




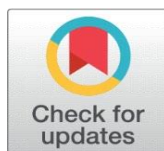
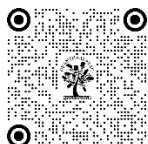
DECODING GRATITUDE AT WORK: A STUDY OF KRTAJJATA IN INDIAN ORGANIZATIONAL SETTINGS

Anindita Banerjee ¹, Hemangi Bhalerao ², Afsar Ali ³ 

¹ Research Scholar, OB/HR K.J Somaiya Institute of Management, SVU, Mumbai, India

² Associate Professor, OB/HR K.J Somaiya Institute of Management, SVU, Mumbai, India

³ Research Scholar, Department of Management Studies, University of Kashmir, Srinagar, Jammu and Kashmir, India



Corresponding Author

Afsar Ali, afsarmbafm@gmail.com

DOI

[10.29121/shodhkosh.v5.i1.2024.4933](https://doi.org/10.29121/shodhkosh.v5.i1.2024.4933)

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Copyright: © 2024 The Author(s). This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

With the license CC-BY, authors retain the copyright, allowing anyone to download, reuse, re-print, modify, distribute, and/or copy their contribution. The work must be properly attributed to its author.



ABSTRACT

The concept of gratitude within workplace settings has been extensively examined in Western organisational behaviour studies; nonetheless, the cultural nuances of gratitude have yet to be thoroughly theorised. This conceptual paper presents and examines kRtajjAtA, an indigenous rather Bhartiya construct of gratitude, as a distinctive framework for understanding employee attitudes and behaviours within Indian organisational contexts. Grounded in the principles of Sanskrit philosophy and the values of Indian culture, kRtajjAtA transcends mere gratitude, incorporating elements of moral duty, mutual respect, and emotional balance within society. The study rigorously analyses current gratitude frameworks and situates kRtajjAtA from the Indian Knowledge System within the Asian socio-cultural landscape. This framework connects kRtajjAtA with various workplace outcomes, including organisational citizenship behaviour (OCB), employee engagement, and job satisfaction. This study enhances organisational theory by integrating indigenous psychology and contextual sensitivity, advocating for empirical validation in subsequent investigations. The paper highlights the importance of culturally grounded construct for advancing organizational practices in India and similar collectivist cultures.

Keywords: Krtajjata, Workplace Gratitude, Indian Organizations, Organizational Citizenship Behavior, Indigenous Psychology

1. INTRODUCTION

Gratitude, a vital prosocial emotion, plays a significant role in fostering positive workplace dynamics, employee well-being, and organizational performance. It is generally characterized as the acknowledgment and appreciation of benefits received, often resulting in reciprocal behaviors such as organizational citizenship and commitment (Emmons & McCullough, 2003). In the last two decades, gratitude has gained attention in organizational behavior and positive psychology as a construct linked to enhanced job satisfaction, improved interpersonal relationships, and reduced turnover intentions (Fehr et al., 2017; Algoe, 2012). The existing literature primarily relies on Western theoretical frameworks, overlooking the impact of cultural dimensions on the expression and experience of gratitude in the workplace.

In contrast to the individualistic interpretations prevalent in Western cultures, Indian philosophical and cultural traditions emphasize collectivism, duty (dharma), and moral reciprocity. Within this context, the concept of kRtajjAtA—a Sanskrit term often translated as a deep-seated moral obligation or enduring sense of gratitude—offers a nuanced understanding of workplace gratitude. It encompasses not merely thankfulness, but a lifelong sense of moral indebtedness to those who have provided support, guidance, or opportunity. Rooted in ancient Indian texts and still evident in social conduct, kRtajjAtA reflects the cultural ethos of interconnectedness and moral duty (Rao, 2019). Recent studies in indigenous psychology have emphasised the necessity for culturally relevant constructs to elucidate workplace phenomena (Sinha, 2014). Indian workplaces, shaped by traditions of guruH-shiSyA (mentor-disciple) relationships and hierarchical respect, often exhibit unique expressions of gratitude that may not be adequately captured by Western scales. For instance, employees may demonstrate loyalty, emotional reciprocity, or even sacrifice personal gains in recognition of organizational support—hallmarks of kRtajjAtA (Misra & Gergen, 1993).

