.94	0.79
	I forgive this company when it makes mistakes.	0.82	
Investment in the company	I will forgive this company for unfavorable media specific coverage.	0.95	0.80
	How likely would you invest in this company (e.g., buy stock)?	0.83	
	How likely would you encourage other people (e.g., your family members, friends) to invest in this company (e.g., buy stock)?	0.96	

Attitudes toward the company were measured with two evaluative bipolar, 7-point items: “negative-positive” and “unfavorable-favorable” (Ajzen & Fishbein, 1980; Xie et al., 2015).

3.3.2. Moderators

The two moderating variables were measured by a series of multi-item Likert items on 7-point scales. Social justice values were measured asking respondents to indicate how much they care for the poor and correct social injustices (adapted from Romani et al., 2013a). Affective empathy was measured with seven items from a well-known scale developed by Davis and Oathout (1987). An example item is “When I see someone being taken advantage of, I feel kind of protective toward them.”

3.3.3. Outcome variables

Outcome variables under both conditions (i.e., positive word of mouth, resistance to negative information, and investment in the company) were measured by a series of multi-item Likert measures on 7-point scales, adopted from established measures (Bhattacharya & Sen,

2003; Xie et al., 2015).

4. Results

We first assessed our measurement scales by conducting explorative factor analysis (EFA) and confirmatory factor analysis (CFA) under the two conditions. Then, we applied the PROCESS Model 7 (Hayes, 2013) to test the hypothesized conditional indirect effects of corporate CSR practices on consumer brand advocacy behaviors where consumer emotional responses and attitudes were parallel mediators (Fig. 1). Below we first present the results of measurement assessment under both conditions, then the results of hypotheses testing under the condition for the ethics of autonomy (N = 139, where we include respondents from the experimental group and the control group), and finally the results of hypotheses testing under the condition for the ethics of community (N = 140, where again we include respondents from the experimental and control groups).

Table 2
Measures, item loadings, and reliability under the ethics of autonomy.

Variables	Items	Factor loadings	Reliability (alpha)
Awe	Amazed	0.87	0.85
	Feeling of wonder	0.85	
Gratitude	Thankful	0.95	0.90
	Grateful	0.86	
Elevation	Touched	0.95	0.93
	Moved	0.93	
Attitude	Negative-positive	1.00	0.96
	Unfavorable-favorable	0.92	
Social justice values	Caring for the poor	0.88	0.88
	Correcting social injustices	0.89	
Positive word of mouth	I intend to say positive things about this company to friends, relatives and other people.	0.93	0.92
	I intend to recommend my friends, relatives and other people considering work for this company.	0.80	
Resistance to negative information	I intend to speak well of the company to friends, relatives and other people.	0.93	0.89
	I forgive this company when it makes mistakes.	0.84	
Investment in the company	I will forgive this company for unfavorable media specific coverage.	0.95	0.88
	How likely would you invest in this company (e.g., buy stock)?	0.86	
	How likely would you encourage other people (e.g., your family members, friends) to invest in this company (e.g., buy stock)?	0.92	

Table 3
Results under the condition of ethics of autonomy.

a. Mediator variable models						
Mediator: AGE		Moderator: social justice values				
		b		t		
X: manipulation		0.49		4.94***		
W: moderator		0.10		1.24		
X*W: interaction		0.24		3.00**		
Gender		-0.16		-0.80**		
Age		0.00		0.15		
R ²					0.21	
Mediator: attitudes		Moderator: social justice values				
		b		t		
X: manipulation		0.35		3.90***		
W: moderator		0.34		4.49***		
X*W: interaction		0.19		2.57*		
Gender		-0.13		-0.73		
Age		0.01		1.63		
R ²					0.28	

Note: *p < .05, **p < .01, ***p < .001; X = manipulation, W = moderator, M = mediator

b. Outcome variable models: $Y = \beta_{20} + \beta_{21}X + \beta_{22}M_1 + \beta_{23}M_2 + \varepsilon_2$, with conditional indirect effect						
Outcome variables (Y)	Positive word of mouth		Resistance to negative information		Investment	
	b	t	b	t	b	t
X: manipulation	-0.03	0.11	-0.01	-0.10	0.07	0.64
M1: AGE	0.23	2.68**	0.23	2.78**	0.28	3.00**
M2: Attitudes	0.67	7.63***	0.53	6.24***	0.43	4.46***
Gender	0.04	0.19	-0.04	-0.19	-0.25	-1.19
Age	0.01	1.18	-0.01	-1.06	0.00	-0.56
R ²		0.43		0.33		0.27
Conditional indirect effect W = social justice values; M1 = AGE	Effect	95% CI	Effect	95%CI	Effect	95%CI
W = -1SD (-1.25)	0.04	(-0.01, 0.14)	0.04	(-0.01, 0.14)	0.05	(-0.01, 0.18)
W = 0	0.11	(0.03, 0.23)	0.11	(0.03, 0.23)	0.14	(0.04, 0.27)
W = +1SD(1.25)	0.18	(0.05, 0.35)	0.18	(0.04, 0.35)	0.22	(0.07, 0.42)
Conditional indirect effect W = social justice values; M2 = Attitudes	Effect	95% CI	Effect	95%CI	Effect	95%CI
W = -1SD (-1.25)	0.08	(-0.08, 0.25)	0.06	(-0.07, 0.19)	0.05	(-0.05, 0.18)
W = 0	0.24	(0.12, 0.37)	0.19	(0.09, 0.32)	0.15	(0.06, 0.28)
W = +1SD(1.25)	0.40	(0.23, 0.59)	0.31	(0.16, 0.52)	0.25	(0.13, 0.43)

Note: *p < .05, **p < .01, ***p < .001; M = mediator, Y = outcome variable;

