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Exploring and Examining Dignity at work place: Using Mixed Research Methodology

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Abstract

The study used both qualitative and quantitative research approaches to explore and examine the dignity of both domestic workers and formal work employees, respectively. It employed the interview method to collect the data from domestic workers and questionnaire as data collection from formal employees. On interview data, broad dimensions or themes are identified based on participants verbatim. On quantitative analysis, a Partial least square Structural equation model test is applied to test the model. From both segment of employees, the study revealed that, work dignity and well being is the non-negotiable common currency for all type of employees. Qualitative revealed both positive and negative experience of the domestic workers with their masters.Quantitative study proved there is relationship between work dignity and social well-being. Study supported the employee engagement as mediator between work dignity and social well-being

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"Human rights derive from the inherent dignity of the human person"

— International Covenant on Civil and Political Rights (ICCP) Preamble

1   Introduction

Beitz (2013) said the phrase "Human dignity in the theory of human rights" would be more than a phrase where human dignity explains the nature and significance of human rights. Human dignity is the precursor of Human rights. The Helsinki Final Act declared human rights as "all" rights, including political, civil, social, and economic underlying constructs of the person's human dignity. Human Dignity and Human rights are inseparable. Bayefsky (2013) echoed the view of Kant that it is understood that "dignity is the inherent and equal worth of every individual." Dickey (2016a) stated that dignity is independent of material experience. In her longitudinal qualitative research with Madurai residents', she brought out a dignity in everyday regard of humans, what other people think about them, and how they are valued or recognized in the society. Despite different classes, every human attempted to qualify as a social being. Further, (Dickey, 2016b, p. 23) explained dignity as

> Dignity is most crucially an end in itself, a good, not simply a type of capital that can be invested and converted to something else

In the early 1960s, John Rawls defined the components of justice; he emphasized justice as a function of Social values or resources theory which includes, Liberties, Opportunities, Income or Wealth, and Social bases of Self respect. All four should be distributed equally to all. Dignity and social bases of self-respect played a vital role in the normative society. Rawls emphasized the importance of self-respect, which is interlinked with human dignity at the theoretical level. However, on the practical level, in Tamil Nadu, a political movement named Self respect movement was started in 1925 by E.V.Ramasamy. Later on, it became a political party to fight against discrimination practices by the upper caste over lower caste people. Precarious work and its contribution are invisible in the eyes of society. Though precarious workers are physical presence in people's perception, they are utterly absent because of no societal recognition, which is equivalent to not existing in society's eyes. The same idea is echoed by Blok et al. (2001), cited in the book of (Dickey, 2016b, p. 98) "required some measure of recognition and repute, lest they die a social death." Further, she added.

> [t]hat social death is the invisibility that denies dignity.

The current study is attempted to review dignity and workplace dignity from various domains such as Human rights, Human Dignity, Organizational Dignity, Workplace dignity and gender studies. The mapping of literature is given in the annexure—a further section, by and large, dealt with dignity from an Intersectionality perspective and workplace dignity paradigm. The review identified domestic worker dignity as almost mute compared to any other work and positioned it as a significant social problem from the socioeconomic perspective.

1.1   Intersectionality

Collins (1991) introduced the construct "Intersectionality" from Black Feminist literature; the study emphasized the role of Intersectionality determines social relationships. Dignity is used in general parlance; however, the same dignity is seen in white-collar versus blue-collar jobs or especially from domestic workers' perspectives from the various dimensions of gender, caste, and class, bringing different understanding about dignity. Any phenomena understood through an intersectional lens provide better explanatory power of the theory than the single-axis lens. In generic public discourse, ordinary people or social scientists argue there is no caste or class disparity in modern society; however, inequality is well exposed through intersectionality roles like caste and gender (Ritzer et al., 2007, p.

661). The role of Intersectionality is to pivot to understand the reality of society; otherwise, aggregated multiple constructs iron out the actuality of unfairness in society. In this article, the social construct Dignity or Workplace dignity paradigm is seen through the Intersectionality of gender, caste and class.

2   Review of Literature

Dignity is taken for granted in the workspace and even in public spaces like educational institutions and worship centres, etc. The recent news in the state of Tamil Nadu, the Tamil Nadu police arrested 20 priests for abusing the Dalit women who approached the "Lord Shiva stage" (Chitrambala Medai) for the prayer "TNIE" (2022). A study from Vandana (2020) showed how lower caste female students are targeted by sexual harassment in the well known Utter Pradesh university. Dignity is much worse for lesbians, gay, bisexual, trans, and queer (LGBTQ) over female counterparts, Baker & Lucas (2017) examined the threat of dignity towards LGBTQ employees, and a study showed the experience of LGBTQ through a workplace dignity lens. Most of the time, work is not conducive to their gender identity and sexual orientation. Workplace dignity affects all human beings irrespective of sex, especially enterprises, follow neo-liberalism policy of hiring and firing without much reason except to keep the bottom-line in the rosy picture. one of the subjects expressed her grief after management announced that management announced to employees for no more jobs. (Wieland, 2020, p. 464).

> Moreover, almost [thousand] lose their jobs . . . You realize no job is safe. It does not matter how big or how small [of a] company you work at; anything could happen

Mahalingam et al. (2019) In 2015, Chennai witnessed a devastating flood. Twenty-five thousand janitors are invited from Arunthathiyar (Dalit) community to clean the city. All janitors took one month to clean the whole city; in the whole process, Dalit janitors should clean around ten thousand tons every day. Some of their experiences showed how indignity work-life they had.

> The biggest problem was dead rats, chickens . . . water for several days. It was horrible, and nothing equips you to clean this. I did not eat for a few weeks.

The cases mentioned above are not an outlier or exceptional in the work and non-workplace. Bal & Jong (2017) stressed that human dignity is more on individual rights than seen from a utilitarian approach where few people can suffer at the cost of great benefits for more significant numbers. When compared to the dignity of formal employees with precarious workers, it is worst. A Malaysian domestic worker activist, Fish's study covered how domestic workers suffered a lot across the globe. It is illustrated by the Korean domestic workers' song (Fish, 2017, p. 100)

> *We get up to work before sunrise. Work in the home at the door is behind. We have made the comfortable in your home. Why our work is never recognized?*

The song applies to most domestic workers across the globe. The above-discussed concerns of precarious work or domestic work showed how the dignity of the lower class workers is not given importance from society's perspective. Dignity has various components of respectable treatment, equality, social recognition, and non-discrimination, taken from the previous studies. The current study wants to explore the dignity and work dignity of the domestic workers and their experience from their work. The researcher is interested to know the dimensions of dignity that may come out of the study.

