

CURIOSITY AND WORKPLACE SPIRITUALITY IN BANKERS



Rabbia Saeed

SP17-BPY-020

Session 2017-2020

BS Psychology

Supervised by

Dr. Mariyam Akram

A Thesis Submitted in Partial Fulfilment for the Requirements of the Degree of BS
Psychology

DEPARTMENT OF HUMANITIES

COMSATS UNIVERSITY ISLAMABAD, LAHORE CAMPUS

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Research completion certificate

I certify that the research work contained in this thesis entitled “**Curiosity and Workplace Spirituality in Bankers**” has been carried out and completed by **Ms. Rabbia Saeed**, Student ID: **SP17-BPY-020**, BS Psychology student, session 2017-2021 the supervision of Dr. Maryam Akram. This study is an independent research work and carried out under given instructions and consideration.

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Declaration

I, Ms. Rabbia Saeed, Student ID: SP17-BPY-020, student of BS in Psychology, session 2017-2021, hereby declare that the material printed in this BS thesis project titled **“Curiosity and Workplace Spirituality in Bankers”** is an original work and has not been published previously, printed or submitted as research work, thesis in any university or research institution in Pakistan or abroad.

Dated: _____

Signature of Declarer

Dedication

This research is dedicated to Allah Almighty who has given me the opportunity to do it, my beloved Parents and my brothers, for their endless support and encouragement throughout my entire academic and personal endeavors of my life. To my supervisor Dr. Mariyam Akram who always provided me invaluable guidance and support throughout this research.

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Abstract

The aim of the study was to investigate relationship between curiosity and workplace spirituality as well as the predictive role of curiosity on workplace spirituality of bank employees. Convenient and snowball sampling techniques were used to collect the sample of 149 bank employees (Men=99 & Women=50), with age ranging 20-59 years (Young & Middle adults). To assess curiosity and workplace spirituality, Five-Dimensional Curiosity Scale Revised by Kashdan et al., (2020), and Workplace Spirituality (WPS) by Petchsawang and Duchon (2016) were used. The results indicated that the bankers with higher curiosity had high workplace spirituality. Moreover, there was gender difference in curiosity as men scored higher in thrill seeking and social curiosity as compared to women. In addition, regression analysis indicated that curiosity positively predicts all the domains of workplace spirituality as joyous explorations and stress tolerance positively predicts workplace spirituality, joyous exploration and thrill seeking positively predicts transcendence, joyous exploration positively predicts meaningful work, joyous exploration, stress tolerance, covert social curiosity positively predicts mindfulness, stress tolerance and thrill seeking positively predicts compassion in bankers. This study has theoretical contribution in the field of industrial-organizational psychology.

Keywords: Curiosity, workplace spirituality, bankers, gender.

Curiosity and Workplace Spirituality in Bankers

Chapter 1

1.0 Introduction

Everyone is born with a desire to discover new information about their surroundings, and curiosity is an important aspect of both personal and professional development. As it has been seen that when anyone move to new environment then he/she become curious and starts gaining relevant information to fit in. Moreover, previous research has also shown that if a person feels connected to his or her job, it makes them more curious and keeps them motivated. As it has been observed that curiosity is very much useful for the immediate learning compelled to organize trends within the contemporary workplace (Mussel, 2013).

1.1 Curiosity

Curiosity is an intense ability to know or to gain knowledge; a curiosity in an event, things, or experience leads to an inquiry. Curiosity is the best way of distinction, competition, and a strong intention to explore new knowledge and understandings that require attention (Day, 1971). Curiosity generates incredible breakthroughs and discoveries. Look at the Wright Brothers, Orville, and Wilbur in 1903, who persisted in inventing, designing, and flying the world's first successful aircraft, with their curiosity (Kaufman, 2017). Our innate behavior is not just for children, but exists in us all to learn something new and to explore new experiences. The choices we make to navigate the unknown behavior and to explore new ideas and their solutions are all the product of curiosity (Gino, 2018). Curiosity brings into the world as the primary motivating tool of

biological means of gratification (Depue, 1996) and an innate motivation which directs human welfare. Perhaps the ultimate key goal in psychology is to find mechanisms to achieve sustainable and high well-being of humans (Diener et al, 1999).

Curiosity is a distinctive characteristic that is occasionally perceived as positive that is linked with the innate motivation and is sometimes perceived as negative which could direct to unnecessary consequences (Loewenstein, 1994). People are intrigued by many things. When people feel curious, they pay more attention to activities, process information more deeply, better remember information, and are more likely to continue tasks until targets are met (Silvia, 2006). Individuals with incredible or more curiosity are growing and improving their understanding, abilities and career-focused actions by actively pursuing new challenging events (Ainley et al. 2002). An individual with enormous curiosity characteristics, or such curiosity that would reduce anxiety and enhance understandings, often appears as a better problem-focused aspect (Oregon University, 2016).

Curiosity has long been identified as a motivating force behind the exploratory drive, learning activity, and ability of individuals to embrace innovation. It is widely believed that the exploratory spirit of a curious mind will improve the individual's creativity and cognitive capacity for imaginative thought (Chang & Shih, 2019).

1.2. Importance of curiosity

Curiosity is everywhere for example at workplace, at home, at school, curiosity regarding cultures and curiosity in learning. At any age, curiosity is an essential component of the learning process. Curiosity is in demand as it is a need for students,

teachers, and people in every job. Those who have curiosity may develop interest, creativity and a perception of living a healthy life (Sasson, 2020).

- **Curiosity at Workplace**

Curiosity research in organization, however, is still in an emerging area. In organizational research curiosity has become more relevant today and is likely to become even more important in the future (Mussel, 2012). Modern researches have indicated that curiosity should have been restored in the workplace setting because curiosity might be a significant predictor for the job performance of individuals (Mussel, 2012). Work environment develops and jobs evolve into more passionate and complicated, organizations prefer and give value to those employees who can easily adapt to new changes and discover new techniques by enhancing their skillset (Oregon University, 2016).