4.1. Measurement assessment

We first ran EFA for measures of AGE emotions in SPSS under both conditions. Under the condition for the ethics of community, the results of EFA showed that the 6 items measuring awe, gratitude, and elevation loaded on two factors, where items measuring elevation and awe loaded on one factor (with factor loading ranging from 0.59 to 0.92) and items measuring gratitude loaded on another (with factor loading 0.74 and 1.00). These two factors correlated moderately high ($r = 0.64$). Since we conceptualize awe, gratitude, and elevation as three complementary aspects of one emotional state, we further tested whether measures of them can be organized in a second-order CFA model, where measures of awe, gratitude, and elevation served as indicators of the hypothesized first-order factors. The model fit very well: χ^2 (df) = 10.41 (6), $p = .11$, CFI = 0.99, NNFI = 0.98, RMSEA = 0.071, and SRMR = 0.030. The six factor loadings on first-order factors ranged from 0.78 to 1.00; the 3 factor loadings relating the second order factor to the 3 first-order factors (awe, gratitude, and elevation) were .73, 0.72, and 0.94, respectively. This indicated that three first-order factors corresponding to awe, gratitude, and elevation were found to be explained by one higher order factor, which is consistent with our suggestion that awe, gratitude, and elevation are three concrete dimensions of a single underlying positive emotional state at a higher level of abstraction. Given the good model fit and high factor loadings, it is reasonable to create a single AGE variable in tests of hypotheses by multiple regression methods.

Similarly, under the condition of the ethics of community, the EFA

results showed the six items measuring awe, gratitude, and elevation (AGE) loaded on three respective factors under EFA. Since those three factors correlated moderately high, we further tested whether measures of gratitude, elevation, and awe can be organized in a second-order CFA model by use of LISREL. Measures of awe, gratitude, and elevation served as indicators of the hypothesized first-order factors. The model fit very well: χ^2 (df) = 3.61 (6), $p = .73$, CFI = 1.00, NNFI = 1.00, RMSEA = 0.0, and SRMR = 0.015. The six factor loadings on the first-order factors ranged from 0.77 to 0.99; the three factor loadings relating the second order factor to the three first-order factors (awe, gratitude, and elevation) were 0.64, 0.61, and 1.00, respectively. This indicated that three distinct, first-order factors corresponding to gratitude, elevation, and awe were found to be explained by one higher-order factor. Given the excellent model fit and high factor loadings, it is reasonable to create a single AGE variable in tests of hypotheses by multiple regression methods under this condition.

Next, we ran CFAs for the measures of mediators, moderators, and outcome variables under both conditions with LISREL. The model under the condition of ethics of autonomy (where AGE was modelled as three factors with two indicators each) fit well: χ^2 (df) = 169.36 (91), $p = .0$, RMSEA = 0.070, CFI = 0.97 NNFI = 0.96, and SRMR = 0.055. The model under the condition of the ethics of community (where AGE was modelled also as three factors with two indicators each) fit well too: χ^2 (df) = 354.36 (181), $p = .0$, RMSEA = 0.078, CFI = 0.95 NNFI = 0.94, and SRMR = 0.053. Factor loading and reliability for measures in both conditions are presented in Tables 1 and 2.

As shown in Tables 1 and 2, all factor loadings are higher than 0.62,

and all constructs have reliabilities above 0.77, which are satisfactory (Nunnally, 1978). Convergent validity is established by checking whether the CFA model fits well and factor loadings are high. CFA models under both conditions fit well. Discriminant validity is achieved if the correlations between factors are less than 1.00 by amount greater than two standard errors. As shown in Appendices D.1 and D.2, discriminant validity was achieved for all constructs under both conditions.

Next, we applied the PROCESS macro Model 7 developed by Hayes (2013) to test our hypotheses. As shown in Fig. 1, we proposed that corporate responsible actions interact with individual differences (i.e., social justice values, empathy) to influence the elicitation of AGE emotions and attitudes, which, in turn, influence brand advocacy behavior: PWOM, resistance to negative information, and investment in the company. Below, we first report the results of hypothesis testing in the condition of the ethics of autonomy, then those under the condition of the ethics of community.

4.2. The ethics of autonomy and brand advocacy behaviors

4.2.1. Moderating effect of social justice values

Fig. 1 show that perceived corporate ethical business practices interact with social justice values to elicit AGE emotions and attitudes, which subsequently influence consumer brand advocacy behavior. As shown in Table 3a (the mediator variable model), perceived corporate ethical actions interacted significantly with social justice values in evoking AGE emotions ($b = 0.24$, $t = 3.00$) in consumers. That is, the stronger consumers hold social justice values, the more likely they feel grateful and experience feelings of elevation and awe, upon becoming aware of corporate ethical actions. Therefore, H1a received full support. A plot of such a two-way interaction is also shown in Fig. 2.

Moreover, social justice values also regulate the degree to which consumers have attitudes toward the company, upon exposure to corporate ethical actions ($b = 0.19$, $t = 2.57$). Such a positive moderating effect supports H1b. This means that the influence of perceived corporate ethical actions on attitudes is larger for consumers with stronger than weaker social justice values. A plot of this two-way interaction is shown in Fig. 3.

4.2.2. Direct impact of AGE and attitudes on consumer brand advocacy behaviors

Next, as shown in Table 3b (the outcome variables model), felt positive moral emotions had significant direct effects on positive word of mouth ($b = 0.23$, $t = 2.68$), resistance to negative information ($b = 0.23$, $t = 2.78$), and investment in the company ($b = 0.28$, $t = 3.00$), fully supporting H3a. Moreover, attitudes had significant effects on positive word of mouth ($b = 0.67$, $t = 7.63$), resistance to negative information ($b = 0.53$, $t = 6.24$), and investment in the company ($b = 0.43$, $t = 4.46$). Thus, H3b was also fully supported.

The results indicate that both AGE emotions and attitudes lead to consumer brand advocacy behaviors. A further inspection of Appendix D1 show that attitudes correlated higher with consumer brand advocacy behavior than AGE emotions did, especially with PWOM and resistance to negative information. This means that attitudes play a more important role than AGE emotions in impacting consumer brand advocacy behaviors.

