

Linking Workplace Spirituality to Intrinsic Work Motivation: Seeing through Lens of Self-Determination Theory

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There has been a growing interest among organizational researchers in workplace spirituality area for the last few years (1, 2, 3, 4, 5, 6). Major research work on workplace spirituality has been addressed in Western context, and little attention was devoted to study it in Eastern context (7). Organizations are now recognizing spiritual dimension at workplace which is characterized by meaningfulness in work and sense of community (8). Theoretical and empirical support is emerging, though with slow pace, on how workplace spirituality could affect positive work outcomes such as creativity, effort, job satisfaction and job performance (3, 9, 10, 11, 12, 13). However, there is dearth of literature viewing the link of workplace spirituality dimensions such as meaning at work and conditions for community to intrinsic motivation through the lens of self-determination theory in banking context of Eastern country (Pakistan).

Practitioners and academics view a motivated work force as a sustainable source of competitive advantage in highly complex, competitive and dynamic work environment. Today, work motivation is considered as fundamental building block for effective management of workforce as popular motivational mantra (14). Such intrinsic work motivation stems from the work itself and positive engagement in tasks (15). Ryan and Deci define intrinsic motivation as “[A] natural inclination toward assimilation, mastery, spontaneous interest, and exploration that is so essential to cognitive and social development and that represents a principal source of enjoyment and vitality throughout life” (16). In this study, intrinsic work motivation is contended as state which can be developed and enhanced by workplace spirituality aspects such as meaning at work and conditions for community. The findings are of practical and theoretical relevance to improve not only understanding of how and to what extent workplace spirituality is related to intrinsic motivation which is critical for satisfied, committed, creative and high performing work force but also make workplace spirituality more legitimate and mainstream research area to

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and leadership among the Parsis. This class of Parsis got the height status in Bombay, where they established the punchayet and developed relations with the British to assume authority over the Parsi community. In 1787, the British officially recognized the punchayet in Bombay as the internal government of the Parsis. Then in later periods this Parsi Punchayet developed its influence over the whole of the Parsi community of Western India. (39)

Parsi Language:

Although the Parsis after arriving into India started to live in Gujarat and adopted Gujarati language and manners but they preferred to use Old Iranian language in their writings. They translated a lot of Persian Rivayats in Gujarati language. During nineteenth century they converted Avesta, based on the Pahlavi, Sanskrit and Persian versions into Gujarati language. Many Persian texts were also translated into Gujarati like Zartust-namah, Jamaspi-namah, and Arda Viraf-namah. In later periods a lot of books were published in Gujarati like liturgical instructions, prayer books, edifying literature, etc. Even Parsi newspapers also printed in Gujarati. The first newspaper named Bombay Samachar was printed in 1822. Parsis also wrote their literature in English. (40)

Nou Ruz celebration in Mughal Court:

The Iranians celebrated Nou Ruz on March 20 or 21 from ancient times and this festival also celebrated by Sassanid rulers. This religious festival was attached with the teaching of Zoroaster (628-551) BC. With the arrival of new year and spring, not only had the Nur Ruz reminded the precious past but also a promise that good days were about to come. On this day in Sassanid's (524-651) period common people used to give gifts to one another and wore new cloths. This was also celebrated in the rule of Safavid under royal patronage. Although Babur had good relation with Iranian government but he refused to celebrate this festival because according to him there was not permission to celebrate in Islamic Law. Humayun celebrated Nau Ruz in 1544 while he was in Iran but he stopped to hold spring festival in later period. This festival of 1546 coincided with the circumcision ceremony of the child Akbar. The emperor Akbar was the first Mughal ruler who established the celebration of Nav Ruz in such a way that was followed by his successors for seventy five years. Abdul-Qadir Badauni a noble of Akbar court said that the Nau Ruz was celebrated in Ajmer on 21 Mar 1574, which was lasted during 6 days by Akbar. He decided to make is a grand official festival of Mughal Empire. In 1578 he also celebrated this festival in Fatehpur Sikri, the Parsis scholars were then residing in the court who also respect the sun like Birbal. On this occasion Akbar also prostrated himself before the sun and before the fire in public and in the evening the whole court had to rise up respectfully when the lamps and candles were lighted. (41)

Parsi Religious Disputes during Eighteenth Century:

In the early period of their advent there was only one Atash Bahram, the Sanjana fire in Navsari. The Sanjana priests and Bhagarias lived with peace and harmony for many generations but as soon as the population grew the differences started to appear. As the trouble was increased in seventeenth century, the matter was taken to the Hindu Court and then got a decree that the Sanjanas must keep to their original agreement to serve the fire only and the other group serve the community. In 1741 the Sanjanas decided to shift the fire, so they taken Atash Bahram with them. A year later they installed it in a new temple at the village of Udvada on the coast a little to the south of Sanjan where it burns to this day. A wave of distress spread in the colonies of Bhagarias, to remove the distress then the Bhagarias consulted to the Pazand, Pahlavi and Persian manuscripts and in 1765 the new King of fires was enthroned. (37) There are three grades of Parsi priesthood under the name the dastur, the mobad, and the herbad or erva, which have been maintained according to religious ritual duties. The five panthaks like Sanjan, Navsari, Anlklesvar, Broach, and Combay had administrative and economic power from thirteenth century. The panthaks heads used to collect wealth by collecting fee from lower districts. The priests also get money on the occasions of religious ceremonies which is the main source of their wealth. The Parsi priestly issues were settled by the anjumans or special conclaves of priests. When the local Parsis could not settle the matter then the case was taken to non parsi authority. (38)

Parsi Panchyet:

