WÜRDE AND WERT - DIGNITY FOR MEANINGFUL WORK

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Meaningful WORK
Meaningful work in a capitalist economy must support the dignity of human beings (Bowie 1998).

Dignity in context of meaningful work has been referred as autonomy and rationality (Bowie 1998), but also right to work and freedom to make choices (Lips-Wiersma and Morris 2009).

Dignity is a baseline for meaningful work (Lips-Wiersma and Morris 2009).

Meaningful work is listed as a part of dignity in work (Bolton 2010).

Dignity not defined, but referred as “dignity”, “human dignity” or “dignity and respect”.

Management of meaning vs meaningful work (Lips-Wiersma and Morris 2009).

RQ: How could we conceptualize dignity in the context of organizations to provide a proper foundation for genuinely meaningful work?
• Inherent dignity (being equal)
  • Capability to make moral decisions, würde.
  • Norms of community, legal position (Honneth 1995)

• Earned dignity (being unique)
  • Respect we own based on moral life, wert.
  • Values and goals of community (Honneth 1995)

• ”Human standard”
• Recognition respect (Darwall 1977, 2004; Grover 2013)
  • Respect for inherent value
  • Normative
  • ”Giving appropriate consideration or recognition to some feature.”

• Appraisal respect (Darwall 1977, 2004; Grover 2013)
  • Respect for deeds and characteristics
  • “Positive appraisal of a person or his qualities.”
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Agency
(drive to differentiate, separate, assert, expand, master, and create)

Individuation
Self-Efficacy: Control/Autonomy
Self-Efficacy: Competence
Self-Esteem

Contribution
Self-Efficacy: Perceived Impact
Purpose: Significance
Transcendence: Interconnection
Transcendence: Self-abnegation

Self-Connection
Authenticity: Self-concordance
Authenticity: Identity affirmation
Authenticity: Personal engagement

Self

Others

Unification
Purpose: Value systems
Belongingness: Social Identification
Belongingness: Interpersonal Connectedness

Communion
(drive to contact, attach, connect, and unite)
<table>
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<tr>
<th>Locus</th>
<th>Moral dimension</th>
<th>Activity</th>
<th>Organizational safeguards of dignity</th>
<th>Organizational threats of dignity</th>
<th>Mechanisms of meaningful work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collective, being equal</td>
<td>Human dignity / dignity as stature (Rosen 2012; Dierksmeier 2011, 2015); inherent dignity (Hodson 2001; Lucas 2015); würde (Rosen 2012; Dierksmeier 2015)</td>
<td>Recognition respect (Grover 2013; Darwall 1977)</td>
<td>wellbeing, just rewards, voice, job security, equal opportunities (Bolton 2010); politeness, proper forms of addressing, common courtesy, treated as human being (Lucas 2015); resistance (Hodson 2001); safety, fairness, benefit of the doubt, accountability, understanding (Collé et al. 2015; Hicks 2016)</td>
<td>mechanistic dehumanization (Väyrynen and Laari-Salmela 2015); abuse, ambiguity (Crowley 2012); mismanagement (Hodson 2001);</td>
<td>self-efficacy, purpose (Rosso et al. 2010)</td>
</tr>
<tr>
<td>Individual, being unique</td>
<td>Dignity as merit (Rosen 2012; Dierksmeier 2011, 2015); dignity, esteem (Honneth 1995); earned dignity (Hodson 2001; Lucas 2015); wert (Rosen 2012; Dierksmeier 2015)</td>
<td>Appraisal respect (Grover 2013; Darwall 1977)</td>
<td>autonomy, job satisfaction, meaningful work, respect, learning and development (Bolton 2010); praise, compliments, trust in abilities/judgement, appreciation of contribution and work well done, affirmation of position's value (Lucas 2015); citizenship (Hodson 2001); acceptance of identity, inclusion, acknowledgement, recognition, independence (Collé et al. 2015; Hicks 2016); autonomy, creativity, commitment, effort, pride in work (Crowley 2012); autonomy, dependence, seriousness, trust (Sayer 2007)</td>
<td>animalistic dehumanization (Väyrynen and Laari-Salmela 2015); stress (Crowley 2012); overwork (Hodson 2001);</td>
<td>self-efficacy, self-esteem, authenticity (Rosso et al. 2010)</td>
</tr>
</tbody>
</table>
• Respect and dignity are mutually constitutive.
• Dignity relies on the affirmation by others (Sayer 2007; Lucas 2013).
• Dignity emerges from the connective space between people (Stephens & Kanov 2015).
• Ontological priority on the relationships and actions between people instead of stabilized objects (Chia 1995).
• Nothing is complete alone, but is part of continuous flow and interaction between things (Cooper 2005).
• Everything can only be defined to the extent what it is not.
• Agency carves the meaning out from the network of relationships (Cooper 2005).
• We learn most about dignity by looking at the violations (Stoecker 2011).
• Failures in daily activities start rational processing (Chia & Holt 2006).
• Dignity lies outside rationality and manifests through agency in practices.
• Structuration theory: practices are re-created by humans through actions (Giddens 1984).
DIGNITY AND MEANINGFUL WORK AS SOCIAL PRACTICE

Social

DIGNITY

MEANINGFUL WORK

Agency - individual

NORMS
VALUES
GOALS

INTERACTION: RESPECT
SO WHAT?

• By modelling dignity and meaningful work through practice theory we build understanding about social processes behind these constructs.

• We widen the critique of ”management of meaning” by Lips-Wiersma and Morris to also cover ”management of dignity”.

• Dignity is not only baseline for meaningful work but the concepts are entwined and mutually constitutive.

• Dignity and meaningful work are responsibilities for everyone in organization. Focus on day-to-day activities instead on official policies.
THANK YOU!
REFERENCES