Around 3/4 (73%) of employees say they have a greater chance of exchanging their thoughts and creating new ideas for their organizations, while they are curious to work (Blanchard, 2018). If employees feel they are not encouraged and praised for their curiosity, they may be less likely to engage in their work and offer innovative ideas to support their organizations (Blanchard, 2018). The curious person responds differently to the changes made by the organizations. They are more interested than discourages once they attempt to realize, understand, and drag the particular value of the newly hired colleagues and the latest technologies. These curious employees are very much flexible to adapt to new changes in different and new culture in civilized global marketplace (Mussel, 2013). Curiosity is basically a birthplace of learning as it is a spark that can lead

to breakthrough innovation (Calheiros, 2019). It is a core ingredient for making business work. Several researches show that curiosity at workplace is much more important than previously thought (e.g., Mussel, Spengler, Litman & Schuler, 2012; Harrison, Pinkus & Cohen, 2018; Gino, 2018). Triggering curiosity allows for deep thinking and a creative approach to problems and challenges, facilitated by generating multiple alternatives and diverse perspectives (Calheiros, 2019). Need for knowledge, cognitive effort and openness to creative thought is linked to curiosity. Curious individual rejoice in the exploratory process, knowledge and thinking, and govern their attention to take part in complicated reasoning (Schmeichel et al., 2003).

- **Curiosity at Schools**

In recent years, curiosity has been associated with high success, satisfaction, creativity, successful interpersonal relationships, increased personal development after traumatic events, and increased meaning in life. Curiosity has strengthened in the field of research, as it is conceptualized that curiosity is character strength in the school context. It has been shown that having a "hungry mind" is a key determinant of academic achievement, achieving IQ's predictive capacity (Kaufman, 2017).

Being curious at school will help children learn. Cultivating curiosity in classrooms should be of great importance (Jirout, 2018). However, there is a disconnect between the demands placed on students within the education system, which is highly focused on students meeting a wide range of criteria and performing well on standardized tests, and the learning environment that will most likely stimulate the curiosity of students (Loewenstein, 1994). In addition, information gained from current curiosity

research can be used to develop learning environments that encourage or draw on the curiosity of students. In academic performance studies, curiosity was assessed by surveys of openness to experience, intellectual involvement, the need for cognition, and the drive to learn and feel (Jirout, 2018).

A research by Kashdan and colleague (2007), in Hong Kong with teenagers, the study demonstrated that curious students perform much more reasonably than other students who are less curious that can be seen in educational quizzes and tests when schools are more challenging or have a strict environment (Kashdan & Yuen, 2007).

Curiosity at Home

The Gottfried and colleagues (2016) discussed the role parents play in cultivating an enthusiasm for science in their children by introducing them to new activities that make them curious, such as bringing them to museums (Gottfried et al, 2016). They found that such activities helped children develop an underlying desire for student academic achievement in science (Kaufman, 2017). Importantly, the intentional fostering of parents' children's curiosity has beneficial effects on both motivation and achievement, with effects observed years later (Jirout, 2018).

- **Curiosity in cultures**

In this context, curiosity is an important step towards the construction of knowledge, respect, and understanding of other cultures. People can gain new perspectives through curiosity, incredible learning and development, and an opportunity for interesting discussion and reflection in any interaction. Curiosity is an essential but ignored trait that creates bridges between cultures and societies (Berardo, 2007).

- **Curiosity in Learning**

In recent years, curiosity was considered to help motivate learning, is also related to better learning outcomes (Gunn, 2019). Researchers Kang et al found in a paper published in 2009 that individuals were more likely to remember the solutions to the problems that they were incredibly curious. The curiosity levels of people were the strongest when they were particularly unsure as to whether their response was right or wrong (Kang et al, 2009). Further research by Gruber et al released in 2014 suggests that individuals are more being able to recall information that they are curious about, as well as information acquired in states of high curiosity (Gruber et al, 2014).

1.3. Levels of curiosity

Curiosity is complex as everyone has curiosity, but some people are more curious than others. Here are the two main types of curiosity:

- **Perceptual Curiosity.** Perceptual curiosity, stimulated by sophisticated or vague sensory stimulus structures (sounds and visions), stimulated behaviors especially visual exploration to achieve more understanding (Berlyne, 1957).
- **Epistemic Curiosity.** In contrast to a place of need, epistemic curiosity (also known as "intellectual curiosity") originates from a place of desire. Epistemic curiosity (EC) can be described as an intention for information striving, that encourages people to discover unique ideas, lessen the knowledge gaps as well as solving the intellectual difficulties (Litman, 2008).

1.4. Theories on curiosity

Several theories can be found related to human curiosity including psychological theories and general theories as well. Some of the theories are discussed below:

Drive Theory

Drive theory hypothesized that an internal deficit leads to unpleasant arousal, which initiates exploratory behavior to restore the state of positivity (Hull, 1952). Curiosity has a driving force activated by internally or by external stimulation (Edelman, 1997). The contemporary notion of the theory directs that through the exploratory behaviors, curiosity thrives rigidly out of an intention to interpret new facets in the work environment. When the knowledge of the unique elements has been obtained and consistency has been rebuilt, such behaviors and intentions will fade away or just disappears (Edelman, 1997). Curiosity-drive theories argue that the desire for seeking information is motivated by curiosity reduction and it is related to undesired feelings of uncertainty caused by experiences of complexity, ambiguity or novelty (Litman, 2007).

Optimal Incongruity

Individuals with more curiosity always try to explore such situations that are in between completely unpredictable and completely particular or unique. An idea generated by Hunt (1965), that individuals find such situations that provide an optimal amount of incongruity. This motivate individuals to change their situation, if their current situation gives them too much or too little stimulus conflict. The level of incongruity of a situation decreases when these individuals have gathered more information about it (Hunt, 1965). Researchers Dember and Earl (1957), suggest that incongruity was present

between the expectations of an individual and the stimulus characteristic (Dember, & Earl, 1957). A relevant notion was developed by Berlyne (1960), that the extensively rewarding circumstances were those where there is moderate level of curiosity is present between the new situations or the familiar situations (Berlyne, 1960).