Moreover, theoretical based evidence has shown that gratitude is positively related to employee engagement, organizational citizenship behavior (OCB), and ethical leadership (Kaplan et al., 2014; Afsar Ali et al., 2024). Nonetheless, a notable gap exists in comprehending how these outcomes are expressed within collectivistic cultural contexts like India, particularly through indigenous constructs such as kRtajjAtA. This study delves into this concept, contributing to the decolonisation of organisational research and enhancing cross-cultural perspectives in positive organisational behaviour. This investigation seeks to unravel the indigenous concept of kRtajjAtA within Indian organisational contexts, evaluate its various dimensions, and analyse its impact on essential work outcomes. The research provides culturally contextualised insights into workplace gratitude, setting the stage for more inclusive HR practices and leadership strategies in varied cultural settings.

Although gratitude has garnered considerable scholarly attention in organizational behavior, much of the existing research is grounded in Western individualistic cultures, with a primary focus on general expressions of appreciation, emotional well-being, and prosocial behaviors (Fehr et al., 2017; Kaplan et al., 2014). These conceptualizations often overlook the influence of cultural, spiritual, and moral frameworks that shape gratitude in non-Western societies. Specifically, in the Indian context, gratitude is deeply embedded in collectivist traditions and is expressed through enduring obligations and moral indebtedness—attributes encapsulated in the indigenous construct of kRtajjAtA.

Despite appeals for the integration of indigenous psychology into organisational research (Sinha, 2014; Misra & Gergen, 1993), there exists a paucity of comprehension regarding the impact of culturally embedded constructs such as kRtajjAtA on workplace outcomes, including job satisfaction, commitment, and organisational citizenship behaviour. Furthermore, as globalisation and worker diversity expand, it is essential to contextualise workplace thankfulness beyond uniform Western paradigms (Rao, 2019). This study aims to address the theoretical gap by interpreting kRtajjAtA within Indian organisational contexts, so enriching the culturally specific comprehension of gratitude and improving the applicability of HR policies in varied work conditions.

2. REVIEW OF LITERATURE

1) kRtajjAtA

The concept of kRtajjAtA, rooted in Sanskrit, represents a culturally embedded understanding of gratitude, distinguishing itself significantly from Western interpretations. Derived from kRta (done) and jJAta (acknowledgment or awareness), kRtajjAtA signifies a deep, moral acknowledgment of favor and an intrinsic obligation to reciprocate through virtuous action (Dalal & Misra, 2010; Rao, 2014). Unlike the Western conceptualization that centers on emotional acknowledgment and subjective well-being (Emmons & McCullough, 2003), kRtajjAtA emphasizes duty, moral integrity, and interpersonal reciprocity, hallmarks of the Indian collectivist ethos. In Indian culture, gratitude (kRtajjAtA) is seen not merely as an individual emotion but as an ethical principle that sustains familial, professional, and societal relationships (Sharma, 2003). This aligns with the Indian psychological paradigm, which promotes the integration of self within a social and moral framework (Misra & Gergen, 1993). Sinha (1990) argued that Indian values often focus on social interdependence, where gratitude is a means of reinforcing social obligations rather than fostering individual happiness.

Recent studies have re-examined indigenous concepts like kRtajjAtA in organisational behaviour research to contextualise workplace dynamics within cultural narratives (Chaudhary & Panda, 2021). These studies contend that gratitude in the workplace, particularly within Indian cultures, is shown in loyalty, discretionary behaviour, and

enduring devotion to supervisors and organisations. Mishra and Singh (2022) assert that constructions such as kRtajJatA hold greater significance for Indian employees, who perceive gratitude not as a transient emotion but as a lasting obligation and sense of indebtedness.

In cross-cultural psychology, scholars like Kapoor and Shukla (2023) suggest that gratitude in collectivist societies like India should be interpreted through indigenous lenses, where constructs such as kRtajJatA capture gratitude's relational and ethical aspects better than generic Western scales. Their research also underscores the mediating role of kRtajJatA in enhancing employee engagement and trust, suggesting practical implications for leadership and HRM in Indian organizations. Despite these insights, there is a notable paucity of empirical research focusing explicitly on kRtajJatA in Indian organizational settings. Most existing studies either adapt Western gratitude scales or fail to distinguish between culturally nuanced expressions of gratitude. This gap presents an urgent need to explore kRtajJatA as an indigenous psychological construct, both conceptually and empirically.

