

ENHANCING HUMAN WELL-BEING THROUGH RESPONSIBLE ENTREPRENEURSHIP: MEDIATING ROLE OF FAMILY CULTURE

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ABSTRACT

Well-being has become one of the major aspirations of people worldwide. This concern is reflected in the United Nations Sustainable Development Goals (SDGs), particularly SDGs 3 and 12, as well as in the growing attention given by entrepreneurship scholars to responsible entrepreneurship practices. However, entrepreneurship researchers remain divided on the factors that promote well-being. In addition, Nigeria is a culturally oriented society where food preparation and consumption are strongly shaped by social values, traditions and family practices. In recent times, restaurants in Abuja, Nigeria, have increasingly been associated with the use of unwholesome food ingredients in meal preparation. Against this background, this study investigates the relationships among responsible entrepreneurship, family culture, specifically individualistic and collectivistic cultural orientations, and human well-being. The study adopts a cross-sectional survey design, a criterion sampling technique and a sample frame method to select 279 customers from 174 family-owned standardised restaurants across the six Area Councils of Abuja. The PLS-SEM results reveal that responsible entrepreneurship has positive and significant direct effects on human well-being, individualistic cultural orientation and collectivistic cultural orientation. The results also show that individualistic and collectivistic cultural orientations are positively and significantly related to human well-being. Furthermore, responsible entrepreneurship indirectly influences human well-being through both cultural orientations. The study empirically demonstrates that responsible entrepreneurship is an important determinant of human well-being and that such well-being can be enhanced in a context that encourages ethical individual initiative and collective responsibility.

KEYWORDS: Responsible entrepreneurship, responsible entrepreneurship practices, family culture, individualistic culture, collectivistic culture, human well-being.

JEL CLASSIFICATION: L26, I31

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INTRODUCTION

Well-being has increasingly become one of the key aspirations of people globally. This concern is reflected in the United Nations Sustainable Development Goals (SDGs), particularly SDG 3, which focuses on good health and well-being, and SDG 12, which focuses on responsible consumption and production (Filser et al., 2019; Jastrzębska, 2017). It is also reflected in the work of entrepreneurship researchers who advocate introducing responsible entrepreneurship practices in enterprises (Agbim & Kaluma, 2025; Kaluma et al., 2025). However, entrepreneurship researchers remain divided on the factors that promote well-being (Barbosa et al., 2025; Bertoglio & Bertoglio, 2024). The unprecedented challenges facing entrepreneurs' well-being have further accentuated the need to understand these factors. One characteristic that could enhance understanding of well-being in emerging economy contexts is cultural values (Barbosa et al., 2025). As emphasised by self-determination theory (SDT), individuals

achieve well-being through the satisfaction of their psychological needs, namely autonomy, competence and relatedness (Karacsony et al., 2025; Ryan & Deci, 2017).

Culture can promote entrepreneurship development, just as it can hinder it in some economies (Morales et al., 2022). However, its constraining effects may be reduced through harmonious relationships among family members. In turn, family culture can influence the behaviour, happiness, fulfilment and well-being of family members (Abbasi et al., 2021; Campos & Kim, 2017). Family culture may be individualistic or collectivistic in orientation (Agbim et al., 2024; Akinpelu et al., 2019; Asenge, 2017). Previous research has shown that responsible entrepreneurship has the potential to support the SDGs (Adomako & Nguyen, 2024; Filser et al., 2019), while culture can foster and facilitate well-being (Barbosa et al., 2025), entrepreneurial behaviour (Danes et al., 2008) and responsible entrepreneurship (Kaluma et al., 2025). However, what remains unclear is the association between responsible entrepreneurship and family culture, the effect of family culture on human well-being, and the mediating role of the dimensions of family culture, namely individualistic and collectivistic cultural orientations, in the relationship between responsible entrepreneurship and human well-being.

To fill the aforementioned gaps, this study is situated within family-owned standardised restaurants in Abuja, Nigeria. The choice of this subsector is premised on its widespread presence in Abuja, its culture-oriented approach to meal preparation and service delivery, the tasking and demanding nature of restaurant work, the associated meagre employee pay, the unkempt environments that may pose risks to human health, and the use of unwholesome food ingredients in meal preparation (Adesina et al., 2022; Agbim et al., 2022; Agbim et al., 2023; Akunne & Adeniji, 2021; Kaluma et al., 2025). The study aims to investigate the relationships among responsible entrepreneurship, individualistic culture, collectivistic culture and human well-being. Specifically, the study seeks to address the following research questions (RQs):

- RQ1: To what extent is responsible entrepreneurship related to human well-being?
- RQ2: To what extent is responsible entrepreneurship related to individualistic culture?
- RQ3: To what extent is responsible entrepreneurship related to collectivistic culture?
- RQ4: To what extent is individualistic culture related to human well-being?
- RQ5: To what extent is collectivistic culture related to human well-being?
- RQ6: To what extent does responsible entrepreneurship influence human well-being through individualistic culture?
- RQ7: To what extent does responsible entrepreneurship influence human well-being through collectivistic culture?