4.2.3. Conditional indirect effects

Finally, we tested the conditional indirect effect of corporate ethical actions on consumer brand advocacy behaviors when felt AGE or attitudes was the mediator and social justice values was the moderator. More specifically, when we combine H1a and H3a, we test the conditional indirect effect with AGE as the mediator and social justice values as the moderator. The results in Table 3a and b showed that requirements for such a conditional indirect effect were satisfied. That is, social justice values regulate the intensity of felt AGE upon perceived corporate ethical actions, which, in turn, lead to consumer brand advocacy behaviors. Furthermore, following common practice, we estimated such a conditional indirect effects at three values of social justice values: the mean (0), 1 standard deviation (SD, -1.25) below the mean, and 1 SD above the mean ($+1.25$). For PWOM, the 95% Confidence Interval (CI) is (0.03, 23) when the value of social justice values is at the mean (0), and the 95% CI is (0.05, 35) when the value of social justice values is at 1SD above the mean (1.25). The conditional indirect effects are positive and different from zero at $\alpha = 0.05$, given the absence of zero from the 95% CIs. Thus the indirect effects of corporate ethical actions on consumer PWOM via AGE, is greater when social justice values consumers

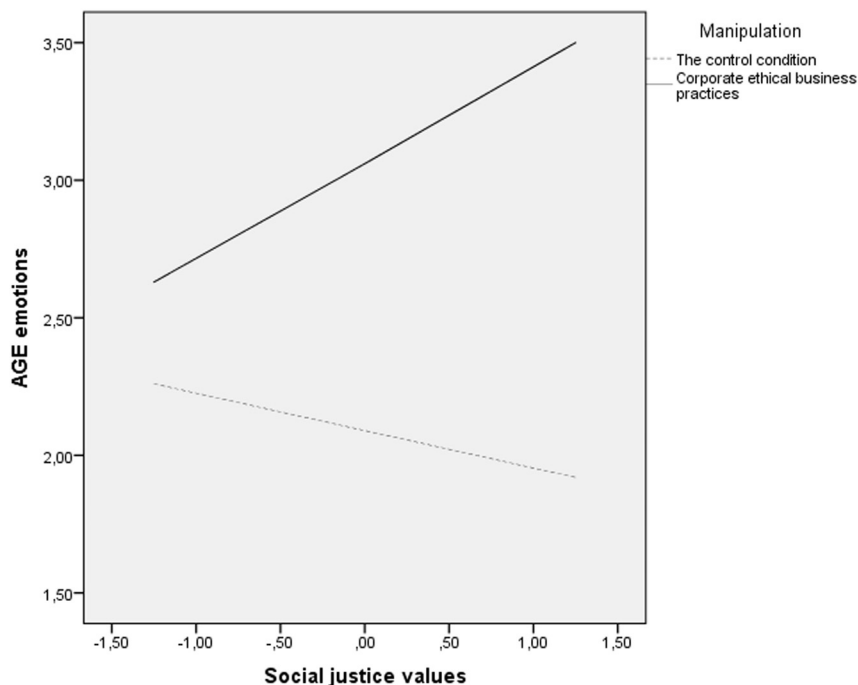


Fig. 2. Two-way interactions between corporate ethical business practices and social justice values on felt AGE emotions under the ethics of autonomy.

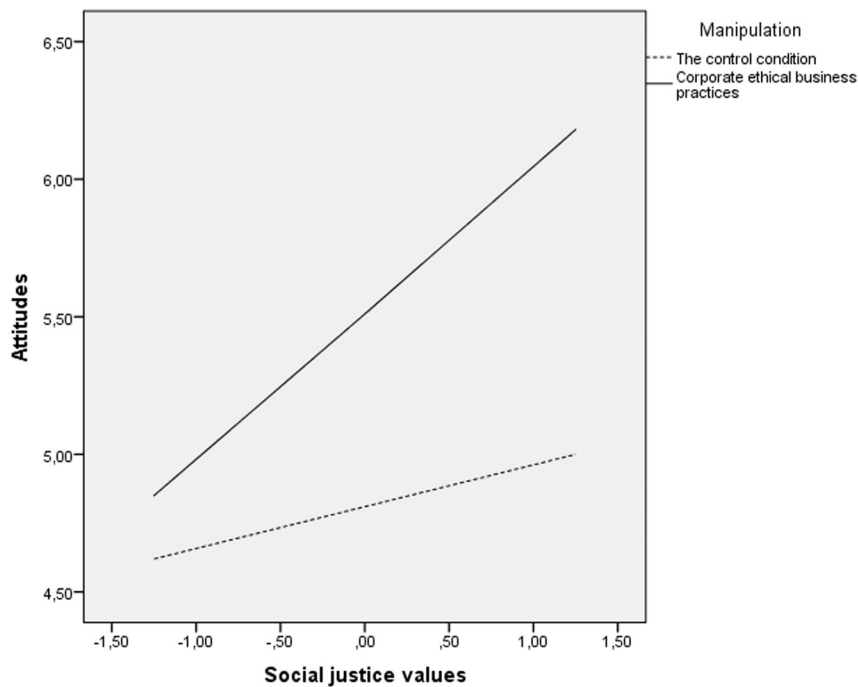


Fig. 3. Two-way interactions between corporate ethical business practices and social justice values on attitudes under the ethics of autonomy.

hold are average and high. Similarly, for resistance to negative information and investment intentions, such a conditional indirect effect only occurs when social justice values are average and high.

We also tested whether the conditional indirect effect of corporate ethical actions on consumer positive responses also occurred with attitudes as the mediator and social justice values as the moderator by combining results of H1b and H3b. Similarly, our results in Table 3a and b showed that elicitation of attitudes was also regulated by social justice values consumers hold, and attitudes further lead to consumer brand advocacy behaviors. We also probed such a conditional indirect effects at three values of the moderator (social justice values): 0, +1SD, and -1SD. As shown in Table 3b, for all three outcome variables, such a conditional indirect effect only occurs when social justice values are average and high.

4.3. The ethics of community and consumer brand advocacy behaviors

In this section, we report the results of hypothesis testing under corporate community supportive actions. The results in Table 4a show that affective empathy had a significant moderating effect on felt AGE emotions upon perceived corporate community responsibility ($b = 0.25$, $t = 2.88$). That is, the stronger consumers' affective empathy, the more likely they feel grateful and experience feelings of elevation and awe about the benefits provided to the community by the company's supportive actions. Such a positive moderating effect is consistent with H2a in that the influence of perceived CSR actions on felt AGE is greater for people higher than lower in affective empathy. A plot of this two-way interaction is shown in Fig. 4. However, the results show that affective empathy did not have a significant effect in regulating attitudes caused by corporate community responsibility. Thus, H2b is not supported. Perceived community responsibility had only a significant effect on attitudes ($b = 0.28$, $t = 1.99$).