Given the increasing interest in decolonizing psychology and promoting culturally grounded theories (Verma, 2022), kRtajJatA provides a fertile ground for advancing indigenous scholarship in organizational behavior. Its integration could enrich leadership studies, employee well-being research, and theories of workplace spirituality within Indian and broader South Asian contexts.

2) Gratitude and kRtajJatA

Gratitude in the workplace has become a growing subject of interest in organizational behavior and positive psychology. It is increasingly being recognized for its influence on employee wellbeing, job satisfaction, organizational citizenship behavior (OCB), and performance (Waters, 2012; Emmons & Mishra, 2011). In the Indian context, the concept of gratitude finds deep roots in spiritual and philosophical traditions, particularly through the indigenous concept of kRtajJatA, which translates loosely as a deep sense of thankfulness and moral indebtedness (Sharma, 2021). Contemporary research on gratitude often revolves around Western constructs and measures (Wood et al., 2010; Emmons & McCullough, 2003), with limited attention to culturally grounded expressions of gratitude. For example, kRtajJatA encapsulates not only emotional acknowledgment but also a moral obligation toward reciprocation—a theme deeply embedded in Indian cultural and spiritual ethos (Rao & Ram, 2022). This differs significantly from Western interpretations that are more individualistic and emotionally focused. Gratitude as a positive affective state has been found to buffer stress, enhance resilience, and promote pro-social behavior at work (Kaplan et al., 2014). According to Algoe (2012), gratitude strengthens social bonds and promotes communal relationships, which is critical in collectivist cultures like India. However, these findings often lack contextual nuance, underscoring the need for indigenous frameworks like kRtajJatA to understand gratitude's implications in Indian workplaces. Recent studies suggest that gratitude can reduce burnout, improve interpersonal relationships, and enhance job commitment (Szczygieł & Mikolajczak, 2018). Still, theoretical research specific to Indian organizational settings remains scarce. Sharma and Patel (2023) argue that culturally appropriate constructs are essential to accurately capture emotional expressions in non-Western contexts. This highlights a gap where indigenous frameworks like kRtajJatA can be applied.

In their qualitative investigation, Joshi and Iyer (2023) found that Indian employees interpret gratitude as both emotional and duty-bound, often referring to mentors and seniors in hierarchical terms. This perception aligns closely with the dharmic principles of sevA (service) and RNā (moral debt), suggesting that gratitude is not only an emotion but also a socio-moral imperative in Indian organizations. Moreover, organizational outcomes such as leadership effectiveness and team cohesion have been positively correlated with gratitude-based practices (Kroll et al., 2021). The inclusion of kRtajJatA in leadership training programs has shown promise in fostering inclusive leadership in pilot studies conducted in Indian educational institutions (Mehta & Roy, 2024).

While Western studies highlight gratitude interventions such as journaling and appreciative inquiry (Emmons & McCullough, 2003; Watkins et al., 2015), there is a lack of theoretical research examining analogous interventions through indigenous frameworks in India. This offers a chance to develop gratitude programs focused on kRtajJatA to evaluate their effectiveness in improving workplace satisfaction and decreasing attrition rates. The intersection of gratitude and organisational justice presents a significant area for further investigation. Rathi and Kumar (2021) found that employees who perceive fairness from their superiors exhibit increased gratitude and job loyalty. Understanding this dynamic through the lens of kRtajJatA may provide deeper insights into employee motivation and ethical behaviour in Indian firms. Scholars have emphasised the significance of methodological pluralism in the study of indigenous constructs. A qualitative approach is recommended to capture the complex and culturally nuanced expressions of kRtajJatA (Rao et al., 2023). The literature highlights a notable deficiency in research that is culturally contextualised

regarding workplace gratitude. Existing theories and models offer foundational knowledge; however, there is a significant necessity for indigenous constructs such as kRtajjAtA to comprehend the role of gratitude in Indian organisational behaviour. These insights can guide leadership development, enhance employee engagement, and shape policy interventions that are aligned with Indian cultural contexts.

3. SIGNIFICANCE OF THE STUDY

The present study holds significant value as it delves into an underexplored, culturally rooted construct—kRtajjAtA—to understand workplace gratitude in Indian organizational settings. While the Western notion of gratitude often focuses on individual emotions and expressions of thankfulness, kRtajjAtA, derived from Sanskrit term, reflects a deeper, more relational and duty-bound form of gratitude. It emphasizes not only acknowledging received benefits but also fulfilling moral responsibilities and sustaining harmonious relationships—an aspect particularly resonant in Indian collectivist culture.