This paper is organised into six sections. The second section reviews the underpinning theory and related previous studies. The third section presents the methods used to conduct the study and analyse the generated data. Section four summarises the main findings, while section five discusses the findings. Finally, section six presents the conclusion and recommendations.

1 LITERATURE REVIEW

1.1 Underpinning theory

The Resource-Based View (RBV), as developed by Birger Wernerfelt in 1984, posits that the resources within and around a firm can be costly to imitate or inelastic in supply (Barney, 1991; Ferreira et al., 2011; Wernerfelt, 1984). Owing to continuous changes in the entrepreneurial environment, intangible resources have proven more effective than tangible resources in helping firms gain and sustain competitive advantage. This is largely because tangible resources are often easier to imitate (Connor, 2007; Ichrakie,

2013). Resources that promote competitive advantage in family businesses are valuable, rare, difficult to imitate and non-substitutable (Agapova et al., 2021; Barney, 1991). Responsible entrepreneurship practices constitute an intangible resource that can be leveraged in family businesses to improve business culture and enhance stakeholder well-being (Agapova et al., 2021; Kaluma et al., 2025; Krishnan, 2020; Triandis, 1995). Despite criticism that it does not provide sufficient practical guidance for managers, the RBV has been employed in family business studies to explain family business culture, entrepreneurial orientation and family business survival (Abdul Hamid, 2013; Chuairuang, 2013; Duran-Encalada et al., 2012). Hence, it is employed in this study as the theoretical framework.

1.2 Hypothesis development

1.2.1 Responsible entrepreneurship and human well-being

Responsible entrepreneurship is, first and foremost, a form of business enterprise. It also involves offering quality products and services, providing social welfare support, adequately rewarding employees, delivering good returns to business owners, and conducting entrepreneurial activities in a manner conducive to the environment without harming it. Responsible entrepreneurship practices therefore represent the ethical behaviour of entrepreneurs that contributes to the social, environmental and health-related well-being of stakeholders (Kaluma et al., 2025). Human well-being is commonly understood in terms of two dimensions: hedonic well-being, which refers to the extent to which a person is happy, and eudaimonic well-being, which refers to optimal functioning (Kummitha et al., 2025; Ryff, 2019). Through responsible practices, such as responsible production, business enterprises can help people move from ill-being to well-being (Duffy, 2023; Ryff, 2017; Stephan, 2018; Zhidebekkyzy et al., 2024). This may be achieved by fostering emotional and cognitive experiences that cultivate well-being among people (Torres-Soto et al., 2022). Similarly, active involvement in entrepreneurial activities by individuals with sustainable behaviours is likely to influence human well-being positively (Bolt & Homer, 2024; Shir et al., 2019; Torres-Soto et al., 2022). Thus, we propose that:

H1: Responsible entrepreneurship is significantly related to human well-being

1.2.2 Responsible entrepreneurship and family culture

Responsible, sustainable and socially responsible practices reflect responsible entrepreneurship and can lead to customer loyalty and stakeholder satisfaction (Adomako & Nguyen, 2024; Ye & Li, 2020). These characteristics are better taught and learned within the family through family culture. Family culture is defined as “the way of life of nuclear and/or extended family members who share similar values, beliefs, meanings, symbols, assumptions, ideologies, myths, rituals, and language or dialect, mostly by learning and experiences in a defined geographical location” (Agbim et al., 2024, p. 80). Family culture can shape positive outcomes (Krishnan, 2020), such as sustainable or responsible entrepreneurship (Hadjielias & Discua Cruz, 2024), through individualistic and/or collectivistic cultural values (Hofstede, 2011; Hofstede & Hofstede, 2015; Triandis, 1995). In an individualistic culture, individuals maintain weak ties with other members of the group. Hence, they tend to take care of themselves and their immediate family members (Asenge, 2017; Radziszewska, 2014). This culture encourages self-sufficiency, self-control, independence and personal accomplishment (Radziszewska, 2014). It also facilitates personal dedication, hard work, savings, achievement and responsibility in entrepreneurship development (Asenge, 2017; Ottih, 2016). This explains why social responsibility is associated with a high level of individualism (Halim et al., 2018; Koprowski et al., 2021). As such, we posit that:

H2: Responsible entrepreneurship is significantly related to individualistic culture

In a collectivistic culture, relationships among family members are more important than personal tasks, and members' loyalty is directed more toward the family than toward individual goals (Hofstede, 2011; Hofstede & Hofstede, 2015). Collectivistic culture fosters collective interests and behaviours that promote the achievement of family goals (Ezinwo et al., 2022; Triandis, 1995; Vadi et al., 2002). This is achieved through group membership, trust-building, cohesiveness, cooperation, information flow, interdependence, and reduced transaction costs (Akinpelu et al., 2019; Chakrabarty, 2009; Radziszewska, 2014). These collectivistic values could motivate a family that derives satisfaction from family heritage and sustainability to establish an environmentally friendly family business (Ernst et al., 2022; Kumar et al., 2025). Sustainability entrepreneurship is better supported by collectivistic culture than by individualistic culture (Emon & Khan, 2023; Fakher, 2018; Halim et al., 2018). However, the perception of responsibility may decrease as the degree of collectivism increases (Yücel & Halis, 2022). Therefore, we propose that:

H3: Responsible entrepreneurship is significantly related to collectivistic culture

1.2.3 Family culture and human well-being

Culture can trigger well-being (Atkinson et al., 2020; Holla et al., 2025; Seyed Alitabar, 2023; Zhou et al., 2023). In addition, culture tends to foster the learning and reinforcement of entrepreneurial behaviours through family relationships (Dewitt et al., 2023). Specifically, while individualistic culture is associated with self-oriented well-being, collectivistic culture is associated with other-oriented well-being (Dissanayake, 2025). Compared with collectivistic cultures, individualistic cultures have been associated with higher levels of well-being (Humphrey & Bliuc, 2022; Mikucka, 2014). However, despite being shaped over a lifetime (Thomas et al., 2017), people who are oriented toward collectivistic culture may live better lives and report higher satisfaction than those who are oriented toward individualistic culture (Mishra, 2018). Furthermore, the association between individualistic culture and well-being may weaken when additional measures of collectivistic culture are included in the analysis (Krys et al., 2019). Consequently, we propose that:

H4: Individualistic culture is significantly related to human well-being

H5: Collectivistic culture is significantly related to human well-being

1.2.4 The mediating role of family culture

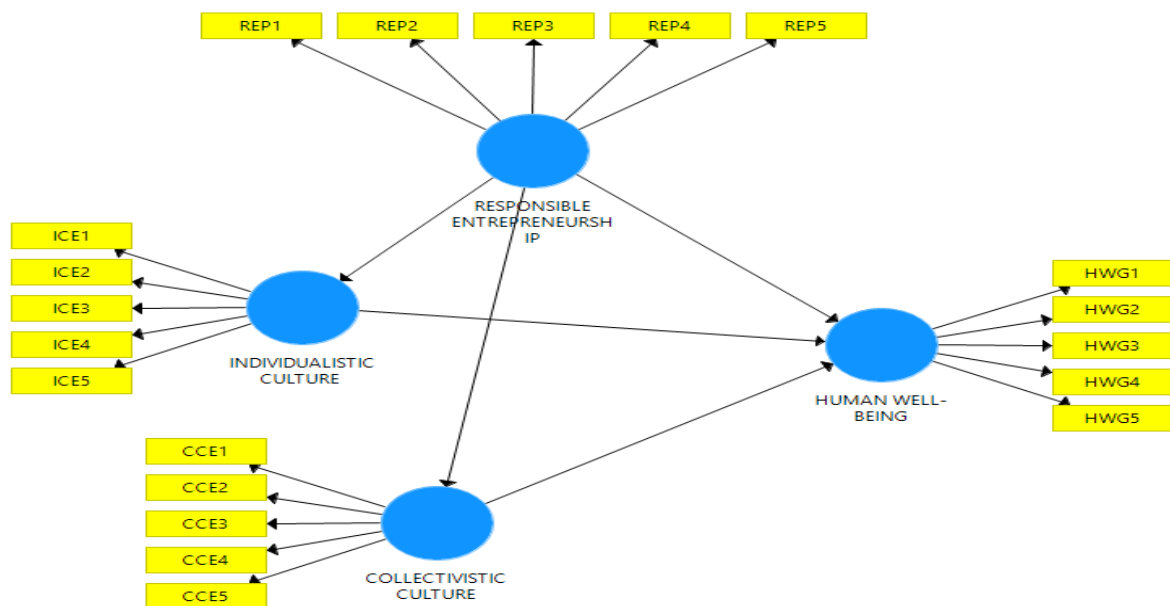
Individualistic and collectivistic cultures are the broadest dimensions of family culture used to distinguish between individuals and groups within families (Czarnecka et al., 2020; Triandis & Gelfand, 1998). These dimensions represent two opposing sides of family culture: the individual side and the group side (Hofstede, 2011). Individualistic culture focuses on autonomy and independence, while collectivistic culture emphasises interdependence and collective interest. As such, individualistic culture favours individual well-being, whereas collectivistic culture is more closely associated with in-group well-being (Im & Chen, 2020). In an individualistic culture, individuals are expected to take responsibility for themselves and their immediate families. In contrast, in a collectivistic culture, individuals rely on support, cooperation and social connections within their groups to fulfil their responsibilities. Differences in the behavioural patterns of individuals across these two cultural orientations are likely to directly affect their well-being (Jiao, 2025; Zhou et al., 2023). This suggests that individualism and collectivism may affect subjective well-being through multiple pathways (Jiao, 2025). Thus, individualistic and collectivistic cultures may have significant mediating power in explaining well-being outcomes (Paz et al., 2020; Soltwisch et al., 2023; Zhou et al., 2023). Accordingly, we hypothesise that:

H6: Responsible entrepreneurship significantly influences human well-being through individualistic culture

H7: Responsible entrepreneurship significantly influences human well-being through a collectivistic culture

The hypotheses are presented in Figure 1 to guide the study. The results of the hypothesis tests will extend self-determination theory (SDT) into the human well-being domain and bring family culture, specifically individualistic and collectivistic cultural orientations, to the fore as a strategy for strengthening the impact of responsible entrepreneurship on human well-being.