When the Parsi community extended in Gujarat, then the Parsi leaders decided to share the power within the community. To safeguard their identity the Parsi leaders organized the social institution inside their own community and environment. Then Parsi Panchyet or council of elder's was introduced. The punchayet organization was first time introduced by the Indian Parsis and unknown to the Zoroastrians of Iran. The puncheyet was also responsible to fulfill the requirements of the community. Through punchayets the disputes and issues were settled. The Parsis selected the members of punchayet after seeing their background, character and service to the community. Although the Parsis were under the Muslim or Hindu authority but criminal or civil matters and issues were mostly settled down by punchayets. The punchayet was bound to settle the matters under their regular rules. In 1642 the Parsis of Navsari established a Punchayet, which was joined by local priests and influential persons. In Surat a pancheyet also established to settle the disputes of commercial nature. After getting progress in trade and commerce a new class came to control the affair of the community known as the shetias. The Parsi shetias not only succeeded in looking after the matters of priests but also became the centre of authority

These relations with the Mughal Court gave a chance to the Parsis to develop their trade and commerce and then a lot of influential Parsi business men appeared in the history of India. During Humayun rule the Parsis were described by the Portuguese physician Garcia da Orta when he visited to Bombay. Rustam Manak (1635-1721) was a noble business in Surat who took part in the series of wars which broke out in the late seventeenth century among Marahatas and Mughals. This noble man also had done a lot of social works and according to the Qissa-i Manek he built several roads, bridges and public wells and on many occasions paid the jizya at the request of poor Hindus and Parsis and saved them from the tax-gatherers harsh treatment. This noble also visited to the court of Aurangzeb.(34) Another Parsi whose name has been handed down in history was Kharshedji Pocaji, who in 1664 held the contract for building the Bombay fortifications. They formed the vanguard of that large company of Parsi merchants who helped to lay the foundation of Bombay's commercial importance in the eighteenth and nineteenth century. (35) The Parsis developed their relations with other communities and established trading points in several towns and cities. To maintain their business accounts they employed a lot of Hindu accountants. The Parsis also put attention in constructing of religious buildings. Mary Boyce says: "The growing prosperity of such prominent Parsi meant that they mingled more with people of other communities and employed more Hindu servants. Their houses were thus less secure strongholds of Zoroastrian purity; and perhaps because of this, perhaps also because of the urgings of their co-religionists in Iran, they began to found lesser sacred fires locally. The first of these was probably established in Surat, but (because Surat was so often destroyed by fire and flood) the fullest records come from what was to be the rival port of Bombay. This had become a British possession in 1661 and was entrusted to the East India Company to administer from Surat. The Company set out to make it the flourishing port in India, and as one means of achieving this proclaimed complete religious freedom there. This brought a steady flow to the island of Hindu and Parsi settlers, eager to escape harassment by Mughal and Portuguese. In 1671 Hirji Vaccha built a Dar-i Mihr there, and soon afterwards a dakhma; and in 1709 a Atash-I Adaran was consecrated. From this time on, records usually distinguish between three types of Parsi sacred foundations: the Dar-I Mihr without an ever burning fire (into which fire was brought, usually from a priest's house, for rituals); the Dar-I Mihr with a Dadgah fire; and the Dar-I Mihr with an Adaran, In common parlance, however, all three might be referred to by the Gujarati term 'agiary' or place of fire.....but that in 1672, the tumultuous rabble of the zealot Moors destroyed and took it from them." (36)

previous routine when he came near the throne and couch. He saw that the lamp lighter was sleeping and it became the reason of Akbar enrage and the lamp lighter was then thrown from the top of the palace. (30) The mysticism of Parsis also developed in Akbar period. Sven S. Hartman says about the mysticism of Parsis: "This tolerance of faith finds many different kinds of expression. One example of this is the well-known and highly esteemed Dastur Khurshed S. Dadu of Bombay. In his creed one can detect influences from many different quarters, perhaps especially from theosophy. He believes in metempsychosis and in the idea that several Zoroasters have existed through the ages. He also has points in common with Sufism and with Indian asceticism. As a matter of fact, he represents a continuation of a kind of Parsi mysticism that began during the times of Emperor Akbar with Dastur Azar Kaiwan (1533-1618) as a leader of a sect that called itself Yazdaniyan, the adherents of Yazdan (God). They possessed their own writings like the Dabistan-i-Mazahib". (31) In the reign of Jahangir the Parsis also had some influence in the imperial court. This influence can be seen in the Persian names which were given by Emperor to his sons like Khusrau, Khurram, Jahandar, Shahrayar and Hoshand. During the reign of Jahangir they tried to establish their empire of trade in southern India and had done a lot of efforts to promote their agriculture. Like his father Jahangir also bestowed land to the Parsi priests like Meherji Kamdina and Hoshang Ranji. In the reign of Aurangzeb a book 'Dabistan-i Mazahid' was written by a Parsi writer named Muhsin Fani, in which the detail information had been given about the religions of Hindustan. (32)

Land grants to all Communities:

The emperor Akbar was informed about the violation in tax-exempted lands of state. He also discovered that most portion of such land was illegally occupied by the Muslims doctors and learned men. A big portion of land was under control of Afghans who had obtained their holdings from the Sur or the Lodi rulers. In 1578 Akbar decided to take steps to stop such violations. So a whole sale scrutiny was launched for this purpose. All such lands without losing time were resumed. Thereafter he sharply constricted the area and number of grants and strictly prohibited the practice of unchallenged inheritance. After the death of a doctor, the allotted land was taken away by the state. On this occasion the heirs had to apply for the extension of allotment, their request might be granted or more likely not. Not only had the tax-exempted lands given to Muslim scholars but also issued for the priests and theologians of other religions. Yogis living in monasteries (maths) received lands. Zoroastrian priests also received the land from the state. In this way Brahmin priests and pundits also were enjoyed by Akbar's patronage. (33)

Influence of Parsis in Trade: