

Role Of Perception Of Work For Creating Collective Pride And Harmony At Workplace

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Abstract

The present research is a humble effort to examine the role of perception of work for creating collective pride and harmony at the workplace. Collective pride rests on the principles of co-existence and harmony at the workplace is built in the pillars of compassion and love. The meaningful perception of work is facilitated by evolved workplace. An inner transformation of the self, brought about through finding meaning and purpose in one's work, is likely to deepen understanding of the interconnectedness of lives. Indian values & ethos have been integrated into the fabric. The study addresses the role of perception of work in creating collective pride and harmony at the workplace. A total of 509 respondents from 5 PSUs participated in this research. It is significantly reported that self-work emersion, personal mastery, and living in present factors of perception of work can bring out collective pride and harmony at the workplace. Self-discipline for action have reported significantly to create collective pride in modern day organizations. The external orientation of work has reported in the creation of harmonious workplace. The study has revealed that the way an individual perceives his/her work has a significant impact on creating collective pride and harmonious workplace.

Keywords Perception of work, collective pride, harmony at workplace.

Introduction

Perception of Work

“During the 1980s a renewed interest in work as a source of meaning emerged based on the belief that finding meaning within one's place of work is expected and that meaningful work is as important as pay and security – and perhaps more so” (Pratt & Ashforth, 2003, p. 309). “In a world of materialism, where organizations and individuals define success in terms of money and profit, the role of work can be viewed as having a greater purpose where leaders and followers seek out their true selves and take greater responsibility for the impact they make in their own lives, as well as that of others” (Pappas, 2015, p. 196) and the desire for meaningful work, stems from the essential human desire to live meaningful lives (Lips-Wiersma & Morris, 2009). “MOW (Meaning of Work) has been the focus of growing attention in the fields of personnel psychology and human resource management over the last few decades” (Arnoux-Nicolas et al., 2016).

Our variable perception of work shall be examined from the perspective of the extant western literature and then through the lenses of Indian literature. A search in western literature is galore with conceptually interrelated terms like employee attitude, job attitude, work attitude, job perception, perception of the job, job satisfaction, duty orientation, meaning of work, meaningful work, employee work perceptions, etc. In some works, for example, (Milliman et al., 2003; Abu Elanain, 2009; Kim, 2010; Zheng, 2010; Teh & Sun, 2012), job attitude has been used synonymously with employee attitude, work attitude, job satisfaction, organizational commitment, job involvement and mentality towards work (Anghelache, 2015; Bentea, 2015). As per Wikipedia, job satisfaction, job involvement, organizational commitment, perceived organizational support, and employee engagement are different types of job attitudes. Some textbooks of organizational behaviour such as (Pareek, 2004; Luthans, 2011) have mentioned job satisfaction and job commitment as the two kinds of work/employee attitudes, while others such as (Robbins et al., 2016) described significant job attitudes as job satisfaction, job involvement, and organizational commitment. Manion (2003), during the review of literature, found more research on “meaningful work” than “meaning of work” and attempted to differentiate between the two closely related concepts. While meaningful work, i.e., work that makes a difference to others, is one way of deriving meaning from work, it is not the only one. The meaning of work varies from person to person, indicating that the meaning of work is a broader term than meaningful work. Meaningful work is defined as “not as simply whatever work means to people (meaning), but as work that is both significant and positive in valence (meaningfulness)” (Steger et al., 2012), and that a meaningful experience happens at work when a person is able to contemplate on the meaning derived from his/her work based on his/her purpose of life and moral values (Bendassolli et al., 2015; Van Den Heuvel et al., 2009), indicating that meaningfulness of work is more significant in scope than simply meaning of work. Overall there has been limited and fragmented research, arriving at an array of meaningful work terminologies without addressing the relationships between each other (Lips-Wiersma, 2002; Lips-Wiersma & Morris, 2009). On the one hand, organizational behaviour literature associated meaningfulness at work with identity, while on the other, a review of career literature revealed addressing work as a calling or a purpose, a way to self-realization and meaning derived from the contribution of one’s work to the lives of others (Lips-Wiersma, 2002). Lips-Wiersma (2002) also switched between using the terms “meaning of work” and “meaningful work” interchangeably. In a study by (Harter et al., 2010), the term “employee work perceptions” has been referred to as employees’ perceptions of work conditions (for example, working hours, physical environment, degree of safety, job-related stress, etc.), and the term has also been equated with employee attitudes and job satisfaction. Saari & Judge (2004) used the term “perception of the job” synonymously with employee/job attitude. Therefore, we can sense the inconsistencies in the usage of the terms and confusions in the absence of a standard conceptualization of the terms.

Manion (2003) studied joy at work as experienced through the meaning of work, and since people spend most of their day at work; therefore, not experiencing joy or positive feelings at work could seriously impact the perceived quality of life. She observed through a literature review that once basic needs are fulfilled, people do not look to work for mere survival but seek more from work and reviewed historical accounts of why people worked and found those accounts to be highly

influenced by theological, philosophical, and sociological perspectives. Western literature is mainly influenced by Biblical interpretations of the meaning of work. She cited the anthology of (Meilaender, 2000) on *Working: It's Meaning and Its Limits*, in which Meilaender presented four major classifications capturing the "meaning of work" over hundreds of years. These are: (a) work as co-creation, (b) work as necessary for leisure, (c) work as dignified but irksome, and (d) work as a vocation.

- a. 'Work as Co-creation' means not looking at work from the view of drudgery undergone for the sake of earning money but as a part of life, which brings man closer to the purpose of his existence and for the purpose of love for work in showing gratitude to the God. From a Christian perspective, work is not something that one does to live but something one lives to do, and it represents the full expression of an individual's faculties of spirit, body, and mind and the channel through which he renders himself to God. Therefore, in this sense, work is a co-creation with God.
- b. 'Work as Necessary for Leisure': Inspired by classical thinking, work not only makes leisure possible but because of work, we are able to appreciate leisure. Leisure, under classical thinking, is not equivalent to the contemporary connotation of leisure, which is rest, holiday, or time off from work, which rejuvenates us to be back to work, but time for contemplation and reflection.
- c. 'Work as Dignified but Irksome', having its root in Biblical teachings and through observation of human enslavement throughout history, indicates that work is toilsome and burdensome. This categorization also views work as an obligation or duty. However, amidst the negative connotation, work is at the same time a source of dignity and joy.
- d. 'Work as Vocation': The idea is derived from the viewpoint that work is a calling, regardless of how humble or menial one's job might be. The idea of experiencing joy through work has been a significant construct in theological teachings, i.e., to praise and worship God by doing one's work happily and in a dignified manner, and this still remains a contemporary message. Work as a vocation embodies work as a social activity contributing to the good of society in some way or the other, which is often looked at in our contemporary world as social obligation/ responsibility.

As the society developed from an agrarian to capitalistic and gradually industrial, the meaning of work also continually changing. From the Marxist point of view, work per se is not irksome, but the objectification of the worker in the work process dehumanizes his relationship with work, thereby alienating him from his work. Moving further from capitalism and the continuous pursuit of capital goods, the structure of contemporary organizations involving bureaucratic hierarchies and the prevalence of politics and corruption also negatively impact the meaning of work derived by employees (Manion, 2003). Therefore, "the restoration of meaning in work is seen as a method to foster an employees motivation and attachment to work" (Lips-Wiersma & Morris, 2009, p. 492).

Apart from Meilaender's categorization of the meaning of work, Manion presented another category being increasingly discussed in the literature, and that is the meaning of work derived from satisfying the desire of fulfilling deeper human needs and motivations (personal, emotional, and psychological), that people come to work looking for something more than earning money; otherwise, it would be difficult to justify the need for billionaires still going to work. Contemporary work has been found to fulfill the following needs: (a) self-identity and self-esteem, (b) the capacity to contribute to wider society, (c) independence from the control of others, (d) a source of personal satisfaction (e) a source of social relationships, (f) a sense of achievement and accomplishment, and (g) competence and meeting intellectual needs (Manion, 2003, p. 56).

Bendassolli et al. (2015) mentioned the (Meaning of Work Research Team [MOW], 1987) research team's work as an essential milestone in conceptualizing and operationalizing the meaning of work. The MOW team measured the variables associated with the meaning of work primarily in terms of either antecedents or consequences at the individual, occupational and societal levels. This made the concept very dynamic, giving a lot of different aspects of meanings rather than a conclusive or comprehensive meaning. Bendassolli et al. (2015) reviewed that the research on the meaning of work/meaningful work is widely stretched amongst a variety of perspectives, the earliest starting from MOW, 1987 being descriptive and then to existentialist, "when someone is capable of experiencing a feeling of completeness and coherence while working" (Bendassolli et al., 2015, p. 2; Lips-Wiersma & Wright, 2012) positive psychology, which considers "meaning as a crucial source for human functioning and development" (Batthyany & Russo-Netzer, 2014; Bendassolli et al., 2015, p. 2); and the availability of various other theoretical perspectives such as (Morin, 1997, 2003, 2006, 2007; Morin & Cherré, 1999; Morin & Dassa, 2006; Steger et al., 2012) out of which only Lips-Wiersma & Wright (2012) and Steger et al. (2012) (Steger et al., 2012) measures have been validated as per the study of Bendassolli et al. (2015). Hackman & Oldham (1976, p. 162) described MOW as "the degree to which the employee experiences the job as one which is generally meaningful, valuable, and worthwhile" (Arnoux-Nicolas et al., 2016, p. 3). "MOW is a subjective construct that depends on individuals "characteristics and life experiences, as well as their own perception and interpretation of how working is meaningful. In addition, individual construction of MOW may also be influenced by cultural and social environments" (Wrzesniewski et al., 2003 as cited in Arnoux-Nicolas et al., 2016, p.3).

Collective Pride

Several studies (Appleberg, 2005; Gouthier & Rhein, 2011; Tracy et al., 2010) pointed out the limited availability of definitions around the construct "pride" in organizational behaviour literature; in spite of the term being regularly used in business publications (Appleberg, 2005), being central to philosophical and religious discussions of emotion for thousands of years (Tracy et al., 2010) and in spite of the contribution made by various psychologists like Tracy, Lewis, Robins, etc. (Appleberg, 2005; Gouthier & Rhein, 2011). The available literature has also delved into the evolution of pride, which started with a negative connotation of pride in different philosophical traditions (Tracy et al., 2010); two facets of pride: authentic (positive) and hubristic (negative) (Tracy et al., 2010); the study of pride mostly as a personal feeling or emotion in

mainstream psychological studies (Sullivan, 2007); on structures and etymology of pride, the functional role of pride, the development of pride and the like (Appleberg, 2005; Gouthier & Rhein, 2011; Sullivan, 2007), which is outside the focus of this study.

A basic definition and the key components of pride emerged by integrating the different psychological studies in pride, which is:

“a positive, self-conscious emotion that emerges when a person meets or exceeds social standards or expectations” (Appleberg, 2005, p. 27)

Many psychological studies considered pride as a positive, performance-related emotion (Gouthier & Rhein, 2011). The study of pride within and by collectives has not been engaged in so far (Sullivan, 2007). No direct literature has been found in the study of collective pride except for a few studies in the field of psychology such as (Sullivan, 2007, 2014a, 2014b) dealing mostly with racism, collective shame and collective anger and a philosophical study by (Chakrabarti, 1992) analyzing individual pride causally, epistemologically, logically and ethically and remarking on collective pride in the context of nationalism, patriotism or political pride having the propensity towards instigating communal hatred, which is all outside the purview of this study. Only one definition of collective pride has been found and that is of (Sullivan, 2014a) who mentioned collective pride to be a widespread positive emotion experienced as in sports and politics.