Figure 1 Structural model of the study



Note: REP = Responsible Entrepreneurship, ICE = Individualistic Culture, CCE = Collectivistic Culture, HWG = Human Well-Being

(Source: Authors' own elaboration)

2 METHODOLOGY

2.1 Research design and procedure

The research design adopted for the study is a cross-sectional survey. The study population comprises 525 standardised restaurants in the six Area Councils (ACs) of Abuja that are registered with the Federal Capital Territory Authority (FCTA) and the respective Area Councils. A standardised restaurant represents a modern, large food retail outlet that is registered and formalised, and has a business name and organisational structure (Agbim et al., 2023). To select only family-owned standardised restaurants, the documents obtained from the FCTA and the Area Councils were thoroughly screened. Thereafter, a population of 277 family-owned standardised restaurants was obtained: Abaji = 3, Abuja Municipal Area Council (AMAC) = 172, Bwari = 52, Gwagwalada = 24, Kuje = 19 and Kwali = 7. A family-owned restaurant is an eating and drinking place outside the home that is owned, managed and controlled by a family (Agbim et al., 2023).

2.2 Sample size

Further screening of the 277 restaurants was conducted using the criterion sampling method. The purpose of the double screening was to ensure that the representative sample comprised only family-owned standardised restaurants. The screening criteria were that: (i) the restaurant was not moribund; (ii) at least one member of the restaurateur's family worked in the restaurant; and (iii) non-family members also worked in the restaurant. These criteria were confirmed through WhatsApp messages with the respective restaurateurs. At the end of the screening process, a sample frame comprising 174 family-owned standardised restaurants was created: Abaji = 3, Abuja Municipal Area Council (AMAC) = 94, Bwari = 39, Gwagwalada = 18, Kuje = 14 and Kwali = 6. The 348 customers who participated in the study as respondents comprised two customers from each of the 174 restaurants. The respondents were the two most loyal customers of each family-owned standardised restaurant in Abuja.

2.3 Measures

i. Responsible entrepreneurship, the measures were adapted from Aragón-Amonarriza and Iturrioz (2020), and Xie and Wu (2022). These measures are: this firm adopts a long-term perspective in decision making; this firm gives employees excellent pay, benefits and working conditions; this firm offers good foods/drinks and services; this firm is actively engaged in social welfare activities, such as education, health care and job creation; and this firm has launched and implemented resource conservation and environmental protection strategies.

ii. Family culture the individualistic culture measures which were adapted from Matsumoto et al. (1999) and used in this study are: I would rather depend on myself than on others; most of the time I rely on myself, I rarely rely on others; I often do "my own thing"; independent of others, my personal identity is very important to me; when another employee does better than I do, I get tense and aroused; I like to do my job better than other employees; I like to compete with my co-workers; and to me, winning is everything.

The measures of collectivistic culture are: I feel proud when a co-worker wins a prize; the well-being of my co-workers is important to me; to me, pleasure is spending time with others; I feel good when I cooperate with others; I stay together with my family members as much as possible; I take care of my family members, even when I have to sacrifice what I want; family members should stick together, no matter what sacrifices are required; and I respect the decisions made by my groups (e.g., family).

iii. Human well-being the measures that were adapted from Shir (2015) are: to some extent, I am happy; these days, I am satisfied with my life as a whole; I am satisfied with my current financial situation; I am satisfied with my current work; I am satisfied with the amount of leisure time I have; I am satisfied with my freedom to realise my capabilities and skills; and I feel alive and vital.

The study data were collected between December 1 and 21, 2025, using a questionnaire containing 20 closed-ended questions (5 for each of the four variables in the study). The respondents were met face-to-face during their business hours. Since the study employed a sample frame, the two customers who completed the questionnaire at each restaurant were selected from that restaurant's frame. Specifically, the first two customers who entered the restaurants each day were handed the research instruments. Where they were unwilling to participate, they were replaced by the third and fourth.

A 5-point Likert scale ranging from 5 (strongly agree) to 1 (strongly disagree) was used as the measurement scale. Partial Least Squares Structural Equation Modelling (PLS-SEM) was employed to test the hypotheses using SmartPLS 4. The analysis involved 5,000 bootstrap resamples. The choice of the PLS-SEM is premised on its suitability for small sample sizes and non-normal data. Of the 348