2.1   Problem of Domestic workers - A Social Problem

According to ILO Domestic work report, out of total employment, domestic workers constitute around 1.7%, and in terms of wages, their contribution is 3.6% worldwide. 43.6 million female domestic workers across the globe. Many countries ratified the UN 45th session of General Assembly on domestic workers' rights, but still, India is not part of it Mann (2015). Though many countries ratified

it, only five countries were made into force. Similar situation in India, though states like Tamil Nadu, Maharashtra, Kerala, and Karnataka added domestic work under the schedule of the minimum wages act, there is no guarantee of delivering it for all. A similar condition happens to the unorganized worker social security act. Only Delhi has Private placement agencies bill (2012) after the demise of female workers. However, the bill is not very efficient due to many lacunae, such as there is no mention of the employer's duties towards domestic workers, and there are no mechanisms to lodge sexual harassment against the crime doer or placement agencies. Indian migrated domestic work in the foreign land does a better job because India signed eight agreements with various countries using UN and ILO instrument. If this is possible, India should provide the same level of concern to the local domestic workers.

Domestic work or employment is not considered respectable employment despite almost every household hiring one maid or domestic work for cleaning, washing, cooking and caring. Predominant features of the domestic workers are ill-literate, Flexi hours, easy entry and exit, and managing both house and work flexibility. There is the denial of minimum wage and fixed work hours. A trend shows that most domestic workers migrate from rural places to cities like Bangalore and Mumbai. Many women joined as paid domestic workers due to the precarious situation of their families. Narsamma, a domestic worker, replied to the interview verbatim from Chigateri (2007) study,

> I have started domestic work only in the past five years. After marriage, I never went . . . Because of difficulties at home [and] the children are growing up,. . . We did not go for any work. Earlier, we used to do our housework. It is only after coming to Bangalore.

Society and government never considered domestic worker issues as severe social problems. Most domestic workers belong to a particular lower caste community, historically known for doing menial jobs. They cannot come out of a vicious circle due to a lack of support from the government. Like Delhi, Mumbai and Bangalore, every big city in India may have at least four to five lakh domestic workers rendering their service. In Mumbai, a domestic worker association was started, and later in Bangalore, Karnataka Domestic Worker Movement (KDWM) was started by Sr.Celia. Much mobilization is happening through the unions and forums, but still, the government has not passed any act which protects and promotes the welfare of the domestic workers in India. Menon (2021) organized many rallies to create awareness among the public on domestic workers' rights. Her blogs pinpointed that no exclusive schemes are not for domestic workers due to a lack of legislative support. The migration of domestic workers from rural to urban sometimes leads to misuse of resources by placement agencies, leading to harmful social activities like human trafficking and sexual harassment. The scenario is not only in India; the study Marchetti et al. (2021) concluded that across the sample from nine countries, domestic work is treated as demeaning and 'dirty work' and compared to other labour rights, domestic works rights are nil or not adequate. It is high time for the government to enact a policy to benefit domestic workers in India.

2.2   Integrated HRM for Workplace Dignity In Organization

There is a myth that only low-class level employees suffer in accessing dignity at their workplace. Even many larger organizations are not given much attention to workplace dignity; however, change has been witnessed in recent times. Workplace dignity is shaped by two larger domains, sociology and economics; the former deals with the relationship between employer and employees, and the latter is concerned about human capital, which is encouraged to produce maximum utility. Sometimes both overlap, but they may conflict with each other on the goals of the domains. Founding gurus of management, where Weber and Elton Mayo initiated the humanistic approach, rooted in the sociology domain, and F.W. Taylor endorsed the economist approach. Individual rights and dignity are much appreciated from the humanistic approach, and Economics experts appreciate organizational growth and profitability. During Covid time, management realized the integrative humanistic and economical approaches, which gave an integrated human resources management approach, where human dignity is

the core of the workplace arena Mazur & Mazur-Malek (2021).

In earlier times, Organizational behaviour literature did not show interest in workplace dignity. However, the Ahmed et al. (2021) study filled the gap in work dignity in the organizational study. The authors added two dimensions, such as workplace dignity and discretionary work effort, to the conservation of resources (COR) theory, and the study used the measurement of work dignity developed by Thomas & Lucas (2019a). The study outcome showed that workplace dignity positively related to Discretionary work effort through organization-based self-esteem. Work dignity has well grown in the organizational studies, which showed how work dignity is getting importance from the practitioner and academicians' perspectives.

2.3   Dignity and Well-Being are common currency

The human being across caste, class, gender and ethnicity tried to experience well dignity and well-being. People who live in precarious positions would not have well-dignified lives, and their well-being is questionable. Both dignity and well-being are subjective and immaterial factors that play a significant role in people's life experiences. Acquisition of material and functional knowledge is excellent motivation to claim dignity in the social body space, and the consequences of dignity lead to experiencing a better life. Sayer's words that

> "Being able to participate in practices and such relationships and gain their internal good [dignity, regard, esteem, and respect] if one so wishes is crucial for well-being."

Cited from (Dickey, 2016c, p. 98), which emphasized financial and resource access enacted as antecedents on dignity and well being enacted as consequences of dignity. From the sociology and management literature, it is inferred that there is a positive relationship between dignity and well-being across the various class of people.

2.4   Gap in Dignity literature from Informal and Formal employment

Dignity is a common currency for both the formal and informal employment segments. The difference between informal and formal sectors is in the form of pay scale and resources they are accessing in their job; however, dignity is non-negotiable; dignity matters for both types of employees. In the literature on precarious domestic work, Sharma (2014a) examined the perception of domestic workers about their employers and the space they work in. His study used ethnography fieldwork in and around Delhi; the study covered interviews and focus groups which dealt with the relationship between employer and employees from the intersectoral perspectives of caste, religion, region and work practices. Work practices such as a separate cup or toilet usage indicated the untouchability and denial of dignity in the workplace. The study also highlighted that there is untouchability among the domestic workers in the form of caste. Sometimes, workers do not want to work in the employer's house if it is Muslim or Bengali. On the other hand, upper-caste employers do not permit the lower caste workers to get to kitchen work. The study provided insight into the power and vulnerabilities between employer and employee relationships in domestic work. The very clear-cut evidence from the literature that dignity from the informal segment needs much more explored, and in the formal segment in an Indian context, and there is not much studied on how to quantify the work dignity. For domestic workers, exploring the meaning of dignity is the most vital thing. On formal class employment, evaluating the dignity and examining the relationship between workplace dignity and their outcome constructs such as employee engagement is much-needed Thomas & Lucas (2019b). However, the current study wants to examine the relationship between work dignity and social well-being through employee engagement.

3 Research Methodology and Design

A study used both qualitative and quantitative methods to understand the phenomena comprehensively. The research question and objective of the study demand a multi-method research approach suggested by Brewer et al. (2006). Both informal and formal employees are the subject of the research interest; the qualitative method has been adopted to explore the phenomena of dignity and work dignity of domestic workers. On the other hand, the quantitative method has been employed to examine the relationship between work dignity and organizational variables among formal employees. The interview method is used to collect data from the domestic workers, and the Questionnaire method is used to collect data from the higher class employees.

3.1 Data analysis approach

In the qualitative data, broader dimensions or components have been identified through empirical evidence. The interview data is codified as broad themes or components. Further, it is compared with prior literature to understand the alignment of the current study with previous literature or new dimensions may reveal. Hypothesis 1 through hypothesis 4 tested statistical tests in quantitative analysis through a partial least square structural equation model (PLS-SEM).