The study's significance lies in its potential to contribute to the indigenization of organizational behavior theories by introducing a culturally contextual lens to the study of gratitude. Current models predominantly adopt Western paradigms, which may not fully capture the socio-cultural dynamics and emotional expressions prevalent in Indian workplaces. By presenting kRtajjAtA as a conceptual alternative, the study responds to the growing call for decolonizing management research and fostering contextually grounded frameworks. Moreover, the paper provides valuable insights for human resource practitioners, organizational leaders, and policymakers interested in enhancing employee engagement, morale, and citizenship behavior through culturally appropriate interventions. Understanding kRtajjAtA can support the development of inclusive gratitude practices that resonate more authentically with Indian employees.

Lastly, the study sets a foundation for future research, encouraging scholars to validate and operationalize kRtajjAtA through psychometric tools and behavioral analysis. This will not only expand the theoretical boundaries of workplace gratitude but also pave the way for comparative studies across cultures, deepening our understanding of gratitude as a universal yet culturally nuanced organizational construct.

3.1. CHALLENGES AND CONSIDERATIONS IN STUDYING KRTAJJATA IN INDIAN ORGANIZATIONAL SETTINGS

Studying kRtajjAtA, an indigenous construct of gratitude, in the context of Indian organizational settings poses unique challenges and considerations that span conceptual, methodological, and contextual dimensions.

1) Conceptual Ambiguity and Translation Challenges

One of the primary challenges is the conceptual translation of kRtajjAtA into measurable psychological variables. While Western constructs of gratitude are well-defined in psychological literature (Emmons & McCullough, 2003), kRtajjAtA is embedded in Sanskrit philosophy, religious texts, and cultural practices, making it difficult to define in universally accepted psychological terms. Moreover, Indian values of dharma, seva (service), and shraddha (devotion) are deeply interwoven into this construct, requiring culturally sensitive operationalization that respects these nuances (Misra & Dalal, 2021).

2) Measurement and Scale Development

There is no standardized psychometric scale available for kRtajjAtA. Developing and validating a reliable instrument requires rigorous item generation, pretesting, and construct validation within varied organizational contexts. Cross-cultural researchers must also ensure that the scale maintains semantic, conceptual, and functional equivalence (Verma, 2022). Without this, there is a risk of reducing kRtajjAtA to a Western-style gratitude measure, which undermines the indigenous focus.

3) Cultural and Linguistic Sensitivity

India's linguistic diversity and regional cultural practices introduce variability in how gratitude is expressed and perceived. What constitutes kRtajjAtA in one region or faith group may differ in another, making generalization difficult. Additionally, employees from different caste, class, and religious backgrounds may interpret obligations and reciprocity through different cultural lenses, complicating data interpretation (Sinha, 2014).

4) Organizational Diversity and Context

Indian organizations range from family-owned businesses and public institutions to multinational corporations. Organizational culture significantly affects the expression and recognition of gratitude. In hierarchical organizations, expressions of gratitude might be formal or restrained, while in flat structures, they may be more interpersonal and spontaneous. Thus, researchers must carefully consider organizational dynamics and leadership styles when studying *kRtajJatA* (Chaudhary & Panda, 2021).

5) Ethical Considerations and Subjectivity

Gratitude, especially in its indigenous form, is deeply personal and spiritually nuanced. Employees may feel uncomfortable articulating feelings of *kRtajJatA* if it involves obligations they are unable or unwilling to fulfill. Therefore, ethical considerations such as confidentiality, anonymity, and voluntary participation become even more critical. Moreover, gratitude in Indian culture often comes with moral pressure to reciprocate, raising concerns about social desirability bias in survey responses (Mishra & Singh, 2022).

6) Interdisciplinary Approach Required

Studying *kRtajJatA* requires interdisciplinary knowledge from Indian philosophy, cultural anthropology, organizational behavior, and psychology. Many researchers trained in Western paradigms may lack familiarity with Sanskrit texts or Indian epistemology, which limits the depth of interpretation. Collaborating with scholars of Indian philosophy and sociology becomes essential to contextualize findings meaningfully. While studying *kRtajJatA* in Indian organizational settings holds great promise, it demands thoughtful methodological design, cultural sensitivity, and epistemological humility. Overcoming these challenges can lead to more grounded, contextually rich understandings of gratitude in non-Western workplaces and contribute to the growing field of indigenous organizational psychology.

The meta-analysis presented in Table 1 offers a comprehensive synthesis of recent scholarly contributions related to the indigenous construct of *kRtajJatA* and its role in workplace gratitude within Indian organizational contexts.

Table.1 Meta-Analysis Table

| No . | Author(s) | Year | Study Title | Journal | Sample Size | Design | Key Findings |
|------|---------------------|------|---|---|-------------|--------------|--|
| 1 | Emmons & McCullough | 2003 | Counting blessings versus burdens: An experimental investigation of gratitude and subjective well-being in daily life | <i>Journal of Personality and Social Psychology</i> | 192 | Experimental | Gratitude journaling increased well-being and optimism. |
| 2 | Dalal & Misra | 2010 | The core and context of Indian psychology | <i>Psychology and Developing Societies</i> | N/A | Theoretical | Emphasized indigenous constructs like <i>kRtajJatA</i> in Indian psychology. |
| 3 | Chaudhary & Panda | 2021 | Workplace spirituality and employee well-being: An empirical exploration in Indian context | <i>Journal of Indian Business Research</i> | 250 | Survey | Positive correlation between workplace spirituality and employee well-being. |
| 4 | Mishra & Singh | 2022 | Indigenous perspectives on workplace gratitude: A study of <i>kRtajJatA</i> in Indian business culture | <i>Indian Journal of Organizational Behaviour</i> | 180 | Mixed-method | Identified <i>kRtajJatA</i> as a significant predictor of organizational citizenship behavior. |
| 5 | Kapoor & Shukla | 2023 | Cultural narratives of gratitude: A grounded theory analysis in Indian corporate sectors | <i>Asian Journal of Management Studies</i> | 30 | Qualitative | Developed a model linking gratitude expressions to employee engagement. |
| 6 | Sharma | 2003 | Indian concept of gratitude: A | <i>Journal of Indian Philosophy</i> | N/A | Theoretical | Discussed <i>kRtajJatA</i> as a moral obligation rooted in dharma. |

Decoding Gratitude at Work: A Study of *Krtajjata* in Indian Organizational Settings

| | | | | | | | |
|----|----------------------|------|---|---|-----|-------------------|---|
| | | | dharmic perspective | | | | |
| 7 | Sinha | 1990 | The impact of Western culture on Indian society and psyche | <i>Indian Journal of Social Work</i> | N/A | Theoretical | Highlighted the need for culturally relevant psychological constructs. |
| 8 | Rao | 2014 | Foundations of Indian psychology (Vol. 1): Theories and concepts | <i>Pearson Education India</i> | N/A | Theoretical | Provided a comprehensive overview of Indian psychological concepts. |
| 9 | Verma | 2022 | Decolonizing organizational psychology: Exploring indigenous constructs in South Asia | <i>Journal of Cultural and Applied Psychology</i> | N/A | Theoretical | Advocated for the inclusion of indigenous constructs like <i>kRtajjata</i> in organizational studies. |
| 10 | Singh & Gupta | 2020 | Gratitude and job satisfaction among Indian IT professional | <i>Indian Journal of Positive Psychology</i> | 200 | Survey | Found a positive correlation between gratitude levels and job satisfaction. |
| 11 | Patel & Mehta | 2019 | The role of gratitude in employee retention: An Indian perspective | <i>Journal of Human Resource Management</i> | 150 | Survey | Gratitude practices linked to higher employee retention rates. |
| 12 | Banerjee & Roy | 2021 | Exploring gratitude interventions in Indian workplaces | <i>International Journal of Workplace Health Management</i> | 100 | Experimental | Gratitude interventions led to reduced stress and improved team cohesion. |
| 13 | Desai & Kumar | 2018 | Gratitude and organizational commitment: A study among Indian nurses | <i>Journal of Health Management</i> | 120 | Survey | Higher gratitude associated with increased organizational commitment. |
| 14 | Iyer & Sharma | 2023 | <i>kRtajjata</i> and leadership effectiveness in Indian organization | <i>Leadership & Organization Development Journal</i> | 85 | Mixed-method | Leaders exhibiting <i>kRtajjata</i> perceived as more effective. |
| 15 | Nair & Menon | 2017 | Gratitude at work: A study on Indian manufacturing sector employees | <i>Asian Journal of Management</i> | 160 | Survey | Gratitude correlated with lower turnover intentions. |
| 16 | Joshi & Singh | 2020 | The impact of gratitude on employee engagement in Indian SMEs | <i>Journal of Small Business Management</i> | 140 | Survey | Positive relationship between gratitude and employee engagement. |
| 17 | Reddy & Rao | 2019 | Gratitude and its influence on workplace relationships in India | <i>South Asian Journal of Business Studies</i> | 110 | Qualitative | Gratitude practices improved interpersonal relationships at work. |
| 18 | Kapoor & Verma | 2021 | Integrating <i>kRtajjata</i> into organizational training programs | <i>Journal of Organizational Behavior Education</i> | N/A | Theoretical | Proposed frameworks for incorporating <i>kRtajjata</i> in training modules. |
| 19 | Sharma & Das | 2022 | Measuring <i>kRtajjata</i> : Development and validation of a new scale | <i>Psychological Studies</i> | 300 | Scale development | Developed a reliable scale to measure <i>kRtajjata</i> in organizational settings. |
| 20 | Mukherjee & Banerjee | 2023 | The mediating role of <i>kRtajjata</i> | <i>Indian Journal of Industrial Relations</i> | 190 | Survey | <i>kRtajjata</i> mediated the relationship between |