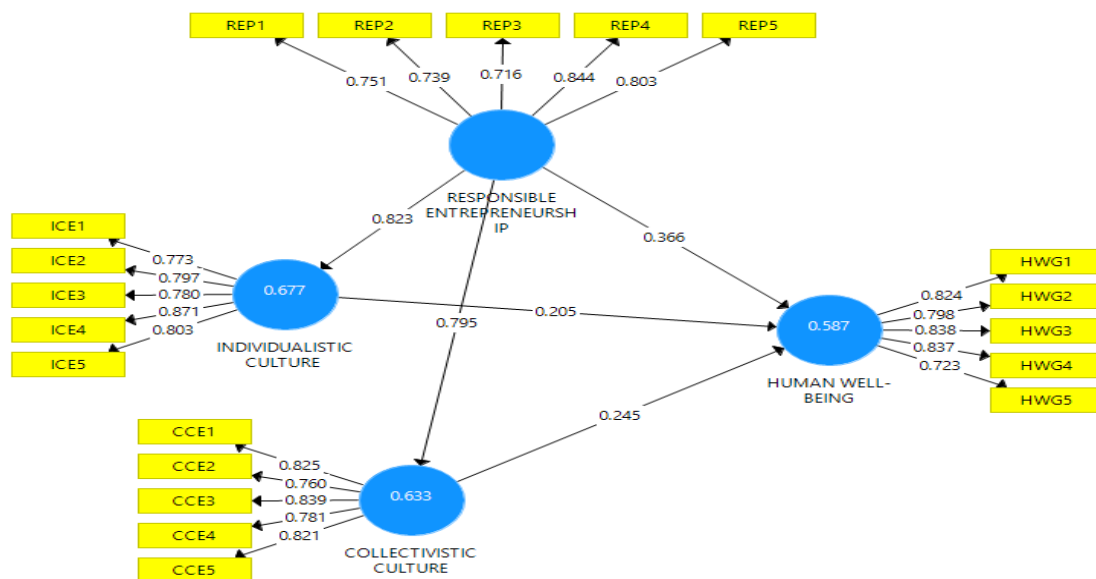
questionnaires distributed, 279 were returned and used in the study. This signifies a response rate of 80.2% (279) and a non-response rate of 19.8% (69)

3 RESULTS

3.1 Assessing the measurement model

As suggested by Hair et al. (2019), since the outer loadings of the items exceed 0.70 and explain over 50% of the variance, the measurements are reliable and are therefore considered acceptable.

Figure 2 Indicator outer loading



(Source: Authors' own elaboration)

Initially, the questionnaire had a total of 28 items; REP = 5 items, ICE = 8 items, CCE = 8 items and HWG = 7 items. At the end of the preliminary diagnostics, all the 5 items under REP loaded together, while 3 items loaded under the standard 0.5 benchmark for ICE, CCE and HWG. After the CFA test, Table 1 shows that we have 5 items for each of ICE, CCE and HWG. Thus, a total of 20 items in the questionnaire were used in the study.

Table 1 Factor loadings of the construct

	CCE	HWG	ICE	REP
CCE1	0.825			
CCE2	0.760			
CCE3	0.839			
CCE4	0.781			
CCE5	0.821			
HWG1		0.824		
HWG2		0.798		
HWG3		0.838		
HWG4		0.837		
HWG5		0.723		
ICE1			0.773	

ICE2	0.797	
ICE3	0.780	
ICE4	0.871	
ICE5	0.803	
REP1		0.751
REP2		0.739
REP3		0.716
REP4		0.844
REP5		0.803

(Source: SmartPLS Output, 2026)

The results in Table 2 exceed the recommended minimum threshold of 0.70. This implies high internal consistency and reliability. In addition, the high rho_A values indicate robust reliability. The high Composite Reliability (CR) values show that the indicators consistently measure their respective latent constructs without redundancy. Similarly, the high Average Variance Extracted (AVE) values confirm adequate convergent validity. This indicates that at least 50% of the variance in the indicators is explained by their respective constructs. Overall, Table 2 shows that the measurement scales are reliable and suitable for subsequent structural model assessment and hypothesis testing.

Table 2 Reliability scale

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
CCE	0.865	0.866	0.902	0.649
HWG	0.863	0.864	0.902	0.648
ICE	0.864	0.866	0.902	0.649
REP	0.830	0.837	0.880	0.596

(Source: SmartPLS Output, 2026)

The Heterotrait–Monotrait Ratio (HTMT) results of the discriminant validity assessment, shown in Table 3, indicate that all values are below the conservative threshold of 0.85 and below the liberal threshold of 0.90. Hence, discriminant validity is confirmed for all constructs in the study's measurement model.

Table 3 Discriminant validity using heterotrait-monotrait ratio

	CCE	HWG	ICE	REP
CCE				
HWG	0.822			
ICE	0.802	0.828		
REP	0.714	0.860	0.815	

(Source: SmartPLS Output, 2026)

Based on Hair et al.'s (2019) suggestion that Variance Inflation Factor (VIF) values below 5 have no collinearity problem, the result of the multicollinearity test using VIF in Table 4 reveals that the constructs employed in the study have no multicollinearity concerns.

The summary of the goodness-of-fit results for the saturated and estimated models is presented in Table 5. The Standardised Root Mean Square Residual (SRMR) value represents a good model fit. The d_ULS (3.210) and d_G (7.515) values depict stable estimation. The Chi-square value (8321.683) indicates a good model fit. Finally, the Normed Fit Index (NFI) (0.912) value suggests a well-fitted model. Overall, the result indicates adequate fit.