Motivation for Competence

The concept of curiosity is a key to motivation (Edelman, 1997). The researchers stated that people's action was driven by "effectance motivation" a basic motivation to be competent and effective (White, 1959), private connection (De Charms, 1968), capabilities and autonomy (Deci & Ryan, 1985). These strategies claim that individuals were motivated by the level of control and influence they may have over other people, their external matters by oneself (Csikszentmihalyi, 1991).

Information gap theory

Curiosity was defined by Loewenstein (1994), as "a cognitive induced deprivation that emerges from the perception of a gap in information and understanding." The information gap theory of Loewenstein holds that curiosity functions like other motivating states, such as hunger, which motivates eating. Based on this hypothesis, Loewenstein argues that a small amount of information acts as a dose of priming, which raises curiosity dramatically (Loewenstein, 1994). Kang and colleagues (2009), have found that curiosity improves learning, consistent with the hypothesis that promoting learning is the primary feature of curiosity (Kang et al, 2009).

1.5 Factors affecting curiosity at workplace

- **Age**

The relationship between curiosity and intelligence is well recognized during childhood and early adulthood, but there is no such huge practical work on older adult's curiosity level in history. There are some researches showed that older adults are much more curious than the younger and middle age adults (Mascherek & Zimprich, 2012). Several researches depicted that curiosity plays a pivotal role in children's learning, indicating educational attainment and enthusiasm for success (Renninger & Hidi, 2016). Despite the context of children's education and development, curiosity also plays an important role, encouraging a number of practices such as consumer behaviors, work performance and scientific discoveries (Simon, 2001).

Aging stereotypes indicate that older adults are likely to display reduced levels of curiosity. Although curiosity normally decreases with age but also in older adults, curiosity preserve cognitive functioning, good health as well as maintain their cognitive well-being (Litman & Spielberger, 2003). Robinson and his colleagues (2017), indicated a decrease from early to late adulthood's curiosity and in its three dimensions namely; interpersonal curiosity, an urge to discover interesting details about other people, such as how other person feels and what he/she do in certain situations, epistemic curiosity, a thirst for seeking new knowledge, and intrapersonal curiosity, it is a desire to seek new knowledge about oneself. But there is also considerable evidence to assume that traits like desire and curiosity, also during late adulthood, are catalysts for new skill acquisition (Robinson et al., 2017). There is just no age limit when it comes to learning new things,

and the more mentally active individuals remain when they are older, the more they can contribute to the job market (Bersin & Premuzic, 2019).

- **Gender**

The impact of gender on curiosity is not apparent. Maccoby and Jacklin (1974), point out in their comprehensive report on the psychology of sex differences that research on curiosity has produced contradictory results. About several researches (Maslow, 1968; Hutt, 1970; Bem 1973) accepted the inference that boys were more curious than girls in the 21 studies cited by them; a small amount of studies found that girls were more curious, while the other studies did not support any gender-related disparities (Maccoby & Jacklin, 1974). It seemed that men are intrinsically more curious than women, or it is because men are better at socializing than women, and they are likely to perform curiosity to an incredible extent (Shari, 2004). Gender differences in curiosity are significant and boys appear to be more curious than girls (Voss and Keller, 1983). Maslow (1968), perceives that communities are prone to motivate and inspire women not to be much investigating than the men. Curiosity was described in another study on gender differences as the amount of exploratory behavior displayed through the manipulation of a novel object. The findings of Schneider (1987), support the inference that boys manipulated the novel object more often than girls did, because boys seem to be more curious about it (Schneider, 1987).

- **Workplace environment**

Genetic studies indicate that curiosity is around 40 percent inheritable, demonstrating that individual differences on workplace curiosity can be specified by

several environmental factors. A workplace is an environment where most individuals spend most of their working lives. In order to promote full productivity and thus produce high-quality work, it is therefore important that employees feel happy, relaxed, asks questions freely and inspired in this environment. And if the work environment is very strict and the workers do not inspire curiosity, they hesitate to openly ask their boss questions and this often affects their job productivity (Osborn, 2018).

It was emphasized in a Harvard Business Review article that fostering a culture of curiosity in a company can provide various advantages. Almost all aspects of the organization can be helped by developing an environment where curiosity is encouraged. Here are a few of the organizational advantages offered by curiosity: Fewer decision-making errors, more innovation and creativity, less or decreased conflicts, improved communication, improved team performance (Gino, 2018).

Although curiosity has many organizational advantages, many organizations are reluctant to promote curiosity. One of the main reasons for this is that, perhaps subconsciously, many businesses fear that having curious employees is undermining leadership (Osborn, 2018). That could not have been farther removed from the truth. A crucial part of helping the team grow and thrive is helping workers learn how to ask questions. Creating a culture of curiosity will help both staff and leaders gain insight into other people's perspectives and learn new things every day (Osborn, 2018).

- **Motivation**

Probably, the curiosity is the core mechanism of innate motivation i.e., the thirst for knowledge. It may have considered that people who are more curious will always

search for creative and unique ideas because of their extreme curiosity about exploring unique information and knowledge to enhance their skills (Kashdan et al., 2004).

Newborns, who repeatedly seek to grab, cut, bite, or shouting on new items whenever they learn, even without direct external pressure to do so, are clearly motivated by curiosity. While the value of motivation reduces across their development, individuals are often inspired to engage in activities like word puzzles, drawing, gardening, reading novels, even watching movies due to their curiosity (Ryan, & Deci, 2000).

- **Innovation**

Innovation is the process by which a service, product or process is created or adapted to achieve better results and create value. It turns out that most inventions are the result of the curiosity of employees (Kamensky, 2018). The curious person wants to extend their comfort zone in order to learn new things and step beyond (FWI, 2019). Creativity and new ideas come from such passionately curious people. Studies show that curious people are more innovative than others and open-minded to new ideas (FWI, 2019). Curiosity is the root of imagination, and curious people have a continuing, innate curiosity in both their inner experience and the world around them. Life is never boring for a curious person. To some degree, everyone has curiosity, though individuals differ depending on the nature and strength of their curiosity and their capacity to act on it (Webb, 2017).

- **Experience**

Choosing to hire and train new employees who are curious and have no business experience would bring immense economic benefits. Newly hired workers (millennial)

are more inspired than their more experienced counterparts to learn new processes and may have new ideas about how to deal with problems or processes because they lack knowledge of the best practices in the industry. Previous curiosity research has shown that immigrants are adjusting more quickly to organizations with a high degree of curiosity (Harrison, 2011). So, they are good knowledge seekers and want to learn more through socialization on the work floor (Reio, 2001). Inexperienced / new employees will bring exciting energy and curiosity to the most experienced employees who are challenged. New employees may either mold themselves or bring about change in accordance with the organization's culture, while experienced employees may have a clouded vision and see problems rather than an opportunity to generate new ideas. Instead of an opportunity, the point of view of a problem leads to a person who is less willing to take risks and has a well-established fear of change. The curious worker finds a way to embrace change and gradually exposes organizations to their new processes, ideas and innovations (FWI, 2019).

- **Relations at workplace**

Curiosity is the essential key to developing relationships. Curious individuals are more willing and able to communicate with others, allowing them to interact, whether in person or in practice (Premizic, 2016). Curiosity makes individuals better co-workers, too. When we understand what they're doing better and how our work helps, it connects with the work of others. Curiosity leads to friendships and personal relationships that turn the working atmosphere into a team environment. When people are happy, they work better, and they're happy when they get in touch with co-workers and supervisors and identify with them (Barnabas, 2018). Many managers tend to inhibit it as companies say

that they value curiosity, so that they tend to focus on short-term performance rather than long-term learning. This style of approach would kill the employees' curiosity (Premizic, 2016).

2. Spirituality

Spirituality is the general concept of belief in something outside self. It may include religious traditions based on the belief in higher authority, but it may also include a holistic belief in an individual relationship with others and with the world as a whole (Scott, 2020). Ashforth and Pratt (2003), proposed that they spirituality can be explained by three dimensions namely: 1- self-transcendence, interpreted as a connection to something tremendous than oneself, 2- holism and harmony, connected with genuineness, harmony and beliefs, 3- creation, supposed to have actualization of one's own desires and abilities. Evans (1990), perceived spirituality as it is related to two aspects; what I am and what I must become, best explains the combination of two concepts (Evans, 1990).

Spirituality means understanding that our lives have meaning in a way that goes beyond a worldly everyday existence at the level of human needs that fuel selfishness and violence. It implies recognizing that we are a significant component of our universe's systematic evolution. Spirituality contains several themes are that universal in nature namely devotion, love, selflessness, afterlife, knowledge and honesty. The spiritual path requires initial restoration and ego strengthening in order to accomplish positive experiences. An individual becomes less limited by self-esteem, and an ability for compassion and love. A significant aspect of true spirituality is the opening and unlocking of the heart for others (Spencer, 2012). The concept of religiosity is often

confused with the term spirituality (Mok et al. 2010). Spirituality is a broad notion that focuses on the commitment of oneself to something greater. It is a human aspect in which people communicate with others, with nature and with the Sacred One. Spirituality describes the relationship with the Divine or Transcendent, and the bond with the Higher Force or Supreme Being as the seeking of meaning in life (Cunningham, 2018).

Worship in Islam is an objective beyond the material existence of spiritual health and creation. "Spirituality in Islam is more than just a feeling". Spirituality not only refers to God as a subjective experience, but it is carefully nurtured in modern society and clearly expressed in moral values, beliefs, social behaviors, views and opinions, and feelings (Giacalone & Jurkiewicz, 2003).

2.1 Emergence of spirituality

The rapid expansion of spirituality in order to make 'change' is widely recognized as requiring some kind of practice or discipline. The common denominator in all religions and the pillar in spirituality are reflective practices such as prayer and meditation. Personal growth is much slower and haphazard without it (Cousins, 1992).

Over time, the concept of spirituality has grown and modified, and numerous meanings and understandings of the concept can be found (Cousins, 1992). Throughout the 19th and 20th centuries, modern notions of spirituality have developed, by combining Christian notions along the Western spiritual practices as well as Asian components, especially Indian religions and their several aspects. The spirituality has become progressively separated from conventional religious organizations (Sheldrake, 2007). After World War II, spirituality and the traditional religion had been detached from each

other and after that spirituality evolved as a personal experience rather than on seeing itself on greater framework throughout community (Sheldrake, 2007). Modern spirituality focuses on the innermost values and perspectives that people are living through. The concept of an ultimate or an apparent intangible truth is also accepted. It views an internal path that allows an individual to discover the essence of his or her being (Cousins, 1992).

2.2 Types of spirituality

There are several types of Spirituality are discussed below:

Mystical Spirituality

The intuitional part of the soul is based on this form of spirituality. People who have mystic spirituality believe that every experience in life has a greater unity (Kennedy, 2013). Mystical spirituality is driven by the potential to go well beyond the materialistic things, further than the perceptions, consciousness and far beyond the time (Parikh, 2015).

Authoritarian Spirituality

This type of spirituality believes in or has authority in the hierarchical order of things (Kennedy, 2013). It is primarily a powerful type of spirituality focused on the need for meaning and guidelines (Parikh, 2015). By following a set of rules and certain restrictions, people are defining their spirituality. Religious beliefs are also associated with this kind of spirituality. And they believe that their faith is the truest in all (Kennedy, 2013).

Intellectual Spirituality

Knowledge is the central belief behind this kind of spirituality through consideration of history and spiritual theories, spirituality can be understood (Parikh, 2015).

Social Spirituality

Social spirituality is frequently practiced by those people who experience a real sense of spirituality in the presence of others (Parikh, 2015). One way to experience this spirituality is to be in religious communities. This may, however, also be done with any other type of a group: exercise, activities related to nature, meditation, etc (Kennedy, 2013).

Service Spirituality

It's one of the most popular forms of spirituality. It's because people find inner peace as they help others. There are many ways to fulfill this spirituality, but the essence of it is helping others without expecting anything in return (Kennedy, 2013).

2.3 Spirituality at Workplace

Few decades ago, organizations, thanks to their religious and community connotations, were reluctant to debate spirituality at work. Today, however, Organizations have acknowledged that in order to take advantage of their employees' potential, they need to give them significance of what they do or who or what they are as a member of the organization (Anthony, 2015).

In a rapidly changing and competitive world, managing a corporation is extremely complex. The weather that influences employees' productivity and performance are how the organization supports them and therefore the working environment during which they live and contributes more effectively to the organization (Biswakarma, 2018). Spirituality at workplace may be a buzzword in today's organizations. Nowadays the understanding of spirituality is merely about religion (Dent, 2005). Within the context of organization, however, spirituality isn't linked to religion. Workplace spirituality is not really about introducing religion into the workplace, but about the opportunity to get the whole community to work. All of this, in fact, concerns well-being, creating values, attitudes and behaviors that are essential for leaders and followers et al. to be internally motivated (Dent, 2005).

Though in academic articles from various academic fields many definitions of spirituality within the work are published, working spirituality are often comprehended as an organization that promotes the experience of workplace spirituality among employees (Pawar, 2008). Workplace spirituality reflects employees' experience like sense of meaning, purpose, community and relevance at work (Dent et al., 2005).

Workplace spirituality, according to Petchsawang (2009), is multi-dimensional approach. Every dimension of workplace spirituality is connected to the other dimension. Workplace spirituality is all about having a connection and compassion for others, having conscious inner knowledge in search of meaningful employment and transcendence (Petchsawang, 2009). Usman and Danish (2010), understand that spirituality has a large influence on the organizational culture. A characteristic of spirituality is quite helpful for employees to carry out their duties, which can eventually improve the effectiveness at

workplace (Usman and Danish, 2010). Duchon and Plowman (2005), claimed that, employees who have physical, emotional or cognitive needs, they also have some spiritual needs as well (Duchon & Plowman, 2005).

2.4 Theories on workplace spirituality

There are three elements of workplace spirituality or organizational spirituality: inner life, meaning and purpose, and interconnectedness (Ashmos & Dunchon, 2000). Several theories on spirituality in the workplace are as follows:

1. Spiritual Leadership Theory

Fry, L (2003) developed this theory, which uses a complex model on motivation, that comprises of perception, expectation, belief and unconditional love to approach effective implementation (Fry, 2003). The need for spiritual leadership is to promote higher levels of organizational engagement and employee productivity and to enable the team to develop strategically (Chen & Yang, 2012).

The theory of spiritual leadership is indeed an indicator of moral, spiritual welfare and organizational sustainable development. Ethical and personal outcomes Giacalone & Jurkiewicz (2003), include enhanced performance, reduced absenteeism and turnover, and improved happiness, peace, serenity, satisfaction and commitment to work (Giacalone & Jurkiewicz, 2003). If the company emphasizes workplace spirituality through the importance of individuals, the participation of employees in the organization will increase (Mitroff & Denton, 1999).

2. Social Exchange Theory

The theory of social exchange is a psychological theory that aims to understand "social factors that influence the interaction of the individual in a reciprocal relationship. If the organization treats employees favorably, employees will feel obligated to respond in kind to the source of care that may be in the form of positive attitudes or actions" (Blau, 1964).

3. Identity Theory

Burke and Reitzes respectively (1991), argued that, according to the psychological process identity theory, there might be a link between the spirituality at workplace and the organizational commitment. Commitment strengthens the connection between employee's personality as well as role performance so that the higher-level relationship of the employee is stronger. It plays a crucial role in connecting relationships between individuals and communities (Burke & Reitzes, 1991).

2.5 Factors affecting workplace spirituality

- **Age**

A research by Edwards (2012), on a sample composed of 11 distinct ethnic origins showed that spirituality in the workplace did not vary by age. The research found that at work, the younger and older workers encountered equal levels of spirituality (Edwards, 2012). Many other studies have also shown that there is no age limit for spirituality in the workplace. The majority of the research seems to support the fact that

spirituality in the workplace tends to be more important to the younger community of workers than to older generations (Baltonado & Spangenburg, 2009).

- **Gender**

Based on the individual characteristics, a sense of workplace spirituality among people can differ. Women are likely to have less significant work with their central duty to their families. Instead of men, they are supposed to have a stronger sense of community at work with greater expressiveness. According to Indartan and Wulandri (2013), women tend to show their attitude to defend their own interests above all else through their expressive actions, tend to decide about what is right and wrong for themselves, and show their emotions. That is why women workers experience less applied spirituality in the workplace. Therefore, men at work are more likely to consider spirituality in the workplace to increase their organizational engagement and efficiency than women (Indartan & Wulandari, 2013).

- **Curiosity**

One study found that people with traditional curiosity have more regular development practices and a deeper sense of purpose, looking life satisfaction at a time when people are more curious. Greater curiosity in the trait and increased interest also expected greater consistency of meaning in life on a given day from one day to the next. This indicates that employee curiosity has a positive impact on employee's spirituality (Kashdan & Steger, 2007).

- **Workplace environment**

Because of organizational and societal changes, workplaces have become impersonal and even dysfunctional. The importance of higher spirituality is enhanced as the vulnerability in the workplace also increases (Hayden et al., 2008). Due to strict working environment, certain variables are recorded to enhance uncertainty as well as stress at workplace. In recent years, there were many changes with in work environment that have created an environment of uncertainty, ambiguity and worry among in employees at workplaces (Cacioppe, 2000). Which also influenced their spirituality at work, their mental, emotional and physical health. In order to increase employee performance and productivity, it should be important for the company to have an environment of trust so that it is easy for employees to ask, learn and contribute (Cacioppe, 2000).