Hence, the conceptualization of the variable collective pride in the context of business organizations has been deduced from a mix of Western and Indian literature. To begin with the western literature, Manville & Ober (2003) drew from the classical Athenian Model of democracy to drive home the point of building a participatory system based on trust and individual initiative for achieving common goals as modern-day organizations are experiencing tough times due to a high degree of mistrust and value erosion. Manville and Ober observed the need for greater autonomy in the new era of the knowledge economy and that knowledge workers couldn't be managed by the old carrot and stick approach of giving orders with little say in decisions and existence of empowerment in a limited sense only. Little wonder about employees feeling disoriented and disconnected with their organizations and falling of loyalties. According to Manville and Ober, the current mindset regarding citizenship is mostly limited to legal status for exercising our rights and fixing responsibility upon the government alone to execute the duties and obligations, unlike in ancient Athens, where citizenship entailed personal freedom as well as both right and an obligation to play an active role in the society's governance.

Harmony at Workplace

Literature has mostly given an account of workplace harmony in relation to conflict resolution. In addition, “the literature on business organization indicates that harmony can be studied through three variables: participation, trust, and the work climate” (Jiménez et al., 2015, p. 260).

Harmony represents a cardinal goal of both personal and social life (Ip, 2014). “Harmonizing the beliefs and values of the owners of a company and employees is a vital source of competitive

advantage” (Jiménez et al., 2015, p. 259). Jiménez et al. (2015) also reviewed Dolan et al. (2006), stressing upon a value-based perspective (Management by Values or MBV) for understanding, explaining, and investigating organizational harmony. “Authors such as Leung et al. (2002) Leung et al. (2002) have proposed a dual model of harmony in which it is not considered an end in itself, but as a strategy for achieving group cohesion and confidence-building” (as cited in Jiménez et al., 2015, p. 261). Jiménez et al. (2015) also pointed out the design of organizational structures that encourage a conducive work environment for employees to develop their full potential and derive fulfillment from work. Jimenez et al. further cited Wang & Juslin (2009) in saying that “harmony in a company requires the creation of an atmosphere or climate that is suitable for its members, makes them feel like members of the larger corporate family and makes them share a feeling of responsibility for serving the company and participating in its development and growth” (p. 261).

In this study, “workplace harmony” has been construed from the perspective of the Bhagavad Gita’s philosophy of “lokam-samgraha” (Bhagavad Gita As It Is, 1972). Different luminaries like Aurobindo, Vivekananda, Mahatma Gandhi, Tilak, Dr. S. Radhakrishnan, and the likes have defined lokam-samgraha. The literal meaning of the two-fold term is: “lokam” or “loka,” signifying people or world, and “samgraha” meaning a collection or holding together, therefore, indicating universal welfare or harmony.

Model Overview and Hypothesis

The meaningful perception of work is facilitated by evolved workplace. An inner transformation of the self, brought about through finding meaning and purpose in one’s work, is likely to deepen understanding of the interconnectedness of lives. When one’s perception of work transforms from “have to do” to “happy to do”, it is likely to exude a sense of collective pride in being associated with the organization and fellow colleagues.

The Bhagavad Gita’s philosophy of work emphasizes work without thinking about the immediate benefits, based on contemplation and action and the crucial role of the leader in enabling this realization. The benefit of such work is two-fold: harmony inside as well as harmony outside. Hence, it has been hypothesized that:

Hypothesis Higher the Perception of Work (POW) greater will be the commitment at work in terms of experiencing Collective Pride (CP), and Harmony at Workplace (CP3)

- H1: Higher the self-work emersion at workplace greater will be the commitment at work in terms of Collective Pride
- H2: Higher the self-work emersion at workplace greater will be the commitment at work in terms of Harmony at Workplace
- H3: Self-discipline for action at workplace and Collective Pride are positively correlated
- H4: Self-discipline for action at workplace and Harmony at Workplace are positively correlated

- H5: Material orientation at workplace is negatively associated with Collective Pride
- H6: Material orientation at workplace is negatively associated with Harmony at Workplace
- H7: Personal mastery at workplace and Collective Pride are positively associated
- H8: Personal mastery at workplace and Harmony at Workplace are positively associated
- H9: External orientation of work at workplace is likely to have a positive relationship with Collective Pride
- H10: External orientation of work at workplace is likely to have a positive relationship with Harmony at Workplace
- H11: Living in present at workplace is likely to be positively associated with Collective Pride
- H12: Living in present at workplace is likely to be positively associated with Harmony at Workplace
- H13: Self-controlled behaviour at workplace and Collective Pride are positively associated
- H14: Self-controlled behaviour at workplace and Harmony at Workplace are positively associated

Methods

Sample and Procedures

The executives working in different Maharatna and Navaratna PSUS constituted the sample for the study. The setting for the study was limited to Delhi and NCR region. Data was collected from 5 PSUS to which the researcher was able to gain access. Each participant was asked to complete questions on demographic and role-related variables (i.e. gender, age, education, and level in the organization), followed by a questionnaire. All participants were given a notice containing a brief explanation of the purpose of the study and a statement ensuring the confidentiality of their results. Question order was counterbalanced to avoid common method bias (Podsakoff et al., 2000).

Out of 509 respondents, 384 (75.4%) were males and only 125 (24.6%) were females. The reason for the high male population could be due to the skewed gender ratio in these organizations. Further, 78 (15.3%) respondents were from the age group 21-30 years, 163 (32.0%) were from 31-40 years, 157 (30.8%) were from 41-50 years, 107 (21.0%) were from 51-60 years, while only 4 (0.8%) was from above 60 age group. 178 (35.0%) respondents are having a graduate degree, whereas, 274 (53.8%) respondents have a postgraduate degree, while 57 (11.2%) have a Ph.D. degree. 279 (54.81%) respondents are from Junior (E1, E2, E3) Level Executive, 163

(32.02%) respondents are from Middle (E4, E5, E6) Level Executives, and 67 (13.17%) respondents are from Senior (E7, E8, E9) Level Executives.

The items used in the study had a reliability score of more than 0.6 (Cronbach's Alpha Reliability)

Measures

In scales to examine the research issues, a questionnaire was developed. A 5-point Likert scale (1 = strongly disagree to 5 = strongly agree) was used to measure the variables related to Human Needs, Virtue Based Power Relationships, Purpose Driven Approach towards Work, Spirituality at Workplace, and World Sustenance. While 4-point Likert scale (1 = quite false to 5 = quite true) was used for the Perception of Work, Enlightened Citizenship Behavior, Integral Leadership Style, and Collective Pride at the Workplace. We asked each respondent to indicate the degree to which they agreed with each statement associated with the current situation of their organization.

Factor Analysis

Factor Analysis has been used for summarizing the dimensions of the variables involved (Malhotra & Dash, 2011). Principle Component Analysis (PCA) was used for the process of factor extraction along with Varimax rotation involving Kaiser normalization. Factor Loading of 0.40 and above was used to decide whether to retain an item or not.

Perception of Work

The scale had 19 items. The factor analysis was computed to have sharp dimensions related to Perception of Work.

Table 1: Factor Analysis of the Items Related to Perception of Work

Factor No.	Item	Description	Loading
I Self-Work Emersion	1	My work is my identity and I feel completely absorbed in it	.433
	2	My job helps me to understand my purpose of life	.635
	3	Physical luxuries do not give me satisfaction	.633
	4	To me happiness and fulfilment comes from my work	.781
Eigen Value = 2.867; % of Variance = 15.091			
II	1	I cannot sit idle and am always involved in one activity or the other	.669

Factor No.	Item	Description	Loading
Self-Discipline for Action	2	Self-discipline in must for performance	.735
	3	Work must be performed without boasting or grumbling about it	.674
Eigen Value = 2.066; % of Variance = 10.876			
III Material Orientation	1	I lose temper very soon	.714
	2	I work because it helps me to afford the luxuries of life	.829
Eigen Value = 1.665; % of Variance = 8.764			
IV Personal Mastery	1	I exercise/ meditate every day for body fitness and having a calm mind	.582
	2	I am very good at negotiating so that I can get maximum benefits out of it	.757
Eigen Value = 1.475; % of Variance = 7.764			
V External Orientation of Work	1	Work is doing duty for me	.630
	2	I feel good when I get the slight opportunity to earn money	.667
Eigen Value = 1.169; % of Variance = 6.154			
VI Living in Present	1	I use the present moment to its maximal	.541
	2	I need time to relax	.743
Eigen Value = 1.129; % of Variance = 5.944			
VII Self-Controlled	1	I am able to practice self-control	.698
	2	While working, I get so involved that I lose track of time	-.658
Eigen Value = 1.095; % of Variance = 5.761			

Extraction Method: Principal Component Analysis

Rotation Method: Varimax with Kaiser Normalization

Rotation converged in 12 iteration

Cut off point was .40

Factor Analysis (PCA) was run for the factors of Perception of Work. It was observed that the factors extracted and the corresponding items of all the 7 factors are same as they were in the mutually ascertained dimensions, i.e. Self-Work Emersion, Self-Discipline for Action, Material Orientation, Personal Mastery, External Orientation of Work, Living in Present, and Self-Controlled. Factor 1 (Self-Work Emersion) has eigen value 2.867 and is able to explain a variance of 15.09 % in Perception of Work, factor 2 (Self-Discipline for Action) has eigen value 2.066 and is able to explain a variance of 10.87 % in Perception of Work, factor 3 (Material Orientation) has eigen value 1.665 and is able to explain a variance of 8.76 % in Perception of Work, factor 4 (Personal Mastery) has eigen value 1.475 and is able to explain a variance of 7.76 % in Perception of Work, factor 5 (External Orientation of Work) has eigen value 1.169 and is able to explain a variance of 6.15 % in Perception of Work, factor 6 (Living in Present) has eigen value 1.129 and is able to explain a variance of 5.94 % in Perception of Work, and factor 7 (Self-Controlled) has eigen value 1.095 and is able to explain a variance of 5.76 % in Perception of Work.

The findings indicate that the respondents have ranked ‘Self-Work Emersion’ to be the highest, followed by Self-Discipline for Action, Material Orientation, Personal Mastery, External Orientation of Work, Living in Present, and Self-Controlled.

Collective Pride at Workplace

The scale had 9 items. The factor analysis was computed to have sharp dimensions related to Collective Pride at Workplace.

Table 2: Factor Analysis of the Items Related to Collective Pride at Workplace

Factor No.	Item	Description	Loading
I Social Cohesion	1	I am proud to be associated with my organization	.650
	2	I am a worthy member of my work team/department	.682
	3	My work team is an important reflection of who I am	.623
	4	I highly reverse/respect my group members	.731
	5	I am proud to be associated with my organization due to its reputation	.701
Eigen Value = 3.128; % of Variance = 34.756			

II Belongingness	1	I take pride in my team's/department's success	.705
	2	We are always able to resolve conflict amongst team members constructively	.789
Eigen Value = 1.286; % of Variance = 14.284			
III Harmony at Workplace	1	There is never any conflict among team members	.807
	2	I am happy of my team members' achievement even if I have scored poorly	.714
Eigen Value = 1.046; % of Variance = 11.617			

Extraction Method: Principal Component Analysis

Rotation Method: Varimax with Kaiser Normalization

Rotation converged in 4 iteration

Cut off point was .40

Factor Analysis (PCA) was run for the factors of Collective Pride at Workplace. It was observed that the factors extracted and the corresponding items of all the 3 factors are same as they were in the mutually ascertained dimensions, i.e. Social Cohesion, Belongingness, and Harmony at Workplace. Factor 1 (Social Cohesion) has eigen value 3.128 and is able to explain a variance of 34.76 % in Collective Pride at Workplace, factor 2 (Belongingness) has eigen value 1.286 and is able to explain a variance of 14.28 % in Collective Pride at Workplace, and factor 3 (Harmony at Workplace) has eigen value 1.046 and is able to explain a variance of 11.62 % in Collective Pride at Workplace.