Next, as shown in Table 4b (the outcome variables model), positive moral emotions had significant direct effect on positive word of mouth ($b = 0.21$, $t = 2.16$) and a marginal effect on investment in the company ($b = 0.18$, $t = 1.76$), but did not have significant impact on resistance to negative information. Therefore, H3a is partially supported under this condition. Moreover, attitudes have significant effects on

positive word of mouth ($b = 0.71$, $t = 7.06$), resistance to negative information ($b = 0.51$, $t = 5.60$), and investment in the company ($b = 0.46$, $t = 4.30$), thus fully supporting H3b. These results also show that attitudes play a more important role than positive moral emotions in influencing consumer brand advocacy behaviors. When we further examine the correlations among AGE, attitudes, and resistance to negative information (Appendix D2), we found that the correlation between AGE and resistance ($r = 0.16$) is much lower than that between attitudes and resistance ($r = 0.47$), which is consistent with our findings presented above.

4.3.1. Conditional indirect effect

By combining results in Table 4a and b, we found that affective empathy regulates the intensity of felt AGE upon perceived corporate community supportive actions, which, in turn, further leads to PWOM and investment intentions in the company. Therefore, the conditional indirect effect of corporate community responsibility on PWOM and investment intentions only occurs when AGE functions as the mediator and affective empathy is the moderator.

We also estimated the conditional indirect effects at three values of the moderator (affective empathy): the mean (0), 1 SD above the mean (1.08), and 1 SD below (-1.08). The results show that for PWOM, the bootstrap 95% CI is (0.02, 19), when the value of empathy is at the mean (0), and the 95% CI is (0.02, 31), when the value of empathy is at 1 SD above the mean (1.08). The conditional indirect effects are positive and different from zero at $\alpha = 0.05$, given the absence of zero from the 95% CIs. Thus the indirect effects of corporate community supportive actions on PWOM via AGE, is greater when affective empathy is at the mean and higher. For investment intentions, the 95% CI is (0.02, 31), when the value of empathy is at 1 SD above the mean (1.08), thus such a conditional indirect effect only occurs when affective empathy is above average.

Attitudes were triggered by corporate responsible community practices and further lead to PWOM, resistance to negative information about the company, and investment intentions in the company. However, elicitation of attitudes was not moderated by affective empathy. The conditional indirect effect of perceived corporate community responsibility on brand advocacy behavior did not occur with

Table 4
Results under the condition of the ethics of community.

a. Mediator variable models: $M = \beta_{10} + \beta_{11}X + \beta_{12}W + \beta_{13}(X \cdot W) + \epsilon$				
Mediator: AGE	Moderator: empathic concern			
	b		t	
X: manipulation	0.39		4.18***	
W: moderator	0.17		1.88	
X*W: interaction	0.25		2.88**	
Gender	-0.51		-2.61**	
Age	0.00		0.43	
R ²		0.22		
Mediator: attitudes				
	Moderator: empathic concern			
	b		t	
X: manipulation	0.28		1.99*	
W: moderator	0.34		3.76***	
X*W: interaction	-0.07		-0.87	
Gender	-0.36		-1.93	
Age	0.01		1.93	
R ²		0.41		

Note: * $p < .05$, ** $p < .01$, *** $p < .001$; X = manipulation, W = moderator, M = mediator.

b. Outcome variable models: $Y = \beta_{20} + \beta_{21}X + \beta_{22}M_1 + \beta_{23}M_2 + \epsilon_2$, with conditional indirect effect							
Outcome variables (Y)	Positive word of mouth		Resistance to negative information		Investment		
	b	t	b	t	b	t	
X: manipulation	0.09	0.76	0.24	2.33*	-0.11	-0.91	
M1: AGE	0.21	2.16*	0.01	0.16	0.18	1.76	
M2: attitudes	0.71	7.06***	0.51	5.60***	0.46	4.30***	
Gender	0.01	0.04	-0.07	-0.37	-0.45	-1.95*	
Age	-0.01	-1.60	-0.01	-1.20	0.00	0.06	
R ²	0.35		0.50		0.46		

Note: * $p < .05$, ** $p < .01$, *** $p < .001$; M = mediator, Y = outcome variable;
Note: AGE = awe, gratitude, and elevation.

attitudes as the mediator and affective empathy as the moderator.

5. Discussion

We addressed the general questions 1) how do company CSR actions influence consumer brand advocacy behaviors and 2) when (i.e., under

what conditions) do CSR actions do this. We manipulated two classes of understudied company CSR actions, the ethics of autonomy and the ethics of community, and examined brand advocacy reactions by adult consumers. For each class of ethics, the answer to the how question was approached by demonstrating that consumer moral emotions and attitudes mediate the perception of company CSR actions on brand

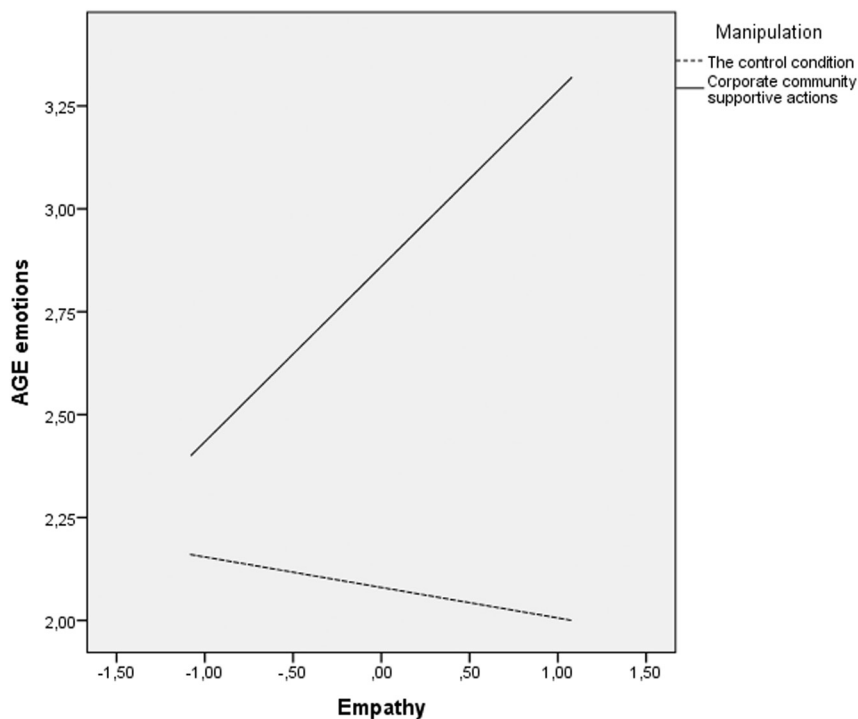


Fig. 4. Two-way interactions between corporate community supportive actions and empathic concern on felt AGE emotions under the ethics of community.

advocacy. Further, the when question was addressed differently for the ethics of autonomy and the ethics of community. We found that social justice values moderated the degree of felt positive moral emotions and attitudes in response to the condition of the ethics of autonomy. By comparison, we found that empathy moderated the extent of felt positive moral emotions in response to the condition of the ethics of community.

5.1. Theoretical contributions

Most research to date in the CSR area has investigated consumer reactions to corporate irresponsibility. In these studies, such negative moral emotions as righteous anger, contempt, and social disgust have been found to mediate reactions to corporate irresponsibility on such consumer actions as NWOM and decision to act against the corporation (e.g., Antonetti & Maklan, 2016a, 2016b; Grappi, Romani & Bagozzi, 2013; Romani, Grappi, & Bagozzi, 2013b). The rationale is that felt negative moral emotions are uncomfortable and consumers have to do something to cope with this and enact action tendencies to relieve the uncomfortableness. This research tradition has not explained the parallel mediation of dis-advocacy by attitudes but has analyzed negative moral emotions in isolation as mediators.

In our study, we chose to investigate the under-researched area of consumer advocacy in response to responsible company CSR actions. Here we proposed that positive moral emotions and attitudes are largely automatic reactions of consumers to praiseworthy corporate actions. The rationale is that felt positive emotions are pleasing states and consumers are motivated to share their delight and react positively to laudatory companies so as to broaden and build on their good feelings and maintain or even increase ones' feeling of well-being. A similar argument has been used in basic psychology (Fredrickson & Branigan, 2005). Although the parallel between corporate irresponsibility, negative moral emotions and attitudes, and consumer dis-advocacy, on the one hand, and corporate responsibility, positive moral emotions and attitudes, and consumer advocacy, on the other, may seem natural and even obvious, the psychology literature has found that negative and positive emotions show a certain degree of asymmetry, and it has been harder to demonstrate that people experience action tendencies when they feel positive emotions than negative emotions (Fredrickson, 1998). This is because the negative state of tension when experiencing negative emotions upsets one's equilibrium and something must be done to restore balance. But when we feel good, psychologists have argued for a long time that nothing need be done to restore positive feelings, and as a result the study of what positive emotions lead to has largely been neglected (Lazarus, 1991). The work of Fredrickson (1998), (Fredrickson & Branigan, 2005), which we build upon, has been a call for examining the implications of positive emotions in psychology. As a consequence, one contribution of our research is to show that positive moral emotions and attitudes lead consumers to react in positive ways to good behaviors performed by corporations. Our examination of the how and when questions mentioned above was an attempt to do this.

A second contribution of our research was to expand the nature of mediation of the company CSR-to-consumer advocacy link. Our findings support the proposed dual mediation processes of moral emotions and attitudes that channel the impact of perceived CSR actions on consumer brand advocacy. This answers the call by Malhotra and Agarwal (2017) and explicitly addresses an understudied area in consumer-brand relationship by investigating how firms' ethical relationship marketing practices (CSR actions in our case) influence consumer moral emotions and moral judgement, and subsequently customer-brand relationships. This also addresses a second gap in extant research that there is a need to integrate both cognitive and emotional processes in understanding consumer responses toward CSR. Research in the moral action, business ethics, and CSR literatures has taken either a cognitive/reasoning approach (e.g., Rest, 1986; Trevino, 1986) or an emotional intuitionist approach (e.g., Algoe & Haidt, 2009; Haidt,

2003, 2012), but has not considered that people can react to moral behaviors done by others in both cognitive and emotional ways (c.f., Dedeker, 2015). We argue that either approach alone is incomplete by focusing on only one type of psychological mechanism and there is a need for integration. We not only investigate the mediating role of moral emotions, but also consider cognitive process (evaluation) as an independent mediating process that functions in parallel with emotional processes. We show that both processes are important in moral judgement and consequently lead to customer-brand relational outcomes. This is one of the first studies to integrate both cognitive and emotional approaches in studying the impact of company CSR actions on consumer brand advocacy behaviors toward corporate brands.

Our specification and test of the mediating roles of positive moral emotions and attitudes support a kind of dual process model. Here moral emotions and attitudes function as parallel mediators according to an “and” model logic. Earlier research in the attitude literature suggested mutually exclusive (i.e., “either – or”) dual processes. For example, Petty and Cacioppo (1986) proposed the elaboration likelihood model (ELM) for persuasion wherein either central or peripheral routes were hypothesized to represent how targets of persuasion process messages. When consumers are motivated to process information carefully (i.e., engage in message elaboration, due perhaps to the importance or difficulty of a decision), they are said to employ the central route. When consumers are not motivated to process information carefully (e.g., due to time pressures or distractions), they are said to make simple inferences about the merits of persuasive communication based on such “peripheral” cues as the attractiveness of the message or spokesperson, judged authority or credibility of the source, or overall appeal of the physical communication. Chaiken (1980) proposed a somewhat similar approach to persuasion, which she termed a heuristic versus systematic information processing model. In both the ELM and heuristic-systematic models, people are assumed to use one method of processing or the other (i.e., central or peripheral, systematic or heuristic). Strack and Deutsch (2004) discuss the nature of either-or dual process models, terming them reflective versus impulsive models.