- **Motivation**

In the sense of the organization, Kreitner and Kinchi's (2007), motivation is presented that the "psychological mechanisms leading to arousal, direction, and persistence of a voluntary behaviors that are directed toward the destination " (Kreitner & Kinchi, 2007). Motivation refers to the energy by Wagner and Hollenbeck (2014), that is able to commit to the task of an individual. Members of highly motivated organizations may continue to operate more efficiently and effectively in their employment than those who are not motivated. Thus, higher spirituality in the workplace can improve motivation, and higher motivation will trigger spirituality in the workplace vice versa (Wagner & Hollenbeck, 2014).

- **Innovation**

Workplace spirituality refers to an employee's effort to enhance his / her interconnectedness and ultimate meaning and intention in his / her work. It is suggested that workplace spirituality enhances the creativity of employees by cultivating expectations of organizational support (Afsar and Rehman, 2015). The application of spiritual thought in the workplace, according to Marques et al. (2005), encourages creativity and innovation among workers and increases their productivity, leading to an increase in the overall performance of the company (Marques et al., 2005). Spirituality in the workplace helps in achieving a sense of purpose that facilitates innovation. It is evident, then, that both the spirituality of the workplace and the creative work habits are fundamentally based not on self-interest, but on interconnectedness and compassion for others, and that empathy ultimately promotes creativity (Mitroff, 2003).

- **Extrinsic rewards**

Many who are more educated and have more experience feel more spirituality in the workplace. Extrinsic rewards include "promotions, salary rises, bonus checks, pressure to succeed, supervisory conduct, insurance benefits, and vacation time." If these incentives are related to the core values of individuals and organizations, they can help to foster the spirituality of the workplace (Fry, 2003).

- **Novice and expert employees**

Older generation members display features that accommodate customer service and corporate loyalty. While younger generation members have the technical expertise and ability to encourage others to use this technology for the good of the organization.

They have the expectations of their boss and are not afraid to ask questions and want a rewarding job with a strong learning curve (Kane, 2010).

2.6 Relationship between curiosity and workplace spirituality

According to Ashmos and Duchon (2000), a prerequisite for the community is workplace spirituality, its value in the workplace and its inner existence; it is an individual's responsibility and a good relationship with others. It is recognized that the employees have an internal life which is nurtured and nourished in the sense of society through productive work (Ashmos & Duchon, 2000). A key indicator of employee's happiness is organizational spirituality and is positively related to it (Mussel, 2013). Curiosity is also a strong predictor for job improvement, employee performance, productivity, inner motivation and work-related relevance (Kashdan et al., 2004). Workplace spirituality and workplace curiosity address employee performance, productivity, motivation to do tasks, commitment at work in a similar way. In addition, curiosity has also been connected empirically to positive impact on the workplace, along with work engagement, resilience, enhanced innovation and improved organizational efficiency (Mussel, 2013).

Curious people generally have higher level of mental as well as personal strength, which may in turn stimulate constructive self-regulation behaviors, such as imagination, thoughtful assessment, cultural and social maturity, sophisticated problem-solving, and understanding (Carson & Langer, 2006). In addition, these practices improve the opportunities for success, engagement and job satisfaction.

Compassion or empathy is also a component of workplace spirituality.

Compassion means putting on other people's shoes: staff and colleagues (Dooley, 2020).

Individuals with greater curiosity have been documented to be more likely to grasp the point of view of others and the meaning behind the emotion of others (Main et al., 2017).

On the other hand, this prevented aggressive activity during interpersonal conflict and promoted empathic or pro-social behavior (Gino, 2018).

Literature Review

Recent studies had analyzed the link between several experiences at workplace with workplace spirituality; none have directly discussed or assessed the curiosity at workplace and the spirituality at workplace together. The need to further test these two concepts has been reinforced by both of these studies. The background information on these two concepts is separately presented.

Indigenous researches on curiosity at workplace

One of the Pakistani research by Khan (2014), exploring the influence on employee's work performance of measuring progress and curiosity. The private sector of Islamabad, Pakistan was addressed in this regard. In the study, total participants selected were 282 employees of several NGO's. The research conducted on 20% of the cases personally. The results of the study showed clear influence of curiosity on employee's work performance. About 71 percent of workers feel that their output improves if goals are easy to accomplish and need less hard work than those difficult to obtain and need more effort. 53 % of respondent's report working for personal growth instead of achieving goals. Curiosity of 61% as a required factor for improving jobs performance (Khan, 2014).

International researches on curiosity at workplace

Curiosity is also seen as a key motivation for optimal learning among children, but there is little empirical evidence of the potential role of curiosity of learning in adults,

especially at workplace setting. In one research conducted by Reio and Wiswell (2000), showed that epistemic curiosity; which can be defined as knowledge seeking behaviors, has a positive effect on work related performance in adults. In the study, the total number of 233 staff members of the service industry introduced with curiosity instrument and a work related survey. The results depicted that the behaviors that can be driven by curiosity, such as knowledge-seeking, has significant importance in leaning at workplace and job performance. Trait curiosity is hardly being studied at work setting. Yet results of the study suggested that trait curiosity is very much relevant to the workplace setting and particularly during career transitions because it influences learning at workplace as well as influences job performance during socialization at workplace (Reio & Wiswell, 2000).

Another study by Celik and colleagues (2016), reviewing the connection between curiosity at work environment and employee's invention and creativity. In the study, the total of 480 employees with 188 separate jobs in different fields, administered with work related curiosity scale. Results of the study demonstrated that curiosity at workplace significantly predict employee's invention and creativity. The results also indicated that individuals are better divergent thinkers when they have higher the curiosity which makes them more innovative and creative. The results also showed that it would be necessary to determine the level of curiosity of people curious in discovering a job position in which creativity and innovativeness is important because their curiosity level can be an indicator of their ability to fit in a job (Celik et al, 2016).

A research conducted by behavioral scientist Gino (2018), on individual curiosity, where more than 30,000 personnel were approached, but only a quarter of total number of employees said they were curious regarding their workplace, and 70% declared that they

were facing challenges to making statements at workplace. The conclusion of the study helps to determine the less curiousness of the employees at work. A survey administered by Gino (2018), on 520 leading learning developers, in which leaders of the organizations reported discouraging curiosity. Curiosity led the leaders to disagreements, slowed the decision-making process and made it more difficult to manage their employees in general. The Gino Employee Survey shows that 92 % of respondents see positive results of curiosity, with new ideas increasing, job satisfaction, motivation and higher employment outcomes. The study demonstrated that managers who discourage curiosity will lose their creativity and innovation which directly influence the employee's work related productivity and motivation at workplace (Gino, 2018).

Importance of Workplace Spirituality of employees

A Research has been conducted by Malik, Shamin and Ahmad (2017), to examine the essence of the spirituality of the workplace in Pakistani organizations and the behaviors and actions of employees at workplace comprising work dedication, satisfaction with job, job performance and job engagement as well as employee's self-esteem. A research conducted by Malik and colleagues (2017), in the work setting, where three distinct dimensions of spirituality were analyzed namely productive work and a sense of belonging, harmony with corporate values, intrinsic satisfaction in work, production, and workplace involvement. The survey results showed the views of 400 workers in highly productive and non-profitable Pakistani organizations. Findings of the study showed that employees of profitable firms, compared to non-profitable businesses, record higher levels of spirituality at work. Those employees are more involved in their

jobs and had great sense of self-esteem, work satisfaction, and organizational commitment than other employees of non-profit organizations (Malik et al, 2017).

Furthermore, a research was initiated by Faheem (2017), to find out the influence of spirituality at work setting on employee's job satisfaction and performance at work as well as other work related aspects. In this research two types of workplace spirituality were assessed namely individual spirituality and corporate spirituality. The research was suggested the Workplace spirituality is directly associated with employee productivity as well as employee performance. The research was held on the personnel of social service institutions of Pakistan as social service institutions vastly interact with the human capital as well as for the general greater good of society. Research findings showed that personal or organizational spirituality in Pakistan's social welfare organizations had increased employee satisfaction and work performance in job placement. The results of the study demonstrated that workplace spirituality had an enormous influence on employee's performance in the social service institutions of Pakistan (Faheem, 2017).

Moreover, a research was administered by Sorakraikitikul and Seingthai (2014), to find the function of corporate learning environment where culture facilitated spirituality at work setting and information sharing behaviors. Several employees of Thai industry take part in the present study. The results of the study demonstrated that there is a significant positive link between corporate learning environment and workplace spirituality facilitated by information sharing behaviors. The study emphasized that corporate learning environment had a strong impact on information sharing behaviors and a positive link with spirituality at work which predicts the increase in workplace

spirituality, enhancement of individuals beliefs, meaning, purpose and relations with others (Sorakraikitikul & Seingthai, 2014).

A considerable amount of researches assessed the link between workplace spirituality and several factors that affects employee's job performance. Researchers, Gupta and colleagues (2014), assessed the influence of workplace spirituality on satisfaction of the employees. In the study, the total 100 employees of a non- government insurance company in India were approached to analyze workplace spirituality and satisfaction. The findings have shown that there is a substantial correlation between spirituality and workplace satisfaction. The research explored four facets of spirituality in the workplace: productive work, social sense, organizational principles, and empathy. The results of the study showed that productive work, good organizational principles and values, empathy and social sense were strongly correlated with employee satisfaction in the workplace (Gupta et al, 2014).

Importance of curiosity in professional growth of novice employees

Professional Curiosity or curiosity at work drive the person to know the occupations, explore the world, learn about him, and find a corresponding interest between these aspects (Burton & Revell, 2018). It is thus an important dimension since, after careful consideration of their attitudes and job opportunities, it helps individuals to enter the world of work. Failure to do so can lead to a narrow view of oneself, of jobs, and potential working scenarios (Fabio, 2009). In fact, in terms of career curiosity, some authors emphasize the importance of stimulating a research approach to improve

professional awareness for young people. The lack of curiosity in the workplace can offer the person an image of the workplace that is not true (Savickas, 2013).

In one study, conducted by Ostroff and Kozlowski (1992), suggested that employees focus on the gathering of information during their first 9 months at work, on the development of the technical and personal skills needed to carry out their new roles properly. The knowledge required to develop such technical know-how comes from sources such as official literature, observation and new behavior. Alternatively, information on interpersonal skills is mainly gained from mentors, supervisors and workers. For example, newly hired manager, colleague, job related task, work group, work tools and machinery or the use of expertise to keep track of new developments in their fields etc. This method of knowledge acquisition and learning should look identical. Thus, a majority of situations tend to be where learning is vital in the working world (Ostroff & Kozlowski, 1992).

Furthermore, in another study by Reio & Wiswell (2001), stated that often in a high state of arousal, new workers are inspired by feelings of doubt, accessing more sources of information, and use more techniques to learn the interpersonal and technological requirements of their work. More quickly, new workers discover novel stimuli, focus on complicated processes, recall unexpected data, and examine contradictory data. They assign meaning to their experiences through these events. All of these epistemic curiosity and exploratory activity manifestations are followed by strategies of evaluation, analysis, and thought that result in vital learning. Newcomers are not always welcomed by the experienced employees and are not socially accepted by them so, there might be more chances of conflicts that leads to turnover, which affects the

organizations very badly and the organizations loss their productivity as well (Reio & Wiswell, 2001).

Relationship between curiosity and workplace spirituality

The philosopher Baumgarten (2001), in an article "Curiosity as a Moral Virtue" indicated that curiosity has existential value. To Baumgarten (2001), curiosity is a virtue because it plays an important role in how we approach other people and care about them. As it is the antidote to apathy, indifference and boredom, he describes it as the foundation of living well, and thus leads to fundamental questions that can give human life meaning. In this sense, interest, without serving an instrumental purpose for potential personal or societal gain, becomes a value in its own right. Focusing on curiosity as a driving force to experience meaning rather than the desire to acquire information gives it an existential dimension (Baumgarten, 2001).