The findings indicate that the respondents have ranked 'Social Cohesion' to be the highest, followed by Belongingness, and Harmony at Workplace.

Descriptive Analysis

Mean and SD of the Dimensions

Mean as a measure of central tendency is computed to summarize the data collected. Standard Deviation as a measure of dispersion is used to compute and understand the variability of scores.

Table 3: Mean and SD for the Dimensions of Perception of Work

SN	Dimension	Mean	SD
1	Self-Discipline for Action	3.29	.518
2	Living in Present	3.16	.426

3	Self-Controlled	3.10	.479
4	External Orientation of Work	2.95	.670
5	Self-Work Emersion	2.90	.576
6	Personal Mastery	2.59	.710
7	Material Orientation	2.43	.698

Note: N = 509

Table 3 represents mean and standard deviation scores for the 7 dimensions of Perception of Work. The mean scores are reported in descending order and depicted graphically.

Figure 1 graphically depicts the mean scores for the dimensions of Perception of Work in descending order. The 7 dimensions are Self-Discipline for Action (Mean = 3.29), Living in Present (Mean = 3.16), Self-Controlled (Mean = 3.10), External Orientation of Work (Mean = 2.95), Self-Work Emersion (Mean = 2.90), Personal Mastery (Mean = 2.59), and Material Orientation (Mean = 2.43). It is reported that the respondents have agreed the highest on the dimension of 'Self-Discipline for Action'. The mean scores of all the dimensions are more than the average of 2.5 (on a scale of 4), indicating high agreement on the perception of work except for the dimension of Material Orientation (Mean = 2.43), to which respondents don't seem to agree highly. The dispersion is moderate, indicating agreement on the items.

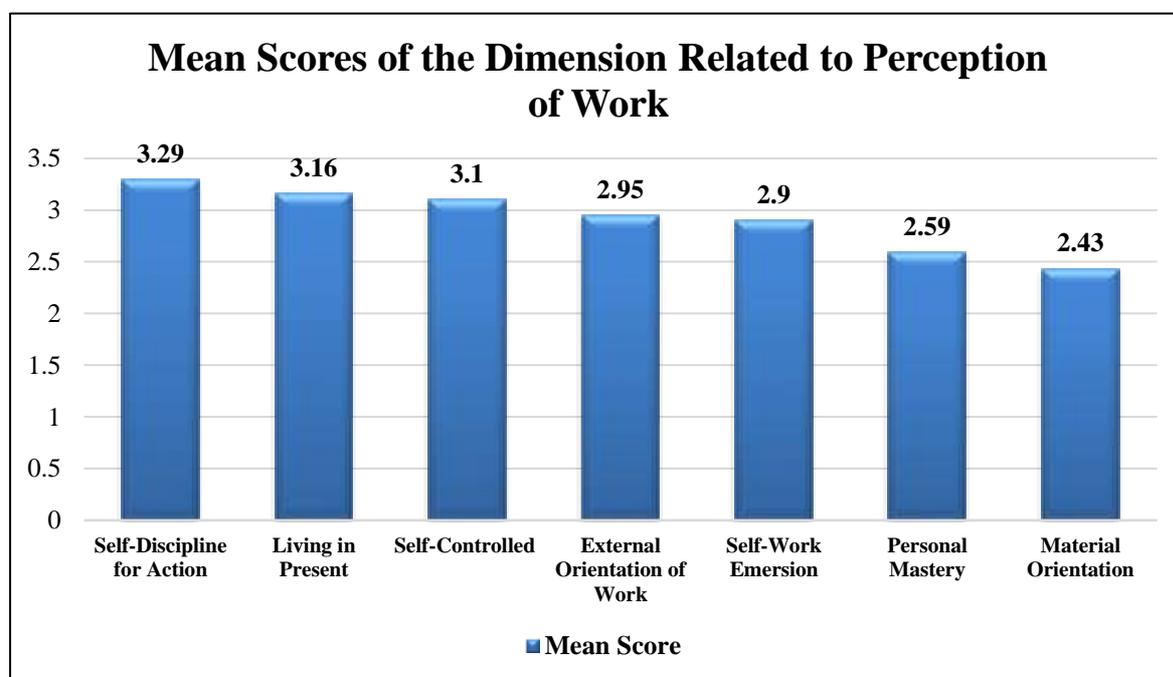


Figure 1: Mean Scores of the Dimension Related to Perception of Work

We also decided to have descriptive analysis item wise to have the better understanding of data obtained.

Table 4: Mean and SD Scores of the Items Related to Perception of Work

SN	Code	Items	Mean	SD
1	A6	Self-discipline in must for performance	3.57	.656
2	A10	I enjoy peace of mind	3.34	.628
3	A1	I am able to practice self-control	3.31	.688
4	A8	I need time to relax	3.24	.751
5	A7	I use the present moment to its maximal	3.21	.606
6	A3	My work is my identity and I feel completely absorbed in it	3.20	.767
7	A5	I cannot sit idle and am always involved in one activity or the other	3.18	.719
8	A19	Work must be performed without boasting or grumbling about it	3.12	.793
9	A16	To me happiness and fulfilment comes from my work	3.12	.806
10	A14	Work is doing duty for me	3.04	.848
11	A2	While working, I get so involved that I lose track of time	2.90	.781
12	A11	Slight amount of greed is necessary for individual achievement	2.89	.843
13	A15	I feel good when I get the slight opportunity to earn money	2.88	.860
14	A9	My job helps me to understand my purpose of life	2.76	.885
15	A18	I work because it helps me to afford the luxuries of life	2.72	.817
16	A13	I am very good at negotiating so that I can get maximum benefits out of it	2.64	.797

SN	Code	Items	Mean	SD
17	A4	I exercise/meditate every day for body fitness and having a calm mind	2.55	.982
18	A12	Physical luxuries do not give me satisfaction	2.53	.845
19	A17	I lose temper very soon	2.16	.845

Note: N = 509. Code denotes serial number of items in Perception of Work as in the questionnaire.

Table 4 represents mean and standard deviation scores for the items related to Perception of Work. The mean scores are reported in descending order and depicted graphically.

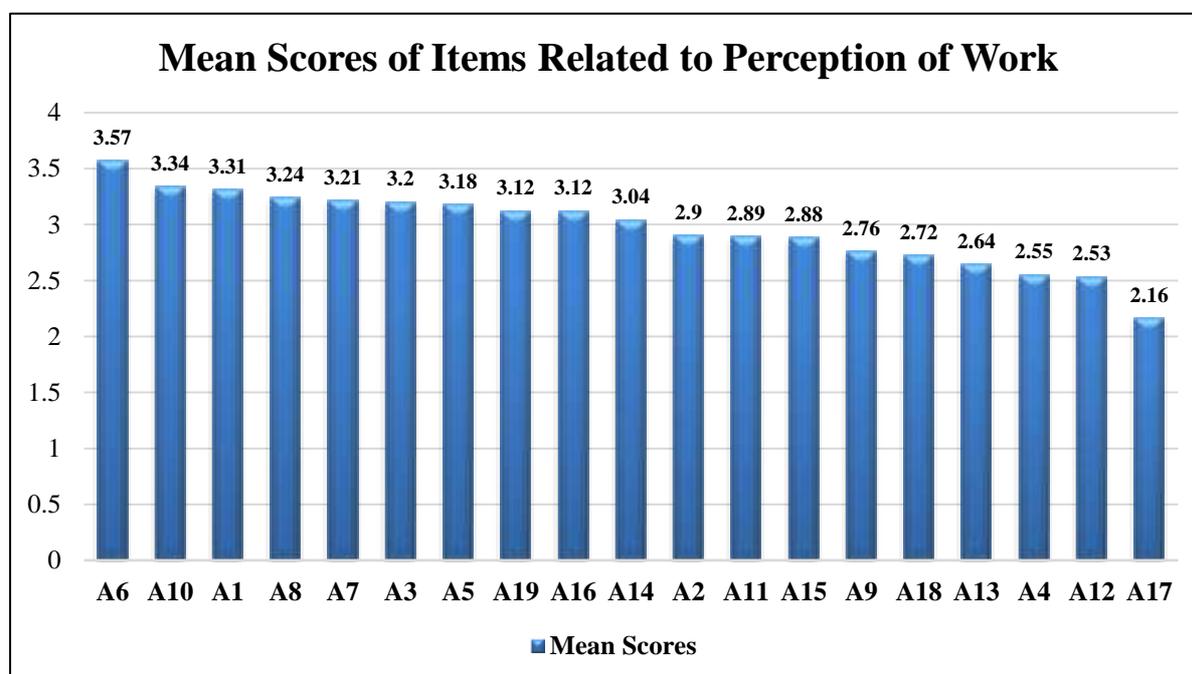


Figure 2: Mean Scores of Items Related to Perception of Work

Figure 2 graphically depicts the mean scores for the items related to perception of work in descending order. It is reported that the respondents have agreed the highest on the item ‘Self-discipline in must for performance (A6)’ with mean of 3.57 followed by other items in the table in descending order. High agreement on the items of perception of work is reported as mean scores of all the items are more than the average of 2.5 (on a scale of 4) except the item ‘I lose temper very soon (A17)’ with the mean score of 2.16, to which the respond report not to agree highly. The dispersion is moderate, indicating agreement in the items.

Table 5: Mean and SD for the Dimensions of Collective Pride at Workplace

SN	Dimension	Mean	SD
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1	Social Cohesion	3.11	.469
2	Belongingness	3.03	.531
3	Harmony at Workplace	2.87	.551

Note: N = 509

Table 5 represents mean and standard deviation scores for the 3 dimensions of Collective Pride at Workplace. The mean scores are reported in descending order and depicted graphically.