Table 4 Multicollinearity test

	VIF
CCE 1	2.095
CCE 2	1.686
CCE 3	2.171
CCE 4	1.829
CCE 5	2.091
HWG 1	2.113
HWG 2	2.017
HWG 3	2.296
HWG 4	2.232
HWG 5	1.531
ICE 1	1.737
ICE 2	1.878
ICE 3	1.795
ICE 4	2.514
ICE 5	1.912
REP 1	1.613
REP 2	1.662
REP 3	1.489
REP 4	2.172
REP 5	1.883

(Source: Smart PLS Output, 2026)

Table 5 Goodness of fit summary

	Saturated Model	Estimated Model
SRMR	0.073	0.073
d_ULS	3.210	3.210
d_G	7.515	7.515
Chi-Square	8321.683	8321.683
NFI	0.912	0.912

(Source: Smart PLS Output, 2026)

3.2 Assessing the structural model

The structural equation of the results is shown in Figure 2. The results in Figure 2 comprise the path coefficient values, p-values, coefficient of determination (R^2), and the cross-validation redundancy measure (Q^2), which is blindfolding-based. A bootstrapping procedure with 5,000 resamples was conducted to assess the model's robustness and validate the significance and stability of the results. Figure 2 depicts how the predictive power and reliability of the structural model is comprehensively evaluated.

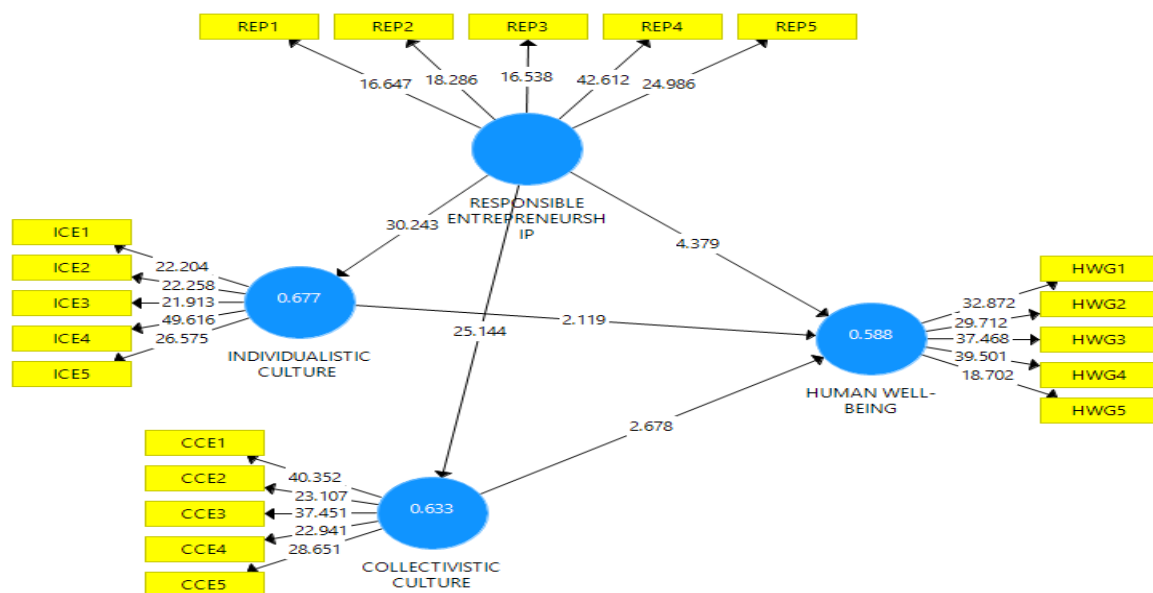
3.3 Test of hypotheses

Table 6 presents the results of the direct relationships (path coefficients) among the study constructs, estimated using PLS-SEM. The hypotheses were tested using the standardised path coefficients (β), t-values, p-values and effect sizes (f^2).

H1: Responsible entrepreneurship is significantly related to human well-being

As shown in Table 6, the relationship between responsible entrepreneurship and human well-being ($\beta = 0.369$, $t = 4.379$, $p = 0.000$) is positive and significant. Thus, the null hypothesis is not accepted. This implies that responsible entrepreneurship significantly enhances human well-being among family-owned standardised restaurants in Abuja. The effect size ($f^2 = 0.095$) indicates a small to moderate practical effect of responsible entrepreneurship on human well-being.

Figure 2 Estimated path model of the study



(Source: Authors' own elaboration)

Table 6 Path coefficient of the relationship (Direct Effect)

	Path Coefficient ** (Beta)	T- Values	P -Values	Decision	F ²
CCE -> HWG	0.244	2.678	0.007	Not Accepted	0.035
ICE -> HWG	0.202	2.119	0.034	Not Accepted	0.021
REP -> CCE	0.795	25.144	0.000	Not Accepted	1.723
REP -> HWG	0.369	4.379	0.000	Not Accepted	0.095
REP -> ICE	0.823	30.243	0.000	Not Accepted	2.100

(Source: SmartPLS Output 2026)

H2: Responsible entrepreneurship is significantly related to individualistic culture

The relationship between responsible entrepreneurship and individualistic culture is positive and significant ($\beta = 0.823$, $t = 30.243$, $p = 0.000$) (Table 6). Hence, the null hypothesis is not accepted. This suggests that responsible entrepreneurship can strongly influence the formation of individualistic culture within the family and family-owned standardised restaurants. Again, the high effect size of $f^2 = 2.100$ indicates that responsible entrepreneurship has a very large and substantial effective explanatory power on individualistic culture.

H3: Responsible entrepreneurship is significantly related to collectivistic culture

Table 6 depicts that the relationship between responsible entrepreneurship and collectivistic culture is positive and significant ($\beta = 0.795$, $t = 25.144$, $p = 0.000$). As such, the null hypothesis is not accepted. This shows that collectivistic culture can be promoted through responsible entrepreneurship practices within family-owned standardised restaurants. Additionally, the large effect size ($f^2 = 1.723$) indicates that responsible entrepreneurship is a key predictor of collectivistic culture (Table 6).

H4: Individualistic culture is significantly related to human well-being

Individualistic culture is positively and significantly related to human well-being ($\beta = 0.202$, $t = 2.119$, $p = 0.034$). Hence, the null hypothesis is not accepted. This result implies that human well-being in family-owned standardised restaurants can be enhanced through an individualistic cultural orientation among both family members and restaurant workers. Further, the small effect size ($f^2 = 0.021$) underscores the fact that individualistic culture can make moderate contributions to human well-being (Table 6).

H5: Collectivistic culture is significantly related to human well-being

The path coefficient between collectivistic culture and human well-being is significant and positive ($\beta = 0.244$, $t = 2.678$, $p = 0.007$) (Table 6). Thus, the null hypothesis is not accepted. This implies that collectivistic culture plays a meaningful role in enhancing human well-being within family-owned standardised restaurants in Abuja. The effect size ($f^2 = 0.035$) indicates a small effect, showing that collectivistic culture contributes incrementally to human well-being.

The mediating or indirect effects of individualistic culture and collectivistic culture on the relationship between responsible entrepreneurship and human well-being are presented in Table 7.

Table 7 Path coefficient of the relationship (Indirect Effect)

	Path Coefficient **(Beta)	T- Values	P -Values	Decision
REP -> CCE - >HWG	0.194	2.688	0.007	Not Accepted
REP -> ICE -> HWG	0.166	2.114	0.035	Not Accepted

(Source: SmartPLS Output, 2026)

H6: Responsible entrepreneurship significantly influences human well-being through individualistic culture

Responsible entrepreneurship positively and significantly influences human well-being through individualistic culture ($\beta = 0.166$, $t = 2.114$, $p = 0.035$) (Table 7). The null hypothesis is thus not accepted. This indicates that individualistic culture mediates the relationship between responsible entrepreneurship and human well-being. Further, responsible entrepreneurship enhances human well-being, in part, by fostering individualistic cultural values such as autonomy, personal initiative, and self-responsibility within family-owned standardised restaurants.

H7: Responsible entrepreneurship significantly influences human well-being through a collectivistic culture

Responsible entrepreneurship positively and significantly influences human well-being through a collectivistic culture ($\beta = 0.194$, $t = 2.688$, $p = 0.007$) (Table 7). This implies that the null hypothesis is not accepted. Hence, responsible entrepreneurship promotes shared values, cooperation and family cohesion, which in turn contribute to improved human well-being of the stakeholders of family-owned standardised restaurants in Abuja.

4 DISCUSSION

This study first examines the relationship between responsible entrepreneurship and human well-being. The results show that responsible entrepreneurship and human well-being are positively and significantly related. This suggests that responsible entrepreneurial practices, such as ethical behaviour, well-kept business premises, the use of wholesome ingredients in meal preparation and social responsibility, can contribute to the well-being of family employees, non-family employees and customers of family-owned standardised restaurants in Abuja. This influence may take the form of improved satisfaction, happiness and optimal functioning. This result aligns with previous studies indicating that commitment to entrepreneurial activities promotes personal well-being (Shir et al., 2019), responsible management practices influence social responsibility and stakeholder welfare (Aragón-Amonarriza & Iturrioz-Landart, 2020), and responsible and socially oriented entrepreneurship contributes to sustainable outcomes and well-being (Adomako & Nguyen, 2024; Torres-Soto et al., 2022).

Second, this study hypothesises that responsible entrepreneurship is significantly related to individualistic culture. The results show that the relationship is positive and significant. As such, responsible entrepreneurial practices can promote a positive individualistic cultural orientation, reflected in personal savings, self-discipline and personal responsibility, among the stakeholders of family-owned standardised restaurants in Abuja. This finding aligns with previous results showing that responsible entrepreneurship is a correlate of individualistic cultural orientation (Kaluma et al., 2025). Responsible entrepreneurship influences an enterprise's individualistic culture by reshaping stakeholders' social behaviours. It makes stakeholders ethically aware and enlightened, thereby contributing to the achievement of broader societal goals.

In the third hypothesis, we examine the relationship between responsible entrepreneurship and collectivistic culture. The results show that responsible entrepreneurship and collectivistic culture are strongly, positively and significantly related. This implies that responsible entrepreneurial practices can strengthen shared values, cooperation, collaboration, cohesiveness and collective responsibility among stakeholders in family-owned standardised restaurants in Abuja. This finding aligns with previous research, which emphasises that social responsibility and sustainability entrepreneurship can reinforce a collectivistic and collaborative culture (Emon & Khan, 2023; Siemiński et al., 2020; Yücel & Halis, 2022).