3.2 Qualitative Research

The meaning of work dignity is explored from the domestic worker's perspective. The narrative method is used as a theoretical perspective, and data is collected through the interview method. The interview contained basic information about domestic workers' demographics and socioeconomic profiles. A purposive sample is employed to collect the data. Seven participants have chosen for the interview purpose. The interview schedule is kept short and straightforward; not more than five to seven questions have been kept around the central theme of study Creswell & Poth (2016). Key questions are in the form of open-ended. For example: "what is dignity?" "what is the dignity at your work?" "What is the positive and negative experience in the day-to-day experience?" Some questions are customized based on the interaction between the interviewer and interviewees. Data is collected through both female and male domestic workers and covers different caste backgrounds of domestic workers. Collected data in the form of vernacular language and translated into English further transcribed is used to analyze the data.

3.3 Quantitative Research

To examine the relationship between workplace dignity and organizational variables such as employees' dignity and social well-being. Survey research design is used to infer population characteristics based on sample characteristics. Non-probability convenience sample design is used to collect data through the online mode. Data collected from the formal employees who work in any organization and study considered individual employees as sample units. A total of 110 samples are collected but usable sample is 87. Through the aid of a questionnaire or instrument, primary data is collected. The Questionnaire contains the facts (demographic and organizational profile) and perceptual data (study constructs). A standard instrument is used to capture the data. All the statements or items are captured in the form of 5 points rating Likert scale, 1 denotes strongly disagree, and 5 indicates strongly agree. Cronbach alpha is used to assess the scale's internal consistency, and the threshold value is followed as greater than .7, as suggested by Nunnally (1994). The study's objective is to examine the relationship among the study constructs, and hypothesis formulation helps to give direction further to test the theory-based data through statistical tests. The hypothesis is shown below:

- H1: There is a relationship between workplace dignity and well-being among the formal employees

- H2: There is a relationship between employee engagement and well-being
- H3: There is a relationship between workplace dignity and employee engagement
- H4: Employee engagement enacts as the mediator between workplace dignity and well-being

4 Qualitative Data Analysis - Study I

In the qualitative data, broader dimensions or components have been identified through empirical evidence. The interview data is codified as broad themes or components. Further, it is compared with prior literature to understand the alignment of the current study with previous literature or new dimensions may reveal. Seven domestic workers agree to enact as participants. Face to face interview is conducted to understand phenomena such as dignity, work dignity, and positive and negative experience of domestic work from the domestic workers has been working in various cities like Bangalore, Pune, and Jammu. Out of seven domestic workers, one is male, and the rest is female. Their age is ranged from 30 to 45 years. Their monthly salary is ranged from INR 10000 to 20000. Predominantly all the domestic workers are involved in multiple tasks, like cleaning, washing, cooking and assisting their master. Their opinion are given below:

4.1 Dignity from Domestic workers perspectives

Kaushik, from Nepal, has been living in Bangalore for the past decade and has been doing cleaning cum security jobs at the business complex. In his opinion, dignity is

> Dignity is the way people look at me and treat me. Dignity at work is the respect one gives to you during work.

Saras from Jammu city who has been doing domestic work for the last five years stated dignity as

> Dignity means the treatment of people towards me and the money earned through hard work and respect. No job is big or small. I am not educated, so I am doing all this kind of job. I like my job, and I do not mind cleaning and cooking in people's homes. I happily perform my job.

Reshma Sarbade from Pune city, last ten years working as a maid in various houses and earning an average salary of INR 15000 to 20000; her opinion about dignity is

> Earning fair pay, getting respect from others, establishing self-respect in the society. One human should treat others as humans and have security in the job.

Sheetal Maske from Pune, who hailed from a village and became a domestic worker in the city, spent the past ten years working as a maid and earning INR 10000 per month. Her opinion on dignity in the workplace is

> Equal treatment with other work, fairness and should give respect at our work

Anita Saroda from Pune, her thought on dignity is

> We should not be asked to do dirty work; we should be treated as humans with equality at the workplace and job security. People take advantage of my ill-literacy and deceive me in payment.

4.2 Domestic workers experiences at work

Kaushik shared his negative work experience, which illustrated indignity experience in his job.

> We are not educated to get any job. Have to feed kids, so any job we have to do. Otherwise, who will pay for us? So, we cannot be particular about any job; we should be ready to do any job. For example, one of the delivery boys did the toilet near the lift last week. I had to clean it as cleaning the building premises is my responsibility. Otherwise, they scold me. I felt awful for doing it but was left with no option. When I see people getting work and

doing other jobs, I feel I wish I had studied and could have got an excellent job. I did not have my mother, and my father did not encourage me. So, I feel bad, but I am helpless.

Apart from domestic workers being expected to do inhuman work, they have undergone various negative experiences like sexual harassment. One of the lady maids said,

I got molested by a senior age person at one house. In another house, a bisexual lady attempted to molest me and made allegations about my conduct and filed a case against me in the police station.

however, the same maid has a positive experience with other masters; she said

I had a good relationship with my master and was able to save some money, and my master understood my situation

Most of the maids had a negative experience with their master, especially regarding job security and workload concern, it is given below.

Workload is heavy, no extra payment for extra work, I was asked to leave the job without notice, many times mistrust poped up

4.3   Domestic workers experiences of Well-being

Past literature provided the causal link between the dignity of workers and they are well being. Well-being is a broad construct, and it has numerous dimensions such as physical, psychological, mental, emotional, spiritual and social. During our interview, many people showed concern about their physical well-being. Some of the intercepts showed below:

Lakshmi has been a domestic worker for the past decade and is the mother of four children; her opinion on the health issue is

By the time I come home, I am drained and cannot do any work at home. The children and husband help me with the house chores.

Anita, in mid thirty's experienced everyday stress, fatigue after a job and prolonged leg pain after work. A similar concern is shared by Sheetal, who experienced mental harassment and unexpected sudden weight loss due to continuous work.

Across all the interviewees, every maid felt dignity is treated with respect, non-discrimination, and equal treatment with other workers. Invariably, all the informants perceived their health is deteriorating due to more workload. Many domestic workers perceived helplessness due to a lack of education and family support when they were young.

5   Quantitative Data Analysis Study II

From formal employees, data is collected through a Questionnaire. To prove the study hypothesis, PLS-SEM is used. The objective is to prove the relationship among the study constructs like work dignity, employee engagement and social well-being. Sample composition of the respondents and basic summary statistics available in Annexure D.

5.1   Partial least square - Structural equaion model (PLS-SEM)

PLS-SEM is the second generation analysis; across various domains such as social science and humanities, 50% of statistical analysis used PLS-SEM Hair Jr et al. (2021a). PLS-SEM is the statistical technique that helps explore or test the theory, where the model or hypothesis has multiple

independent and dependent variables. Besides, PLS-SEM can address the measurement error in the data. It has two models, namely the outer model and the inner model, the outer model, to test the reliability, validity and theoretical structure of each construct or dimension. The inner model or path model is to establish relationships among the constructs. It is a variance-based method, and it can be applied even when the sample size is small, significantly less than 200.

5.1.1 Theoretical model

The study attempted to test the mediator model. Refer model diagram. Work Dignity is the independent variable, employee engagement is a mediator, and social well-being is the outcome variable (Hair Jr et al., 2021b, p. 36). The common application of mediation analysis explains why and how the relationship exists between independent and dependent variables. The below diagram shows the hypothesis to be tested. The relationship between latent and manifested items is the reflective model.
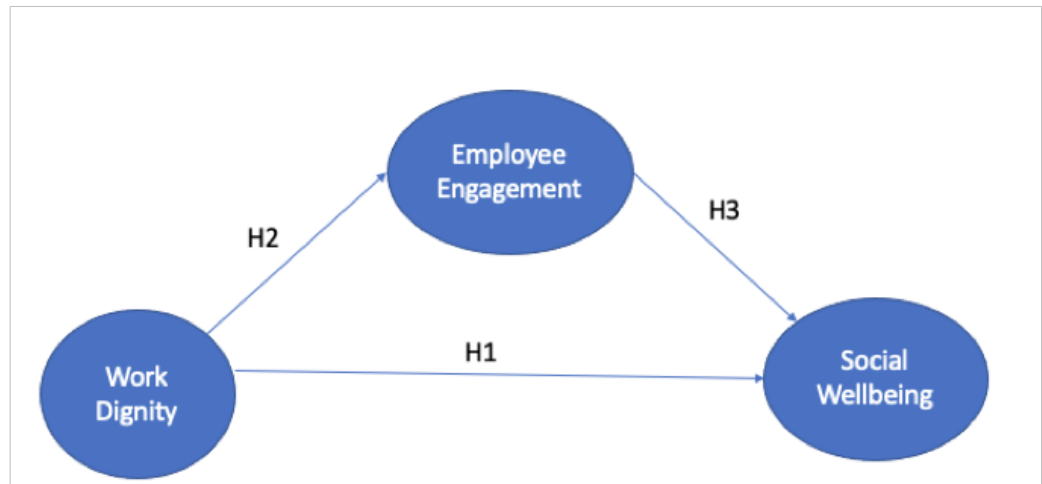

Figure 1: Theoretical Model

5.1.2 Outer model loadings

In outer model, cross loading table showed the relationship between construct and items. for instance, Absorptive has 3 items, ee7, ee9 and ee14 and their beta value are .851, .751 and .698. Similarly, for work dignity has five dimensions, and the respectful dimension interaction has three items, the beta for wd1=.933, wd2=.925, and wd3=.963. Beta showed strength of relationship between construct and items. Items which are lower than .60 are eliminated for the final model. The study used reflective indicators. Refer Annexure E for cross loadings or outer loading result.

5.1.3 Reliability and Validity

Outer model constructs should satisfy construct reliability and convergent validity. The table showed Cronbach alpha, rho and composite reliability (CR) and average variance extraction (AVE). When alpha is ranged between .60 and .70, is well acceptable; if it is ranged between .70 to .90,they are satisfactory. AVE is the indicator for convergent validity; it should be more than .50 (Hair Jr et al., 2021c, pp. 102–104). The output met the threshold value, refer table 1. The Discriminant validity is established through the square root of AVE should be higher than the correlation score based on the Fornell-Larcker criterion. Refer to Annexure E for Discriminant validity result. Based on the result of outer loading, construct reliability, convergent validity and discriminant validity are established, the study model attained the validity for the outer model.

Table 1: Construct reliability and validity

Construct	Alpha	Rho	CR	AVE
Absorptive	0.651	0.664	0.812	0.591
Competence contribution	0.874	0.879	0.922	0.798
Dedication	0.797	0.800	0.868	0.623
Equality	0.747	0.774	0.886	0.796
General Dignity	0.940	0.943	0.961	0.893
Inherent Value	0.901	0.904	0.938	0.835
Respectful Interaction	0.935	0.936	0.958	0.884
Social well-being	0.795	0.796	0.868	0.623
Vigour	0.649	0.650	0.791	0.488

5.2 Evaluation of Inner or Structural model

Inner or path is validated through R square, PLS coefficient and Bootstrapping estimation. The Inner or path model connects the construct, explaining the relationship among the constructs. The table 2 showed the result of the R square and Adjusted R square. R square is the ratio explained by variance on the dependent variable by the variance of the independent variable. Work dignity leads to Employee engagement is .26 or 26%. Work dignity and employee engagement combined can lead to social well-being is .34 or 34%. Higher the R square better the explanatory power of the model. The teste model obtained moderate R square.

Table 2: R square

	Construct	R Sqr	Adj R sqr
4	Emp Engagement	0.262	0.254
9	Social well-being	0.337	0.323