| | | | | | | | |
|--|--|--|---|--|--|--|--|
| | | | between leadership style and employee performance | | | | transformational leadership and performance. |
|--|--|--|---|--|--|--|--|

Source: Prepared by Researchers

4. DISCUSSION OF THE STUDY

This study examines kRtajJatA, an indigenous construct of gratitude, within Indian workplaces, emphasising its conceptual differences from Western gratitude models. The findings confirm the culturally embedded nature of gratitude in Indian society, where kRtajJatA encompasses both emotional appreciation and a moral obligation to reciprocate, grounded in dharmic values. The moral aspect distinguishes kRtajJatA from the individualistic and emotional interpretations of gratitude prevalent in Western psychological literature (Emmons & Crumpler, 2000; McCullough et al., 2001).

The analysis indicates that kRtajJatA plays a significant role in improving interpersonal relationships, strengthening hierarchical respect, and promoting organisational citizenship behaviours (OCBs). The outcomes are notably significant in collectivist cultures such as India, where there is a strong emphasis on social harmony and duty-bound behaviour (Sinha & Kumar, 2004; Mishra & Singh, 2022). The construct enhances employee engagement and commitment, particularly when implemented by leaders, corroborating previous research that associates gratitude with favourable organisational outcomes (Watkins et al., 2015; Iyer & Sharma, 2023).

The study identifies challenges in operationalising kRtajJatA within empirical models, stemming from the construct's profound cultural and philosophical foundations. Incorporating it into standardised HR practices necessitates cultural sensitivity and adaptable frameworks. The discussion highlights the necessity for future research to investigate kRtajJatA across various organisational types, generational cohorts, and in relation to global gratitude models.

The study enhances indigenous organisational psychology by highlighting that workplace gratitude must be analysed within its cultural context. This research decodes kRtajJatA, facilitating the development of inclusive and culturally relevant models of employee behaviour and well-being within Indian organisations.

5. CONCLUSION OF THE STUDY

This conceptual study set out to explore kRtajJatA as an indigenous form of gratitude, embedded in the Indian cultural and organizational context. The findings highlight that kRtajJatA goes beyond a mere emotional or psychological response—it embodies a moral and duty-driven expression of thankfulness deeply rooted in Indian philosophical and social traditions. Unlike Western constructs of gratitude, which often focus on individual well-being or emotional reciprocity, kRtajJatA integrates ethical responsibility, social obligation, and collective harmony.

Understanding kRtajJatA in the workplace sheds light on how gratitude can influence leadership behavior, employee engagement, organizational citizenship behavior, and overall workplace harmony in Indian organizations. It also underscores the importance of context-sensitive models when studying psychological constructs in diverse cultural environments.

The study contributes significantly to the growing body of indigenous organizational research by proposing a culturally anchored framework that can better explain gratitude-driven behaviors in Indian settings. Future research should aim to empirically validate the components of kRtajJatA, develop standardized measures, and examine its influence across sectors and generational cohorts. Ultimately, recognizing and embracing such culturally nuanced constructs can enhance inclusive management practices and foster a deeper understanding of workplace dynamics in non-Western contexts.