In our dual process approach, we suggested that people can react to stimuli, such as perception of laudatory socially responsible actions by corporations, by responding with both positive moral emotions and evaluative attitudes. Both responses can be largely automatic (peripheral-, heuristic-, or impulsive-like), but their origins and natures differ. Moral emotions arise through socialization and psychological development processes early in life, and probably entail classical conditioning processes, as well as reinforcement processes. Emotions are triggered by cues that are quickly, and largely unconsciously, appraised. Learned coping and action tendency reactions follow (Frijda, Kuipers, & Ter Schure, 1989; Lazarus, 1991). Attitudes, by contrast, are evaluative mental states, not emotional, and are accessed from memory in a relevant situation. Such attitudes generally develop via strong mental associations with objects or actions through learning, bases on repeated pairings or generalized inferences, and may also involve some conditioning processes, but for the most part are cognitive processes (Fazio, 1986, 1990).

Our specification of moral emotions and attitudes allows for the occurrence of only moral emotional mediation, only attitudinal mediation, or both moral emotional and attitudinal mediation because both mediational processes are specified and measured to transpire from low to high levels of intensity. Further, although both are interpreted as automatic reactions to perceived meaningful stimuli, both reasoned or reflective processes and automatic processes can regulate their occurrence and effects. An example of the former can be found in the study by Xie et al. (2015) where social justice values, empathy, moral identity, and self-construal moderated the effects of perceived environmental irresponsibility on negative moral emotions. An example of the latter can be found in Bagozzi, Sekerka, and Sguera (2018) where other-directed values and perspective taking moderated the effects of felt shame and pride on proactive behaviors in a study of managers doing

either admirable or reprehensible actions on the job with respect to the environment. Thus, either the elicitation or effects of emotions can be governed by reflective or automatic processes. It should be noted, however, that the studies by Xie et al. (2015) and Bagozzi et al. (2018) did not investigate attitude processes as parallel mediators to emotions.

A third contribution of our research was to identify two kinds of understudied ethical actions underlining company CSR and test our proposed model across these two different CSR contexts to test its generalizability and robustness. We drew upon basic research in anthropology (Shweder et al., 1997) to construct vignettes representing the ethics of autonomy and the ethics of community. Most research in CSR and moral emotions has investigated corporate malfeasance where environmental degradation has happened and negative moral emotions in consumers have been the focus of inquiry under an ethics of divinity or purity logic (e.g., Antonetti & Maklan, 2016; Romani et al., 2013b; Xie et al., 2015). We tested our model in two understudied CSR contexts: CSR actions promoting the ethics of autonomy and community. Our study operationalized an experimental condition for the ethics of autonomy where a company performed actions beneficial to partners and avoided infringing on the rights for freedom of them. We did this by describing how the focal firm formed relationships with international partners and did so in ways promoting the welfare of partners, implementing ethical practices, and explicitly avoiding policies and activities infringing on the rights, dignity, and freedom of partners. We operationalized an experimental condition for the ethics of community where a company performed actions directly benefiting the local community. This was done by making sure the company's profits and stock dividends benefited the local community, by using local suppliers, and by supporting local clubs and sport teams.

A fourth and final contribution of our research was to test the boundary conditions of the dual mediating processes of moral emotions and attitudes. We identify and test two regulators of the extent of felt moral emotions and attitudes. For the ethics of autonomy, we chose social justice values as moderators because they capture general, personal virtues that apply to relationships with individuals where the freedom, dignity, and rights of the individuals are of focal concern. Specifically, the virtues of correcting social injustices and being stewards for the poor were chosen as apt values consistent with the universal values research of Schwartz (1994). For the ethics of community, we chose empathy as a relevant trait, focusing on empathetic concern, because empathy reinforces and strengthens social bonds in community relations. In sum, we test the contingent conditions of our proposed mediation model where perceived company CSR actions influence consumer-brand relational outcomes through mediation of moral emotions and evaluations. This deepens our understanding of the psychological processes underlying such an impact by showing that the effects of the psychological processes depend on values or virtues held by individual consumers.

5.2. Managerial implications

Our study has important implications for corporate managers, because they need to understand that both cognitive and emotional processes influence consumer reactions to CSR initiatives, and both processes are important in building consumer brand relationships. Different strategies may be required to target emotional and attitudinal reactions of consumers, especially with regard to communication programs.

Second, the results suggest that evaluations may have a stronger impact on consumer positive responses toward the company than positive moral emotions, although both are important. Therefore, when resources are limited, say, managers might place more emphasis on enhancing evaluations of their CSR initiatives, for instance, through effectively communicating the value and importance of their CSR initiatives, making CSR information available to the public, reinforcing

favorable evaluations, and in turn fostering positive attitudes. Although positive emotions may be difficult to induce, they do broaden and expand focus of consumers once evoked. For instance, positive moral AGE emotions can motivate people to identify and associate with the company, and induce investment in the company. Thus, managers should also try to find ways to elicit positive emotions in consumers by communicating their CSR initiatives in exciting and effective ways. For example, a recent study (Andreu, Casado-Díaz, & Mattila, 2015) shows that appeal type interacts with CSR issues in elicitation of emotional responses. The findings show that for utilitarian services (banks), rational appeals based on environmental issues outperform emotional appeals based on the same issues in eliciting emotional responses; however, emotional appeals based on employee support issues outperform rational appeals in eliciting emotional responses.

Finally, our results show that consumer individual differences regulate the intensity of felt emotional and evaluative reactions toward CSR practices. This gives useful guidance for managers in market segmentation and communication decisions. For instance, the findings showed that affective empathy enhances felt AGE emotions when consumers are aware of corporate community supportive actions. So managers can use empathetic messages and also target people who are high in affective empathy (e.g., women, younger people) and prepare tailored communications accordingly for more effective communication of their CSR programs in order to leverage their CSR investments. Relatedly, CSR research has identified segments of individuals named as CSR advocates and activists who believe business should support and advocate changes in larger social and environmental issues and are likely to react to companies' CSR actions (Cone, 2008).

5.3. Limitations and future directions

One limitation of our research is the use of scenarios to elicit emotional and evaluative reactions. Although the scenarios were developed based on actual incidents of corporate responsible actions done in the past and were constructed with the aid of industry experts, to increase the degree of realism of manipulations and elicit stronger emotional and evaluative reactions, it may be better to use videos of real events by actual companies in future studies. Nevertheless, because our stimuli are likely weaker and less vivid than viewing videos of actual examples of corporate responsible behavior, our findings might actually underestimate effects.

Another possible limitation is our focus on gratitude, elevation, and awe as indicators of a single, positive moral emotion factor. An interesting future direction for research might be to examine these as distinct emotions and investigate the conditions, if any, where they may have differential effects. Although our research is one of the first to study elevation and awe, it would be desirable to conduct more studies on how gratitude, elevation, and awe elicited by CSR initiatives can each influence consumer-brand relationships. However, a word of caution is in order here. Both survey and experimental research in psychology have found it difficult to find distinct effects for discrete emotions, and often positive emotions tend to correlate highly among themselves, even when only one distinct emotion is manipulated, and negative emotions tend to correlate highly among themselves as well (e.g., Watson & Tellegen, 1985). Lazarus (1991, p. 250) uses the example of sadness to convey this phenomenon: “(w)hen we experience loss, we rarely feel a single emotion such as sadness. We grieve, are angry, anxious, guilty, envious, even hopeful, and defensive”.

An interesting direction for future research is the role of company motives for engaging in CSR initiatives or not. Consumer attributions of beneficial motive versus self-serving or ulterior motives can affect the degree of felt moral emotions and attitudes, and hence brand advocacy behaviors. The attribution of intrinsic versus extrinsic motives may function as independent or moderating variables and seem promising for future study (e.g., Du, Bhattacharya, & Sen, 2007; Ellen, Welb, & Mohr, 2006; Forehand & Grier, 2003; Romani, Grappi, & Bagozzi, 2016,

Weinstein, DeHaan, & Ryan, 2010).

We controlled for age and gender of respondents in our study, but there is need for inclusion of theory-driven covariates for future research. For example, industry type, or the industry in which a firm operates will influence consumer reactions toward CSR (Du et al., 2010). Consumers are often skeptical to corporate CSR initiatives in certain industries (e.g., tobacco, oil) (Bhattacharya & Sen, 2004). Another variable, corporate legitimacy, may also be an interesting control variable in future studies. Corporate legitimacy refers to a generalized perception or assumption that the actions of a firm are desirable, proper, or appropriate within some socially constructed system of norms, values, beliefs, and definitions (Suchman, 1995). Obtaining legitimacy by aligning corporate behavior with stakeholder expectations is necessary to guarantee the corporation's continued existence (Dawkins, 2004). In addition to positive emotional and evaluative reactions, consumers may also provide legitimacy to firms who aligning their CSR actions with their expectations. Therefore, it is interesting to study legitimacy for future research. Beyond the study of consumer reactions, it would be interesting to investigate the role of other

stakeholders such as suppliers, employees, investors, legislators, or non-governmental organizations (Dawkins, 2004). Different stakeholders have different expectations of business, have different information needs, and may thus have different responses toward CSR. Moreover, other variables such as consumer ethnocentrism, consumer cosmopolitanism, moral identity, identification with the company, and tendency to take the perspective of others might be fruitful control variables or even moderators for future study.

Finally, it would be desirable to test our model in settings for consumer product and service brands in the future. And, if possible, it would be interesting to extend our model to include other central constructs in consumer-brand relationships such as brand trust, brand love, and brand hate.

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Appendix A. Narrative scenario of for the ethics of autonomy

Offshore Shipping ASA is a stock exchange listed company in western Norway with 1700 employees, and that owns and operates 35 special ships within supply activities, subsea construction, seismic operations, and tow and anchor handling operations. A large part of these are currently under contract to oil and petroleum related companies, both in the Norwegian sector and in foreign waters. Over the last 25 years, Offshore Shipping ASA has, by Norwegian standards, gradually grown to be a large and significant player within offshore shipping.

Offshore Shipping ASA identifies customer support and new thinking as its most important core values. By focusing on an ongoing dialogue with its customers and suppliers, the shipping company has been able to offer functional and cost-effective vessel solutions with high international standards. In recent years, Offshore Shipping ASA has had a special focus on expansion in international markets such as Nigeria, Brazil, and the Gulf of Mexico. In relationship to this, Offshore Shipping ASA's General Manager has also stated that further growth in the company and the continued development of their solutions will largely depend on access to new and international markets. Nonetheless, at an early stage Offshore Shipping ASA showed a genuine concern for involvement in unethical conditions and practices in activities outside of Norway. Early on, the shipping company therefore defined a clear policy that engagement in unethical business relationships, partnerships, contracts, and situations will not be tolerated, and that the entire organization should commit itself to this goal. Furthermore, the shipping company has developed its own high ethical guidelines for both procurement and entering into contracts of all kinds. According to these guidelines, professional advice will be sought in situations where there is a suspicion of environmental crime, a violation of human rights, or other significant social or political violations by a supplier, sub-supplier, contractual partner, and so forth. These guidelines have repeatedly led to Offshore Shipping ASA withdrawing from potential cooperation and procurement agreements where criticizable conditions were revealed from the press or other party. As a consequence of such initiatives, Offshore Shipping ASA has recently been recognized as the best example of operating ethically within the international maritime industry and received a number honors and recognition in this regard.

Offshore Shipping ASA's General Manager has pointed out that his most important formal duty is to manage an economically healthy business and to ensure a solid and long-term return for its owners. However, at the same time he pointed out that a modern shipping company such as Offshore Shipping ASA will not be economically viable and meet the responsibility of stockholders unless it demonstrates high ethical and moral standards. One of several examples is that the shipping company has recently begun cooperating with a large international oil company on a development program in Nigeria. The program was initiated based on perceived ethical obligations, where those extracting natural resources from developing countries should return more of real value created to the country than currently has been the practice in this industry. This involves providing funds for social purposes, education, health, and the development of many local commercial centers. In this way the shipping company shows that it is contributing toward a more just global distribution of resources and is meeting its ethical responsibilities.