5.2.1 PLS-SEM Model coefficient Estimation

PLS-SEM model showed the relationship between latent and items. The model covered both the outer and inner models. The outer model showed three constructs or blocks: work dignity, employee engagement, and social well-being. Both work dignity and employee engagement have multidimensions, and social well-being is unidimensional. The inner model showed the relationship between work dignity, and social well-being is .316, work dignity and employee engagement is .512. The relationship between employee engagement and social well-being is .351. Refer below diagram.
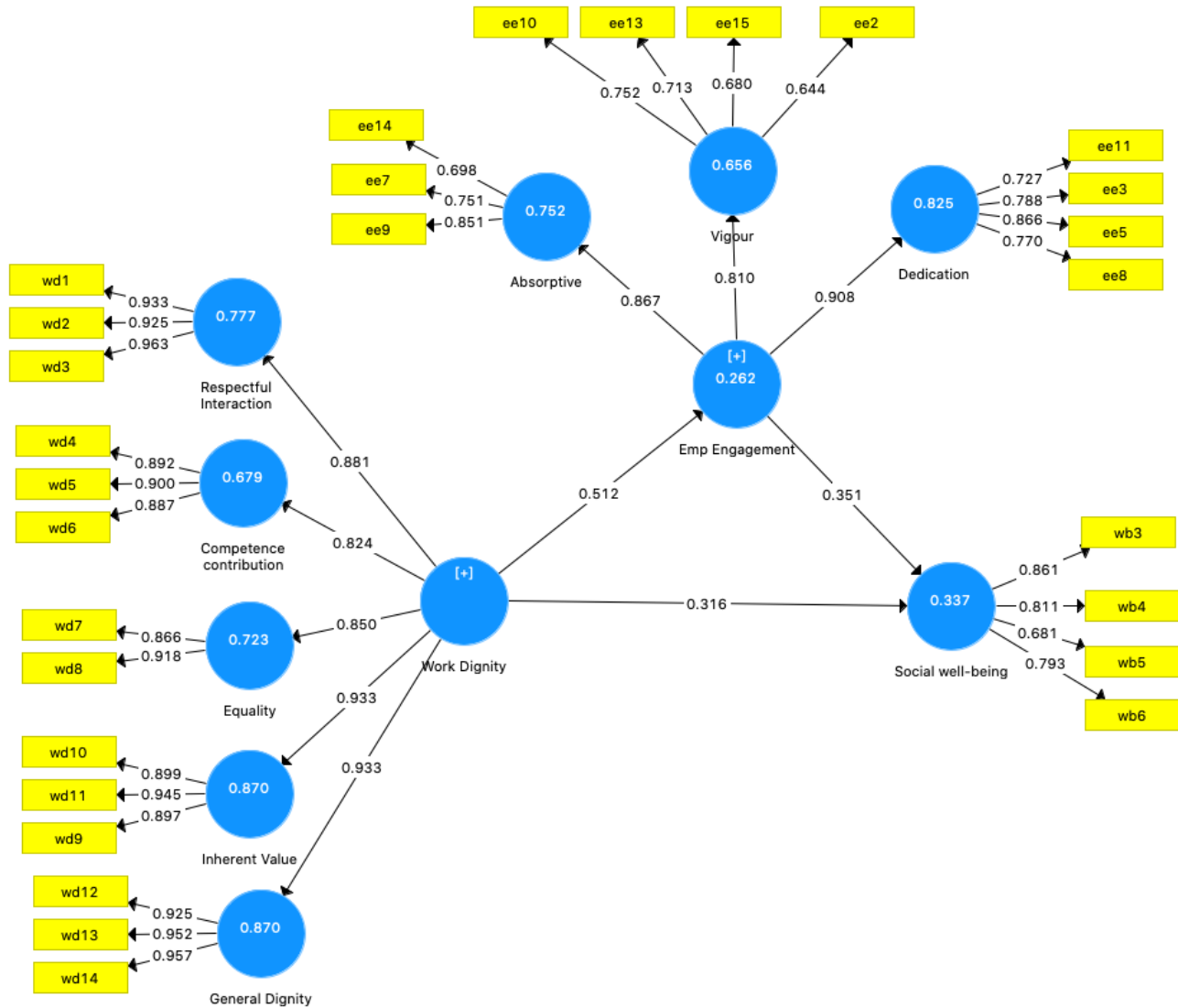
Figure 2: PLS-SEM Model Estimates

5.2.2 Boot strapping coefficient Estimation

(Hair Jr et al., 2021d, pp. 130–136) recommended Bootstrapping resampled for 5000 times. Bootstrapping ensured the statistical significance of each path of the model. All the inner paths are statistically significant at least a 5% level. T stats > 1.96 and P-value <.01. The bootstrapping diagram showed that work dignity and social well-being beta is .316, and the p-value is given inside the parenthesis, <.05. The beta between work dignity and employee engagement is .512, the p-value is <.01, the third path is employee engagement, and the social well-being beta is .351 and the p-value <.001. All three paths or hypothesis are statistically significant. The output is given in the table and figure 3.
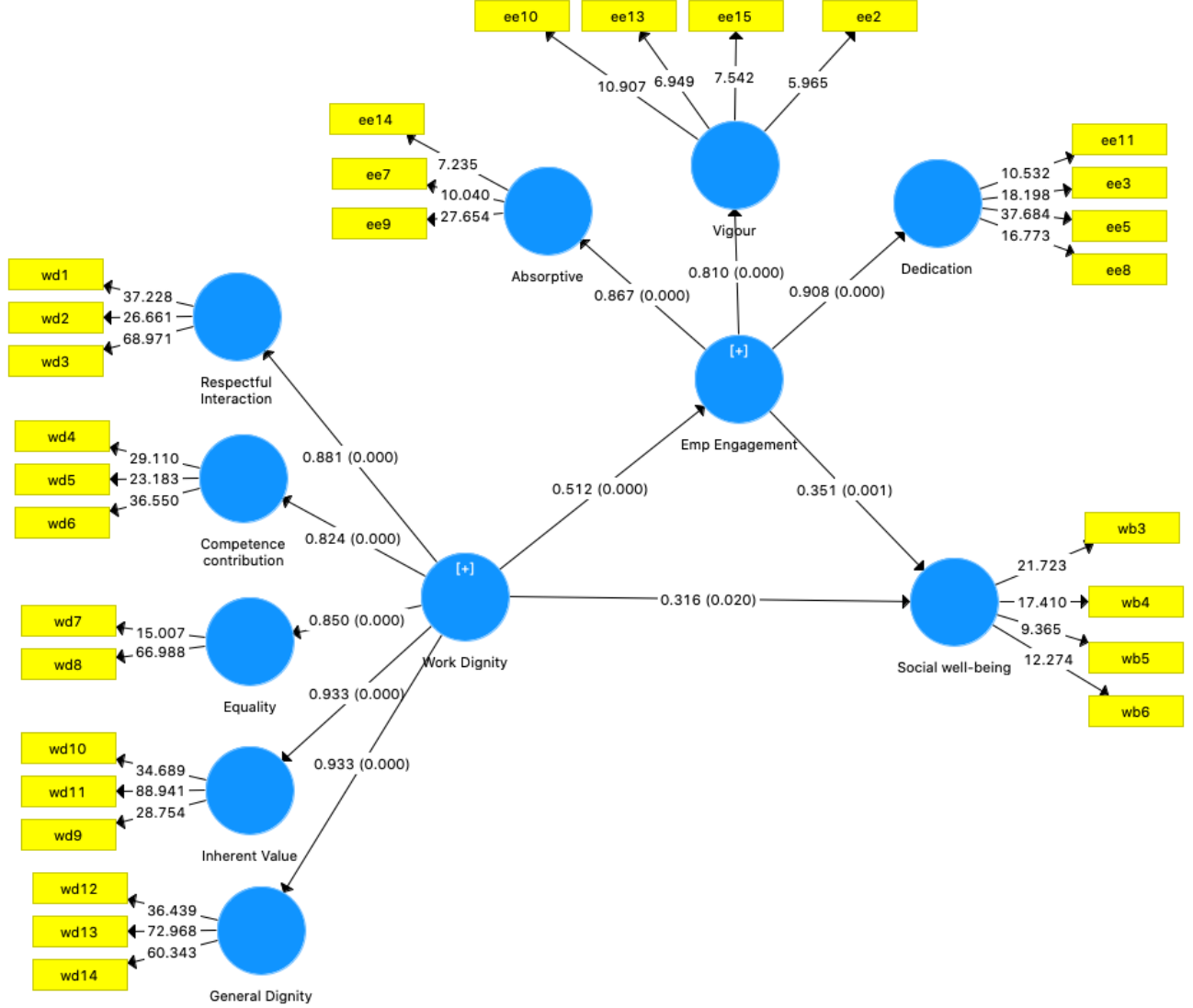
Figure 3: Boot strapping estimates

Table 3: Boot strapping coefficient

Path	Org Sample	Sample Mean	Stdev	T stats	P values
Emp Engagement -> Absorptive	0.867	0.870	0.023	38.466	0.000
Emp Engagement -> Dedication	0.908	0.911	0.017	52.971	0.000