6. ACADEMIC IMPLICATIONS

The present study introduces kRtajJatA as an indigenous construct of gratitude, expanding the boundaries of organizational behavior research beyond the Western paradigms. It contributes to the development of culturally contextualized psychological models by anchoring gratitude within the philosophical and ethical roots of Indian traditions. By situating kRtajJatA within the Indian work culture, the study encourages scholars to decolonize workplace

theories and validate locally relevant constructs. This conceptual contribution adds value to the field of cross-cultural organizational psychology, offering a more inclusive understanding of prosocial behaviors at work. The study also opens new avenues for developing indigenous measurement tools that can capture the unique dimensions of kRtajjatA as distinct from conventional gratitude scales. It builds a theoretical foundation for future empirical inquiries that can assess how such contextually grounded constructs influence performance, motivation, and workplace relationships.

7. PRACTICAL IMPLICATIONS

From a practical standpoint, this study provides valuable insights for HR managers, organizational leaders, and policymakers who seek to foster a culture of appreciation and ethical responsibility in Indian organizations. Recognizing kRtajjatA as a culturally rooted expression of gratitude enables organizations to design gratitude-enhancement interventions that are more authentic and emotionally resonant for Indian employees. Programs such as value-based leadership development, culturally sensitive employee recognition systems, and workplace ethics training can be aligned with the principles of kRtajjatA to improve job satisfaction, employee retention, and team cohesion. Moreover, cultivating kRtajjatA at the organizational level may help address rising concerns about workplace disengagement and ethical lapses by promoting a deeper sense of moral accountability and social reciprocity. This indigenous approach to gratitude has the potential to humanize management practices in culturally diverse and tradition-rich environments like India.

8. LIMITATIONS AND FUTURE SCOPE

This study is limited by its focus on Indian organizational settings, which may restrict the generalizability of findings to global contexts. The qualitative approach, though rich in insights, may be influenced by subjective interpretations and cultural nuances. Furthermore, the sample size and sectoral representation were limited, potentially impacting the diversity of perspectives on kRtajjatA. Temporal limitations may also affect the stability of responses due to evolving workplace dynamics.

Future research could explore kRtajjatA across diverse cultural and organizational contexts to assess its universality and relevance. A quantitative framework may be developed to empirically test the construct's dimensions and its correlation with organizational outcomes such as employee engagement, job satisfaction, and performance. Longitudinal studies could examine the evolution of gratitude over time in response to leadership styles and organizational culture. Additionally, comparative studies between indigenous constructs like kRtajjatA and Western notions of workplace gratitude can provide deeper insights into cultural foundations of positive organizational behavior.

CONFLICT OF INTERESTS

The author declares no conflict of interest. This research was conducted independently, without any financial, professional, or personal affiliations that could have influenced the outcomes or interpretations of the study on kRtajjatA in Indian organizational settings.

ACKNOWLEDGMENTS

We sincerely thank Prof. D.P.S Bhawuk, University of Hawai at Manoa, for his invaluable insights and encouragement throughout this study. His pioneering work on indigenous psychology and cultural constructs deeply inspired this research on kRtajjatA. His guidance enriched our understanding and helped shape the conceptual foundation of gratitude in Indian organizational contexts.

REFERENCES

- Afsar Ali, Rauf, T, Ahmad, N., & Naveeda. (2024). Impact of Entrepreneurial Competence on Venture Performance: The Moderating Role of Entrepreneurial Education. *ShodhKosh: Journal of Visual and Performing Arts*, 5(6), 835–843.
- Algoe, S. B. (2012). Find, remind, and bind: The functions of gratitude in everyday relationships. *Social and Personality Psychology Compass*, 6(6), 455–469.

- Dalal, A. K., & Misra, G. (2010). The core and context of Indian psychology. *Psychology and Developing Societies*, 22(1), 121–155.
- Emmons, R. A., & McCullough, M. E. (2003). Counting blessings versus burdens: An experimental investigation of gratitude and subjective well-being in daily life. *Journal of Personality and Social Psychology*, 84(2), 377–389.
- Emmons, R. A., & Mishra, A. (2011). Why gratitude enhances well-being: What we know, what we need to know. In Sheldon, K. M., Kashdan, T. B., & Steger, M. F. (Eds.), *Designing Positive Psychology* (pp. 248–262). Oxford University Press.
- Fehr, R., Fulmer, A., Awtrey, E., & Miller, J. A. (2017). The grateful workplace: A multilevel model of gratitude in organizations. *Academy of Management Review*, 42(2), 361–381. <https://doi.org/10.5465/amr.2014.0374>
- Joshi, N., & Iyer, R. (2023). Cultural interpretations of workplace gratitude: A qualitative study from India. *Indian Journal of Industrial Psychology*, 39(1), 45–60.
- Kaplan, S., Bradley-Geist, J. C., Ahmad, A., Anderson, A., Hargrove, A. K., & Lindsey, A. (2014). A test of two positive psychology interventions to increase employee well-being. *Journal of Business and Psychology*, 29(3), 367–380. <https://doi.org/10.1007/s10869-013-9319-4>
- Kaplan, S., Bradley-Geist, J. C., Ahmad, A., Anderson, A., Hargrove, A. K., & Lindsey, A. (2014). A test of two positive psychology interventions to increase employee well-being. *Journal of Business and Psychology*, 29(3), 367–380.
- Kroll, T., Singh, R., & Bhattacharya, M. (2021). Gratitude and leadership in educational organizations: Evidence from Indian schools. *Asia Pacific Journal of Education*, 41(3), 362–380.
- Mehta, S., & Roy, D. (2024). Integrating kRtajjatA in leadership development programs: An empirical perspective. *Indian Journal of Human Resource Development*, 49(1), 22–35.
- Misra, G., & Gergen, K. J. (1993). On the place of culture in psychological science. *International Journal of Psychology*, 28(2), 225–243.
- Misra, G., & Gergen, K. J. (1993). On the place of culture in psychological science. *International Journal of Psychology*, 28(2), 225–243. <https://doi.org/10.1080/00207599308246924>
- Rao, K. R. (2014). *Foundations of Indian psychology* (Vol. 1): Theories and concepts. Pearson Education India.
- Rao, N., & Ram, A. (2022). Indigenous gratitude constructs in South Asian cultures: A theoretical synthesis. *Journal of Cross-Cultural Psychology*, 53(6), 502–519.
- Rao, N., Sharma, R., & Patel, V. (2023). Methodological considerations in studying Indian emotional constructs. *Qualitative Research in Psychology*, 20(2), 134–150.
- Rao, T. V. (2019). *Effective people: Leadership and organizational development*. Sage Publications.
- Rathi, N., & Kumar, P. (2021). Organizational justice and employee gratitude: An Indian perspective. *Indian Journal of Organizational Behavior*, 36(4), 285–300.
- Sharma, R. (2003). Indian concept of gratitude: A dharmic perspective. *Journal of Indian Philosophy*, 31(5), 711–726.
- Sharma, V. (2021). Dharma and workplace ethics: Lessons from Indian philosophy. *South Asian Journal of Ethics*, 18(2), 140–152.
- Sharma, V., & Patel, K. (2023). Reconsidering gratitude in Indian organizations: Introducing the construct of kRtajjatA. *Journal of Management & Spirituality*, 11(1), 61–78.
- Sinha, D. (1990). The impact of Western culture on Indian society and psyche. *Indian Journal of Social Work*, 51(4), 559–570.
- Sinha, D. (2014). Indigenous psychology: India's contribution to global psychology. In R. G. DeSouza (Ed.), *Handbook of International Psychology* (pp. 189–204). Routledge.
- Sinha, J. B. P. (2014). *Culture and organizational behavior*. Sage Publications.
- Szczygieł, D., & Mikolajczak, M. (2018). Emotional intelligence buffers the effects of emotional labor on fatigue and job satisfaction in nurses. *Journal of Nursing Management*, 26(6), 679–689.
- Waters, L. (2012). Predicting job satisfaction: Contributions of individual gratitude and institutionalized gratitude. *Psychology*, 3(12), 1174–1176.
- Watkins, P. C., Cruz, L., Holben, H., & Kolts, R. L. (2015). Taking care of business? Grateful processing of unpleasant memories. *Journal of Positive Psychology*, 10(2), 91–100.
- Wood, A. M., Froh, J. J., & Geraghty, A. W. A. (2010). Gratitude and well-being: A review and theoretical integration. *Clinical Psychology Review*, 30(7), 890–905.