The fourth hypothesis investigates the relationship between individualistic culture and human well-being. The results reveal that the practice of individualistic cultural values, such as self-reliance, personal

responsibility and personal commitment, within a responsible and ethical framework can positively influence the well-being of family members and customers of family-owned standardised restaurants in Abuja. This finding is consistent with previous evidence that individualistic cultural orientation can positively influence well-being (Okely et al., 2018).

Fifth, this study examines the relationship between collectivistic culture and human well-being. The results indicate that the effect of collectivistic culture on human well-being is positive and significant. This finding reveals that collaboration, group support, shared values, cooperation, mutual support and concern for group welfare contribute to the well-being of customers and other stakeholders of family-owned standardised restaurants in Abuja. This finding is consistent with prior studies, which emphasise that collectivistic cultural practices contribute positively to outcomes such as well-being (Okely et al., 2018; Tamunosiki-Amadi et al., 2020).

In the sixth hypothesis, this study investigates the influence of responsible entrepreneurship on human well-being through individualistic culture. The results show that this influence is positive and significant. Thus, individualistic culture mediates the relationship between responsible entrepreneurship and human well-being. This finding suggests that responsible entrepreneurial practices enhance human well-being in family-owned standardised restaurants in Abuja by fostering positive individualistic values such as self-interest, personal achievement and personal responsibility.

The seventh hypothesis assesses whether responsible entrepreneurship influences human well-being through a collectivistic culture. The results reveal that the influence of responsible entrepreneurship on human well-being, mediated by collectivistic culture, is positive and significant. This indicates that collectivistic culture mediates the relationship between responsible entrepreneurship and stakeholders' human well-being in family-owned standardised restaurants in Abuja. Collectivistic culture fosters shared responsibility, cohesive ties and social values, thereby transmitting responsible entrepreneurial practices that improve the well-being of customers and other stakeholders.

This study makes two contributions to knowledge in family business and responsible entrepreneurship. First, it empirically establishes responsible entrepreneurship as a significant determinant of human well-being within the context of family-owned standardised restaurants. By focusing on responsible entrepreneurship and demonstrating that human well-being is a core outcome, the study shows that responsible entrepreneurship has tangible social and human implications. Second, the study advances theoretical understanding by presenting family culture, operationalised as individualistic and collectivistic cultures, as parallel mediating mechanisms in the responsible entrepreneurship–well-being relationship.

CONCLUSIONS AND RECOMMENDATIONS

The study demonstrates that when restaurateurs adopt responsible entrepreneurial practices characterised by ethical conduct, social responsibility and stakeholder concern, there is a significant improvement in the well-being of customers, family members, employees and the broader society. Beyond its direct influence, the study provides evidence that responsible entrepreneurship fosters sustainable well-being in family-owned standardised restaurants in Abuja when reinforced by positive individualistic and collectivistic cultural values.

This study makes three recommendations. First, because responsible entrepreneurship enhances human well-being, responsible entrepreneurial practices, such as ethical sourcing, food safety, fair pricing and customer care, should be deliberately embedded in the daily operations of restaurants. Second, since individualistic and collectivistic cultural values, such as personal accountability, initiative, ethical decision-making, cooperation and collective responsibility, can strengthen responsible entrepreneurship and

sustainably influence human well-being, family members and employees should be properly oriented and encouraged to live out these values. Third, policymakers and family entrepreneurs should leverage individualistic and collectivistic cultural values to highlight the positive effects of responsible entrepreneurship on human well-being. This can be achieved through training and capacity-building programs.

Like every other research, this study has some limitations. First, the study adopts a cross-sectional research design. This design limits the ability to establish causal relationships among responsible entrepreneurship, family culture and human well-being. Second, the study relies only on data obtained from customers. This approach may be subject to response bias, as respondents may overstate the level of responsible entrepreneurship and human well-being. Third, the scope of the study is limited to family-owned standardised restaurants in Abuja. This narrow scope may affect the generalisability of the findings to other sectors, regions or non-family-owned enterprises.

Given these limitations, the study makes three suggestions for further research. First, future studies could adopt a longitudinal research design to examine how responsible entrepreneurship and family culture evolve over time and how these changes influence human well-being. Second, future studies should consider including workers and family members as respondents, as this could help reduce bias associated with eliciting information from a single respondent category. Third, further research could expand the scope by extending the study to other sectors and geographical contexts, such as non-family-owned restaurants, manufacturing firms or service enterprises in other parts of Nigeria or other developing countries.

RESEARCH ETHICS, INFORMED CONSENT, AND CONFLICT OF INTEREST STATEMENT

This study was conducted in accordance with the ethical standards of the authors' institutions and applicable national regulations. Formal research ethics committee approval was not required, as the study involved an anonymous questionnaire survey of adult restaurant customers and did not collect sensitive personal data. All participants were informed about the purpose of the study, the voluntary nature of their participation, their right to decline or withdraw, and the assurance of confidentiality and anonymity; by agreeing to participate and completing the questionnaire, they provided their informed consent. The authors declare no conflict of interest.

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