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Path	Org Sample	Sample Mean	Stdev	T stats	P values
Emp Engagement -> Social well-being	0.351	0.368	0.103	3.413	0.001
Emp Engagement -> Vigour	0.810	0.814	0.043	18.813	0.000
Work Dignity -> Competence contribution	0.824	0.825	0.044	18.522	0.000
Work Dignity -> Emp Engagement	0.512	0.520	0.081	6.327	0.000
Work Dignity -> Equality	0.850	0.848	0.039	21.630	0.000
Work Dignity -> General Dignity	0.933	0.932	0.018	51.726	0.000
Work Dignity -> Inherent Value	0.933	0.933	0.018	51.423	0.000
Work Dignity -> Respectful Interaction	0.881	0.878	0.035	25.474	0.000
Work Dignity -> Social well-being	0.316	0.307	0.136	2.322	0.020

5.2.3 Mediator effect or Indirect effect

Hypothesis 4 dealt with indirect effect; the mediator path showed beta is .18, t value = 2.9 and P <.01. The result showed that Hypothesis 4 established a mediator effect or indirect effect. Employee engagement is enacted as a mediator between work dignity and social well-being.

Table 4: Mediator effect coefficient

Meidator Path	Org Sample	Sample Mean	Stdev	T stats	P values
Work Dignity -> Emp Engagement -> Social well-being	0.18	0.191	0.062	2.883	0.004

6   Textual Analysis

The questionnaire method part contains both close and open-ended questions. Foster et al. (2016) emphasized that text data can provide unexpected insights and is more detailed than conventional data. It is a sort of knowledge discovery through word cloud and sentimental analysis. In the current study, open-ended questions like, "what is dignity? and"what is dignity in the workplace". Respondents provided their opinion. All the respondents' verbatim were enacted as input for textual analysis, and the outcome is shown in the form of the word cloud. From the figure 4, bar plot indicated, top recall words from respondents response. "Respect," "treat,""equal," "value" "trust" and "individual" all these terms are key to make meaning towards workplace dignity in the formal set up. The output also showed in word cloud form. Refer Annexure F.

Figure 4: Bar plot - Frequently occured words

7 Findings, Discussions and Conclustions
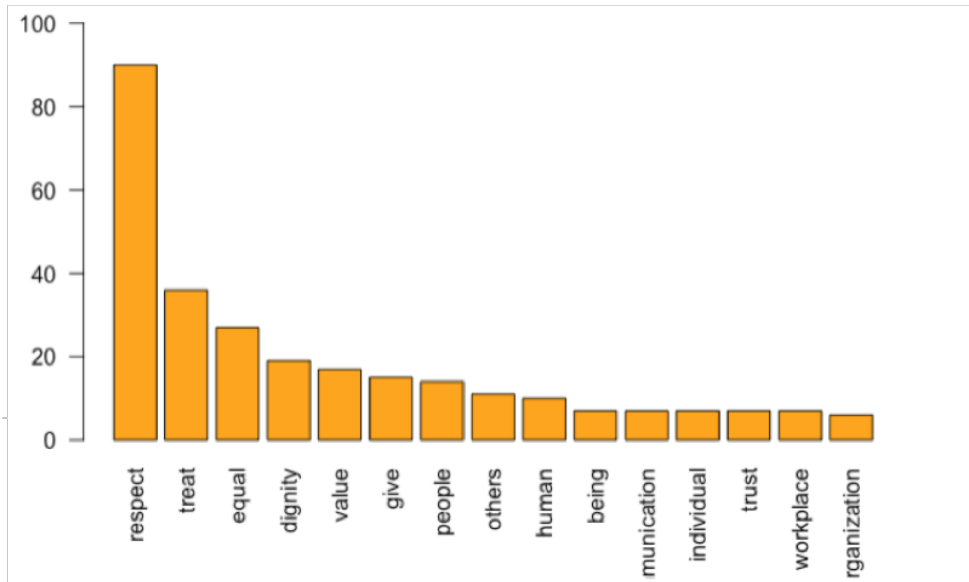
The study outcome of qualitative and quantitative triangulating the phenomena work dignity and social well-being. From the interview, domestic workers perspective dignity is "respectable," "treating with equality" and "non-discrimination" against their background. On Caste, domestic workers not much bother about caste of master. Though Sharma (2014b) works showed caste is matter to domestic workers while choosing their maid and vice versa but current work not revealed such things, may be most of the domestic workers have hailed from cities and caste is not really matter when compared to the domestic workers from rural area. Invariably, all the domestic workers felt they need government intervention to get good education for their kids and housing facilities.

The relationship between dignity and well-being is most critical among the informal employees Dickey (2016d). The current study empirical evidence is aligned with earlier study. Many domestic workers felt non accessing to education and other public goods made them to fail to get dignified work in the society. Their interviews confirmed that, dignity enacts as pre cursor for the well-being. Similar result is obtained from quantitative study, that, work dignity and social well-being is positively related. Thomas & Lucas (2019c) suggested the relationship between work dignity and employee engagement in the formal set up. The current study used employee engagement as mediator between work dignity and social well-being. It showed the role of employee engagement is important to translate work dignity into well-being. In the interview with domestic workers, employee engagement is not considered May be in future studies, there is need to understand work dignity of domestic worker through more constructs which include employee engagement, master-maid relationship and well-being.

Dignity has dimensions such as respect, equal treatment, and value from the past literature, and the current study confirmed similar dimensions from both informal and formal employees. The study emphasized that dignity is a more human element irrespective of class and types of employment. Treating the subordinates or fellow worker in a respectable way contribute to the development of individuals and the organization as well.

The study has various limitations in terms of the number of interviews, and the sample size is too small to generalize to a larger formal workforce. The study mainly revolves around work dignity and well being. Further studies can be extended to unified theory using various antecedents and consequences of work dignity in both informal and formal work areas.
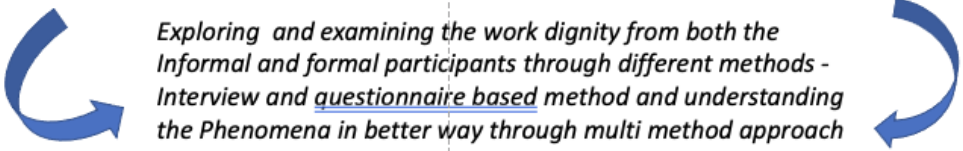
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9 Study Annexure

9.1 Annexure - A Research Methodology in Brief

Multi Method Research Design: Multimethod research entails **the application of two or more sources of data or research methods to the investigation of a research question or to different but highly linked research questions.**

Research Questions
What is the meaning of dignity and work dignity from Domestic workers perspectives

Research Questions
What is the relationship between Work dignity and Social well being from formal employees

Research Design – Exploratory
Qualitative research using narrative theoretical perspectives and data collection through interview method. Participants of 5 Domestic workers from different gender, caste and region

Research Design – Descripitve
Quantitative research using survey research method and data collection through questionnaire method (using standard instrument) Sample of 100 to 150 respondents are expected to collect across India through online mode

Data Analysis
Data analyzed through coding and figuring out the larger and sub themes on dignity and work dignity from the participants

Data Analysis
Data analyzed through statistical techniques such as partial least square structural equation model

Exploring and examining the work dignity from both the Informal and formal participants through different methods - Interview and questionnaire based method and understanding the Phenomena in better way through multi method approach

Research Design and Methodology		
	Qualitative Research approach	Quantitative Research approach
Research Design	Exploratory	Descriptive
Research Logic	Inductive	Deductive
Theoretical frame work/Method	Narrative	Survey research
Data collection method	Interview (personal)	Questionnaire (online)
Sample design	Purposive	Convenience non-random
Participants/Respondents	Seven Domestic worker	125 formal employees
Analysis	coding, broad themes	Statistical application

9.2   Annexure - B Interview schedule - Dignity among Doemstic workers

Interview Schedule – Domestic Workers Experience on Dignity of work

Place _____   Date _____   Interviewer _____   Interviewee # _____

Demographic Profile

1. Gender   1. Female 2. Male 3. Trans
2. Age _____
3. Caste (name)   1. BC/OBC _____   2. SC/ST _____. 3. Others _____
4. Religion 1. Hindu 2. Christian. 3. Muslim 4. Others _____

5. Where Hailed from 1. Village. 2. Urban 3. Metro

Working Profile

6. Years of work as Domestic workers _____
7. What type of work usually does (select all the apply)

SN	Particulars	Pls tick if it is yes
1	Cooking	
2	Cleaning house	
3	Cleaning utensils	
4	Cleaning bathrooms	
5	Cleaning toilets	
6	Washing clothes	
7	Child caring	
8	Kitchen assistance	
9	Dropping kids to school	
10	Purchasing (vegetables and daily needs)	
11	Others _____	

8. Normally, How many houses do you work in a day _____
9. Average time spent on each house. _____
10. What are the Average and earnings in a month? _____

11. Where is your expenditure going?

SN	Particulars	Pls tick if it is yes
1	Food	
2	Cloth	
3	Medicine	
4	Rent	
5	Kids school fee	
6	Others	

12. In your opinion, what is dignity?
13. In your opinion, what is dignity at work?
14. What is your opinion about doing "cleaning dirty" job in other houses?
15. What is your work experience as domestic work at many houses?

Positive Experiences

Negative Experiences

16. How do you choose house for the work?

16.1.　　　Does your employer's caste matter to you?
16.2.　　　Does your caste matter to your employer / master?
17. why some houses you worked short and longest duration - reasons brief
18. What do you like and dislike most in your work?
19. How are your Health (physical and mental) conditions because of your work?
20. Do expect from government to make your life better? (To design policy)
21. Any other things do you like to share about your work and yourself difficulties?

9.3 Annexure - C Questionnaire - Work dignity and social well being from Employees

Work dignity scale developed by Thomas & Lucas (2019a) which contains 14 items and five dimensions namely, 1. Respectful Interaction, 2. Competence contribution, 3.Equality, 4.Inherent Value and 5.General Dignity. Similarly, Social well-being is measured through standard instrument which contains 8 items unidimensional scale.

Work dignity	SDA	DAG	NN	AGR	SAGR
Statements	1	2	3	4	5
People at work communicate with me respectfully.	1	2	3	4	5
I feel respected when I interact with people at work.	1	2	3	4	5
I am treated with respect at work.	1	2	3	4	5
At work, I have the chance to build my competence.	1	2	3	4	5
People at work recognize my competence.	1	2	3	4	5
People show they appreciate my work efforts.	1	2	3	4	5
At work, people talk to me like an equal, even if there are status differences betw	1	2	3	4	5
I feel just as valued as others in the organization.	1	2	3	4	5
At work, I am valued as a human being.	1	2	3	4	5
People at work treat me like I matter as a person, not just as a worker.	1	2	3	4	5
People at work genuinely value me as a person.	1	2	3	4	5
My workplace is a source of dignity for me.	1	2	3	4	5
I am treated with dignity at work.	1	2	3	4	5
I have dignity at work.	1	2	3	4	5
well being	SDA	DAG	NN	AGR	SAGR
Statements	1	2	3	4	5
1. Quality of personal interaction with colleagues	1	2	3	4	5
2. Quality of interaction with friends and domestic people	1	2	3	4	5
3. Harmony with neighbours	1	2	3	4	5
4. Sharing of interest and activities with fellow people	1	2	3	4	5
5. Extent of leisure and social activities	1	2	3	4	5
6. Participate in the religious festival and social gatherings	1	2	3	4	5
7. Able to adjust with the new environment and people	1	2	3	4	5
8. Satisfied with social activities I normally do	1	2	3	4	5

9.4 Annexure - D Basic summary statistics - Item wise

Table 5: Demographic Distribution

	count	percentage
WorkExp.0 - 2 Years	10	10.42
WorkExp.2 - 5 Years	8	8.33
WorkExp.5+ Years	78	81.25
Gender.Female	42	48.28
Gender.Male	45	51.72
Age.21 - 35 Years	28	32.18
Age.36 ,Äì 45 Years	36	41.38
Age.46 - 55 Years	18	20.69
Age.Above 55 Years	5	5.75
Education.Others	1	1.15
Education.PG	33	37.93
Education.PhD	42	48.28
Education.Professional	7	8.05
Education.UG	4	4.60
Type.MNC	5	5.75
Type.Partnership/LLP	4	4.60
Type.Private Ltd	60	68.97
Type.Proprietorship	4	4.60
Type.Public Ltd	14	16.09
Years_Association.4 to 7 Years	23	26.44
Years_Association.8 to 10 Years	9	10.34
Years_Association.Less than 3 Years	29	33.33
Years_Association.More than 11 Years	26	29.89
No.Emp.101 to 1000	29	33.33
No.Emp.31 to 100	20	22.99
No.Emp.Less than 30	10	11.49
No.Emp.More than 1000	28	32.18