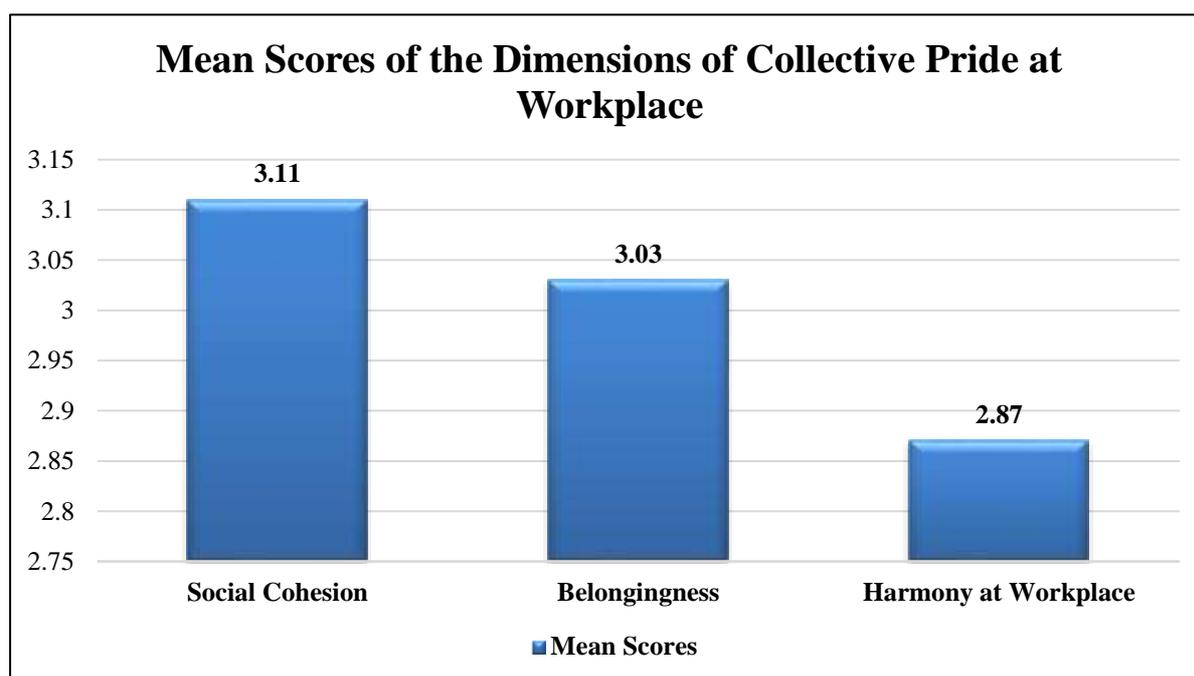


Figure 3: Mean Scores of the Dimensions of Collective Pride at Workplace

Figure 3 graphically depicts the mean scores for the dimensions of Collective Pride at Workplace in descending order. The 3 dimensions are Social Cohesion (Mean = 3.11), Belongingness (Mean = 3.03), and Harmony at Workplace (Mean = 2.87). It is reported that the respondents have agreed the highest on the dimension of 'Social Cohesion'. The mean scores of all the dimensions are more than the average of 2.4 (on a scale of 4), indicating high agreement on the Collective Pride at Workplace. The dispersion is moderate, indicating agreement on the items.

We also decided to have descriptive analysis item wise to have the better understanding of data obtained.

Table 6 represents mean and standard deviation scores for the items related to Collective Pride at Workplace. The mean scores are reported in descending order and depicted graphically.

Table 6: Mean and SD Scores of the Items Related to Collective Pride at Workplace

SN	Code	Items	Mean	SD
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1	C1	I am proud to be associated with my organization	3.61	.523
2	C2	I am a worthy member of my work team/department	3.50	.574
3	C9	I am proud to be associated with my organization due to its reputation	3.43	.641
4	C4	I highly respect/revere my group members	3.41	.598
5	C7	I take pride in my team's/department's success	3.39	.648
6	C3	My work team is an important reflection of who I am	3.25	.709
7	C8	We are always able to resolve conflict amongst team members constructively	3.16	.691
8	C6	I am happy of my team members' achievement even if I have scored poorly	3.03	.676
9	C5	There is never any conflict among team members	2.51	.785

Note: N = 509. Code denotes serial number of items in Collective Pride at Workplace as in the questionnaire.

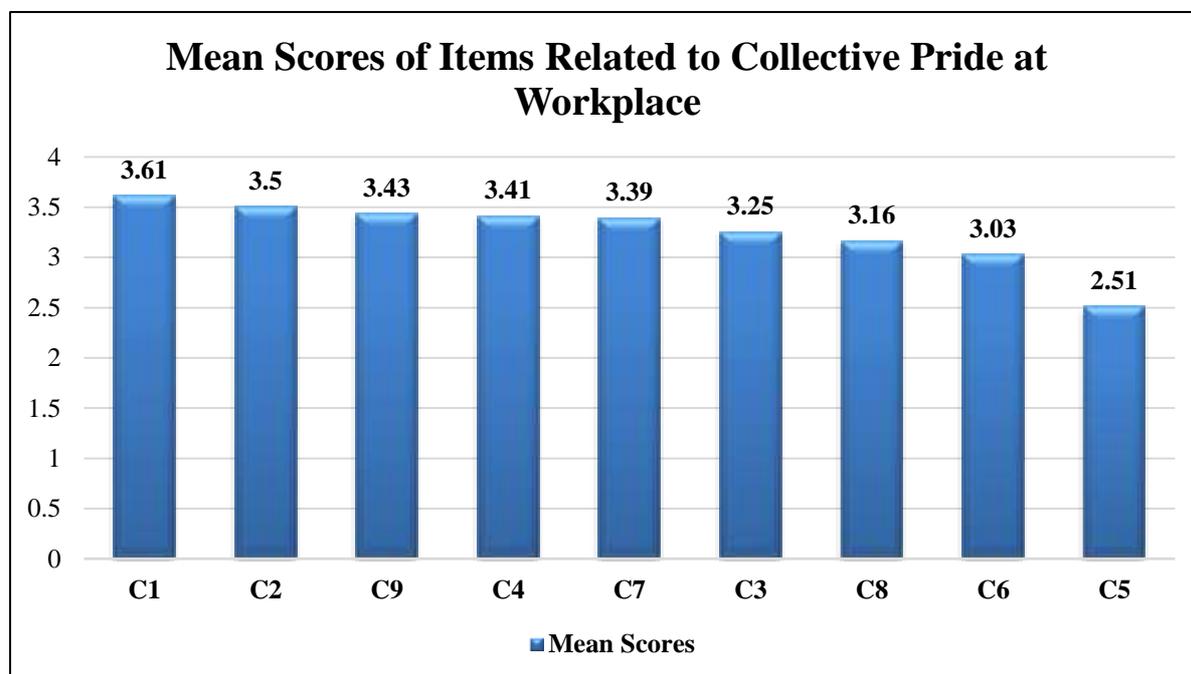


Figure 4: Mean Scores of Items Related to Collective Pride at Workplace

Figure 4 graphically depicts the mean scores for the items related to Collective Pride at Workplace in descending order. It is reported that the respondents have agreed the highest on the item ‘I am proud to be associated with my organization (C1)’ with mean of 3.61 followed by other items in the table in descending order. The mean scores of all the items are more than the average of 2.5 (on a scale of 4), indicating high agreement on the collective pride at workplace. But the researcher observes the lowest mean score for the item ‘There is never any conflict among team members (C6)’ with the mean of 2.51. The dispersion is moderate, indicating agreement in the items.

Correlation Analysis

Bivariate analysis helps to examine how two variables are related to each other. The most commonly and widely used bivariate statistic is the bivariate correlation (or often called as “correlation”), which lies between the range of -1 to 1 denoting the strength of relationship among two variables. After the computation of bivariate correlation, the scholars are often interested to know whether the relationship is significant or not (i.e. mere by chance).

To answer such question, we would require testing of hypothesis. If correlation is computed for the variables measured on ordinal scale, then such correlations are called Pearson product moment correlation (Bhattacharjee, 2012, pp. 122–125). In this study Pearson’s correlation was computed to test several hypothesized relationships between the variables, and are reported in this section.

Table 7: Dimension-wise Correlation Analysis: Collective Pride (CP) and Perception of Work (POW)

Dimensions	Social Cohesion / CP1	Belongingness / CP2	Harmony at Workplace / CP3
Self-Work Emersion / POW1	.458**	.247**	.160**
Self-Discipline for Action / POW2	.312*	.403**	.060
Material Orientation / POW3	-.005	-.051	-.073

Personal Mastery / POW4	.314**	.221**	.089*
External Orientation of Work / POW5	.058	.085	.129**
Living in Present / POW6	.126**	.102*	.241**
Self-Controlled / POW7	-.024	.049	.063

Note: N=509. ** indicates that correlation is significant at 0.01 level (2-tailed).

* indicates that correlation is significant at 0.05 level (2-tailed)

Results

Self-Work Emersion / POW1, Personal Mastery / POW4, and Living in Present / POW6 – dimensions of Perception of Work / POW have reported significant positive correlation with all the three dimensions of Collective Pride / CP – Social Cohesion / CP1, Belongingness / CP2, and Harmony at Workplace / CP3.

Significant positive correlation is also reported between Self-Discipline for Action/ POW2 – dimension of Perception of Work / POW and the two dimensions of Collective Pride / CP – Social Cohesion / CP1, and Belongingness / CP2. While no significant correlation is reported with Harmony at Workplace / CP3.

Material Orientation / POW3, and Self-Controlled / POW7 – dimensions of Perception of Work / POW have not reported any significant correlation with Collective Pride / CP, and Harmony at Workplace / CP3.

External Orientation of Work / POW5 - dimension of Perception of Work / POW has reported significant positive correlation with Harmony at Workplace / CP3 only, but not with Collective Pride / CP.

Discussions

Further to understand the role of Perception of Work for creating Collective Pride and Harmony at Workplace, multiple regression analysis was performed keeping Collective Pride and Harmony at Workplace as the dependent variable. Self-Work Emersion, Self-Discipline for Action, Personal Mastery, External Orientation of Work, Living in Present – the factors of independent variable Perception of Work are capable of explaining 30.3 % variance in Social

Cohesion / CP1. The F-test value (30.987) and Durbin-Watson (2.156) is significant at $p < .001$. However, the negative beta (β) coefficient of the factors External Orientation of Work could be explained as a negative association with Social Cohesion / CP1.

30.4 % variance in Belongingness / CP2 could be explained by Self-Work Emersion, and Self-Discipline for Action. The F-test value (31.203) and Durbin-Watson (1.793) is significant at $p < .001$.

9.4% variance in Harmony at Workplace / CP3 could be explained by Self-Work Emersion, Material Orientation, and Living in Present. The F-test value (7.43) and Durbin-Watson (1.997) is significant at $p < .001$. However, the negative beta (β) coefficient of the factors Material Orientation could be explained as a negative association with Social Cohesion / CP1.

Implication for Research

Workplace harmony has been interpreted in a new light, from the perspective of the Bhagavad Gita's philosophy of world sustenance (lokam-samgraha)

The study paved the way for developing instruments for finding the correlates of perception of work and their impact on collective pride and harmony at workplace through a rigorous process.

Implication for Practice

The study is relevant to management in developing suitable organizational development and cultural interventions to bring peace, harmony and sustainability in modern day organizations.

It revolves around the key theme of harmonious coexistence stemming from a realization of the interconnected nature of lives, hence, interventions may be aimed at promoting this awareness.

Promoting collective pride in organizations will address the pressing problem of workplace diversity in organizations.

It will help in designing training and sensitization interventions/workshops. For example, organization wide mindfulness and values-based workshop may be designed helping to find easy application in daily life. Such interventions aligned with the organizational strategy and policy, may be held time and again so that they along with getting embedded in the organizational culture they are also in the employee's personal lives. Values based discussions may be introduced in professional, meetings and quality circles.

Along with emphasis as skills and qualification, selection of candidates in line with the core values of the company to be laid. A gentle combination of psychometric tests and suitable behavior-based interview techniques may be designed. Promotion of employees to higher posts may be based on performance as well as ethical conduct and rewarding of moral behavior to

be made part of employee reward and recognition schemes. Unethical behavior to be checked by expressing intolerance and taking suitable immediate action.

Limitations

Nature of Job: The respondents of the study were limited to the managerial positions only and did not include respondents from other positions in the organization.

Interorganizational Study: The study had a humble approach to arrive at a holistic nature of power relationship to create collective pride and harmony at workplace. No interorganizational comparison was the part of the study.

Gender: The inter gender comparison was also not the part of the study.

Setting: The setting of the study was limited to the context of Delhi and NCR.

Organization: The study was limited to respondents from Navratna and Maharatna PSUs only.

Conclusion

The study is successful and pioneered in the process of understanding the role of perception of work for creating collective pride and harmony at workplace. It is significantly reported that higher the self-work emersion, personal mastery, and living at present at workplace greater will be the commitment at work in terms of collective pride and harmony at workplace. Self-discipline for action at workplace have significantly reported to be positively correlated with collective pride, but no significant relationship was established with harmony at workplace. External Orientation of Work has significantly reported to result in harmony at workplace only.

Material orientation of work has reported to negatively impact harmony at workplace, while external orientation of work could be explained as a negative association with Social Cohesion. It is stated that work should not always be conceived as an economic activity. Intrinsically driven factors of perception of work creates a workplace stuffed with collective pride and harmony.

Competing Interests

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