Appendix B. Narrative scenario for the ethics of community

Offshore Shipping ASA is a stock exchange listed company in western Norway with 1700 employees, and that owns and operates 35 special ships within supply activities, subsea construction, seismic operations, and tow and anchor handling operations. A large part of these are currently under contract to oil and petroleum related companies, both in the Norwegian sector and in foreign waters. Over the last 25 years, Offshore Shipping ASA has, by Norwegian standards, gradually grown to be a large and significant player within offshore shipping.

Offshore Shipping ASA espouses good customer support and new thinking as its most important core values. By focusing on an ongoing dialogue with its respective customers and suppliers, the shipping company has been able to offer functional and cost-effective vessel solutions with high international standards. In recent years, Offshore Shipping ASA has had a special focus on expansion in international markets. This includes areas such as Brazil and the Gulf of Mexico. Offshore Shipping ASA can be described as an exemplary cornerstone company for coastal Norway, and it therefore also has a relatively large significance for local businesses, employment, and the general pattern of settlement. Since it was founded, the shipping company has been concerned with having a strong social presence in its own community and region. Offshore Shipping ASA's majority owners have traditionally been interested in the shipping company being controlled as much as possible by local owners. This is to ensure the local affiliation and to avoid having the company make changes in strategy that would have negative consequences for the region. In addition, the majority owners have expressed that they see it as essential that Offshore Shipping ASA's profits and stock dividends remain in local hands, so that these funds can then be invested in actions, businesses, and purposes that will strengthen the region as well as its cluster of companies. This kind of thinking has also been shown in a number of contributions made by Offshore Shipping ASA to various clubs, sports teams, and other altruistic

purposes. For example, the shipping company is the main sponsor for the local health sports team.

Offshore Shipping ASA has a policy to use local suppliers and sub-suppliers, and for many companies this represents their largest and most important customer. This includes the procurement of various vessel solutions, equipment for vessels, and diverse service and maintenance services for vessels. Offshore Shipping ASA has also proven itself to be an important source of capital for a number of companies, especially through investments in the start-up phase of new businesses. Such a close relationship between Offshore Shipping ASA and the local business sector leads to benefits for both partners and the local community at large. For the local business sector, this means a possibility for increased growth and local employment, as well as continuity in their business relationships. For Offshore Shipping ASA, such a close relationship with local suppliers has helped to form cooperative development of unique and specialized products and solutions that are currently used on the shipping company's many vessels. For the local community, Offshore Shipping ASA's focus and engagement has contributed toward securing local employment opportunities, as well as ensuring the possibility for future growth and increased employment.

Appendix C. Narrative scenario for the control condition

Offshore Shipping ASA is a stock exchange listed shipping company that currently owns and operates around 35 special ships within the petromaritime sector. The fleet includes a number of supply vessels, construction and subsea operations vessels, seismic vessels, and offshore anchor handling tug vessels. A large part of these are currently under contract to oil and petroleum related companies, both in the Norwegian sector and in foreign waters. At the same time, individual vessels operate on shorter contracts within the so-called spot market. Since the company was established, Offshore Shipping ASA's main office has been located in western Norway. Over time, a number of foreign agent offices have also been opened. Over the last 25 years, Offshore Shipping ASA has, by Norwegian standards, gradually grown to be a large and significant player within offshore shipping.

Today, Offshore Shipping ASA employs about 1700 people, both offshore and onshore. As for the various onshore offices, these encompass operations and management, diverse personnel and offshore support functions, as well as a separate development division. The development division has focuses on technological refinements as a step toward expanding in existing and new markets. A large proportion of the employees on Offshore ASA's ships today are Norwegian citizens. Both the wage conditions and retirement arrangements that Offshore Shipping ASA offers are considered competitive by Norwegian standards.

Like similar companies, Offshore Shipping ASA has program for customer support and maintaining operations. The shipping company has been able to offer functional and cost-effective vessel solutions, while maintaining international standards. In recent years, Offshore Shipping ASA has focused on expansion in international markets. This includes areas around Brazil and the Gulf of Mexico. Offshore Shipping ASA's General Manager has stated that further growth in the company and the continued development of their solutions will largely depend on access to new and international markets.

Appendix D

D.1. Correlation matrix of latent constructs in the condition of the ethics of autonomy

	AGE	Attitude	Social justice	P-WOM	Resistance	Investment
AGE	1.00					
Attitude	0.32 (0.09)	1.00				
Social justice	0.08 (0.10)	0.41 (0.08)	1.00			
PWOM	0.41 (0.08)	0.68 (0.05)	0.26 (0.09)	1.00		
Resistance	0.41 (0.08)	0.55 (0.06)	0.11 (0.09)	0.71 (0.05)	1.00	
Investment	0.43 (0.08)	0.47 (0.07)	0.14 (0.09)	0.60 (0.06)	0.51 (0.07)	1.00

Note: Values within parentheses are standard errors. PWOM = Positive word of mouth, Resistance = Resistance to negative information, Investment = Investment in the company.

D.2. Correlation matrix of latent constructs in the condition of the ethics of community

	AGE	Attitude	Empathy	PWOM	Resistance	Investment
AGE	1.00					
Attitude	0.24 (0.09)	1.00				
Empathy	0.11 (0.09)	0.34 (0.08)	1.00			
PWOM	0.31 (0.08)	0.58 (0.06)	0.13 (0.09)	1.00		
Resistance	0.16 (0.09)	0.47 (0.07)	0.09 (0.09)	0.67 (0.05)	1.00	

Investment	0.24 (0.09)	0.42 (0.08)	0.13 (0.09)	0.61 (0.06)	0.49 (0.07)	1.00
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Note: Values within parentheses are standard errors. Empathy = Empathic concern, PWOM = Positive word of mouth, Resistance = Resistance to negative information, Investment = Investment in the company.

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