Table 6: Descripitve statistics

	n	mean	sd	min	max
wd1.People at work communicate with me respectfully.	87	4.47	0.85	1	5
wd2.I feel respected when I interact with people at work.	87	4.38	0.82	1	5
wd3.I am treated with respect at work.	87	4.39	0.89	1	5
wd4.At work, I have the chance to build my competence.	87	4.22	0.98	1	5
wd5.People at work recognize my competence.	87	4.15	1.05	1	5
wd6.People show they appreciate my work efforts.	87	4.02	0.93	1	5
wd7.At work, people talk to me like an equal, even if there are status differences between us.	87	4.05	1.04	1	5
wd8.I feel just as valued as others in the organization.	87	4.05	0.99	1	5
wd9.At work, I am valued as a human being.	87	4.36	0.90	1	5
wd10.People at work treat me like I matter as a person, not just as a worker.	87	4.21	0.99	1	5

	n	mean	sd	min	max
wd11.People at work genuinely value me as a person.	87	4.23	1.02	1	5
wd12.My workplace is a source of dignity for me.	87	4.36	1.00	1	5
wd13.I am treated with dignity at work.	87	4.33	0.87	1	5
wd14.I have dignity at work.	87	4.41	0.90	1	5
wb1.Quality of personal interaction with colleagues.	87	4.22	0.77	1	5
wb2.Quality of interaction with friends and domestic people.	87	4.34	0.70	1	5
wb3.Extent of leisure and social activities.	87	3.68	0.88	1	5
wb4.Participate in the religious festival and social gatherings.	87	3.83	0.95	1	5
wb5.Able to adjust with the new environment and people.	87	4.23	0.71	2	5
wb6.Satisfied with social activities I normally do.	87	3.83	0.95	1	5
ee1.Time flies when I am working.	87	4.41	0.72	2	5
ee2.At my job, I feel strong and vigorous.	87	4.26	0.83	1	5
ee3.I am enthusiastic about my job.	87	4.46	0.63	3	5
ee4.When I am working, I forget everything else around me.	87	4.14	0.98	1	5
ee5.My job inspires me.	87	4.32	0.72	2	5
ee6.When I get up in the morning, I feel like going to work.	87	4.08	0.97	1	5
ee7.I feel happy when I am working intensely.	87	4.36	0.79	2	5
ee8.I am proud of the work that I do.	87	4.53	0.64	2	5
ee9.I am immersed in my work.	87	4.41	0.69	2	5
ee10.I can continue working for very long periods at a time.	87	4.25	0.88	1	5
ee11.To me, my job is challenging.	87	4.15	0.83	2	5
ee12.I get carried away when I am working.	87	3.86	1.18	1	5
ee13.At my job, I am very resilient, mentally.	87	3.97	0.87	1	5
ee14.It is difficult to detach myself from my job.	87	3.89	1.04	1	5
ee15.At my work, I always persevere, even when things do not go well.	87	4.05	0.83	1	5

9.5 Annexure E Outer loadings

Table 7: Cross loadings

Items	Abs	Cmp	Ded	Equ	Gdg	Inh	Res	SWB	Vig
ee1	0.343	0.435	0.358	0.296	0.290	0.262	0.249	0.231	0.221
ee10	0.450	0.135	0.473	0.001	0.075	0.038	0.094	0.274	0.752
ee11	0.524	0.354	0.727	0.224	0.252	0.181	0.150	0.112	0.534
ee12	0.362	0.167	0.254	0.137	0.122	0.137	0.127	0.083	0.443
ee13	0.461	0.199	0.379	0.183	0.146	0.151	0.164	0.201	0.713
ee14	0.698	0.224	0.421	0.062	0.237	0.215	0.150	0.196	0.498
ee15	0.494	0.182	0.270	0.162	0.173	0.192	0.205	0.174	0.680
ee2	0.309	0.470	0.497	0.365	0.435	0.488	0.420	0.486	0.644
ee3	0.601	0.349	0.788	0.151	0.320	0.251	0.224	0.347	0.453
ee4	0.219	0.052	0.385	0.031	0.018	-0.018	-0.058	0.177	0.382
ee5	0.527	0.519	0.866	0.364	0.456	0.371	0.317	0.423	0.473
ee6	0.439	0.392	0.506	0.355	0.505	0.547	0.326	0.451	0.348
ee7	0.751	0.291	0.569	0.242	0.333	0.306	0.320	0.391	0.455
ee8	0.625	0.487	0.770	0.429	0.598	0.561	0.550	0.511	0.398
ee9	0.851	0.290	0.652	0.132	0.337	0.274	0.220	0.391	0.464
wb3	0.344	0.291	0.328	0.252	0.369	0.405	0.343	0.861	0.376

Items	Abs	Cmp	Ded	Equ	Gdg	Inh	Res	SWB	Vig
wb4	0.335	0.305	0.275	0.394	0.485	0.524	0.405	0.811	0.274
wb5	0.378	0.229	0.463	0.232	0.256	0.322	0.340	0.681	0.393
wb6	0.297	0.296	0.337	0.244	0.406	0.376	0.272	0.793	0.252
wd1	0.280	0.565	0.327	0.646	0.704	0.705	0.933	0.406	0.288
wd10	0.273	0.661	0.402	0.743	0.758	0.899	0.675	0.404	0.274
wd11	0.355	0.675	0.428	0.696	0.841	0.945	0.772	0.462	0.300
wd12	0.410	0.628	0.520	0.660	0.925	0.782	0.643	0.453	0.270
wd13	0.404	0.665	0.472	0.747	0.952	0.908	0.804	0.496	0.305
wd14	0.311	0.680	0.473	0.676	0.957	0.785	0.727	0.419	0.266
wd2	0.302	0.591	0.433	0.605	0.706	0.715	0.925	0.367	0.271
wd3	0.273	0.606	0.351	0.678	0.761	0.780	0.963	0.454	0.331
wd4	0.315	0.892	0.475	0.583	0.625	0.599	0.492	0.392	0.320
wd5	0.259	0.900	0.440	0.548	0.558	0.528	0.512	0.221	0.238
wd6	0.358	0.887	0.530	0.711	0.674	0.674	0.655	0.334	0.384
wd7	0.149	0.475	0.258	0.866	0.585	0.567	0.559	0.256	0.217
wd8	0.191	0.735	0.388	0.918	0.718	0.773	0.654	0.375	0.236
wd9	0.321	0.515	0.353	0.651	0.801	0.897	0.689	0.566	0.280

9.6 Discriminant validity

Table 8: Discriminant validity

	Constructs	Abs	Cmp	Ded	Equ	Gdg	Inh	Res	SWB	Vig
1	1 Absorptive	0.769	0.000	0.000	0.000	0.000	0.000	0.000	0.000	0.000
2	2 Competence contribution	0.351	0.893	0.000	0.000	0.000	0.000	0.000	0.000	0.000
3	3 Dedication	0.721	0.542	0.789	0.000	0.000	0.000	0.000	0.000	0.000
5	5 Equality	0.193	0.693	0.370	0.892	0.000	0.000	0.000	0.000	0.000
6	6 General Dignity	0.397	0.697	0.516	0.737	0.945	0.000	0.000	0.000	0.000
7	7 Inherent Value	0.346	0.677	0.432	0.762	0.876	0.914	0.000	0.000	0.000
8	8 Respectful Interaction	0.303	0.625	0.393	0.684	0.770	0.781	0.940	0.000	0.000
9	9 Social well-being	0.432	0.356	0.445	0.360	0.483	0.521	0.436	0.789	0.000
10	10 Vigour	0.610	0.356	0.587	0.254	0.298	0.312	0.316	0.413	0.698
11	11 Work Dignity	0.371	0.824	0.513	0.850	0.933	0.933	0.881	0.496	0.349

9.7 Annexure F word cloud from Formal Employees

Figure 5: Word Cloud