Curiosity has a generative quality due to the inherent nature and exploring behaviors and openness to upcoming knowledge. These behaviors are known as approach orientation which directs and enhance workplace learning, skills, autonomy and job involvement. People with this approach seek to employ in self-directed activities and eventually broaden their reasoning, feeling, and performing on challenges that are complicated or novel. The effect is an improved problem-solving toolkit since these curious individuals appear to better tolerate the anxiety or negative emotions associated with the pressures of self-driven pursuits (Horstmeyer, 2019).

Difference between level of curiosity of novice and expert workers

Curious people are usually dissatisfied with routine, more ready to embrace uncertainty, and rarely comfortable with conformity, according to White (2016), Curious people are more likely than the average employee to look at how they can better the day-to-day business, always interested in what is next. Curiosity can be described as a strong desire to know or learn something (White, 2016).

Another study was by Fuller & Unwin (2005), was conducted on different 4 companies (A, B, C, D) with 1020 employees. The research focused on the older, experienced staff working in A and B of the organizations. All of these organizations have experienced relatively low workforce turnover and have employees where most employees have multiple years of service. In a number of ways, data was collected, including interviews, formal learning logs, surveys and observations. The case studies showed clear contrasts between the approaches taken in the two organizations to workforce development and highlighted correlations between these and the various ways in which workers encountered learning in the workplace. Overall, workers from both firms indicated that by doing them and with the support and guidance of colleagues, they learned their work. The most important and reliable way to learn how to do the job was considered to be this. The information was obtained from experienced workers and not from new entrants, the results also provide evidence that learning in the workplace is an ongoing, routine practice. "From the perspective of the theory of learning as appropriate secondary involvement of Lave and Wenger (1991), it confirms that their perspective underpins the on-going learning of employees, whom they call "old timers "or" full participants. The results of this study indicated that the complex nature of the working

environment, the job process and the relationships involved in becoming a workforce member provide the fundamental conditions in which skilled workers continue to learn at work (Fuller & Unwin, 2005).

Effect of workplace spirituality on the professional growth of employees

Companies who excel in engaging the hearts and minds of their employees do seem to have values, they practice them, presenting an element of spirituality in their everyday workplace environment. Thus, many organizations concentrate on strategies that may involve several elements of spirituality, such as given the tasks to employees for motivating them and inspiring them which provides an insight about the meaning of their work, these strategies have significant effect on employee's performance and development at work setting (Jena et al, 2014).

To different people, the word spirituality means numerous things. Employees use their personal and professional lives in a work setting to encounter contrasting value sets. Professionals today are not prepared to sacrifice their personal beliefs for their careers. In this phase, we observe that they strive to express themselves and grow their whole self by bringing into the workplace their subjective values and beliefs, so that spirituality allows them to cope with their anxiety and tension at workplace, manage job and life together, belongingness and relationship with others. It is worth noting that employees at the stage of awareness prefer self-actualization by acting as agents of change. Individuals who have more spirituality at workplace are better able to understand their behaviors and meaning in life to be better able to feel more profound and reliable while solving conflicts at workplace. For such reasons, individuals of today's generations are looking

for many ways to left the footprint of their ancestors, to be satisfied with realizing that their existence have made the world a better place to live (Jena et al, 2014).

Giambra, Camp, and Grodsky (1992), found in a broad longitudinal sample of adults ranging from seventeen to ninety-two years of age (N= 2,436) that curiosity or finding knowledge and interest in learning did not decline as people aged. With respect to how they pursued knowledge, older adults simply differed from younger adults. Younger adults tend to learn by direct communication, while older adults learn better through more passive means, such as reading. Overall, Giambra, Camp, and Grodsky (1992), found this observed consistency in knowledge searching across the adult lifetime to be very consistent with the absence of age gaps (Giambra et al, 1992).

Rationale of the study

The study aims to investigate the workplace spirituality as a predictor of workplace curiosity among bankers in a workplace setting. The study provides a framework about the bank employees and their curiosity and spirituality at work. Workplace spirituality is not only related to religion. Instead, workplace spirituality is about those individuals who recognized themselves as motivated, spiritual and feel energized at workplace. Several organizations assumed that spirituality can boost employee's values, faith, intrinsic motivation, job related satisfaction as well as employee's job performance.

On the other hand, this study also focuses on the curiosity at workplace setting. Curiosity can be described as a quest for knowledge, to learn new skills, and a desire to know how things work around them. Curiosity is a powerful mechanism for work

satisfaction, innate motivation, creativity, invention, and job performance. Curious Employees performs better than their non-curious peers at work setting. That is why this study is administered to find the link between workplace spirituality and curiosity as both of them seem to do with worker's performance. To find the relation between the curiosity and spirituality at workplace the study aims to discover both the aspects in a workplace setting. This study provides benefits to other workers to do fewer decision making errors in future and also find the sense of wholeness and meaningfulness at work.

Results of this study may contribute in providing significant information and understandings to managers, team leaders, and researchers to analyze, in which circumstances the employees are working. Including their feelings regarding the organization, their motivation to seek information and how much they are curious related to their work. This research provides help to the Firms so they can have a better understanding of their employees and the environment in which they live. So that the organizations can create better programs or policies for those who are motivated, satisfied and those who wants to gain new skills and knowledge.

Objective of the study

The objective of the study was to explore the connection between curiosity and workplace spirituality in bank employees.

Hypotheses of the study

1. It is hypothesized that curiosity will be positively related to workplace spirituality.
2. Curiosity would be a predictor of workplace spirituality in Bankers

3. It is hypothesized that there would be age and gender difference in curiosity and workplace spirituality of Bankers

Method**Research Design**

The current study used the Correlational research design to assess curiosity and workplace spirituality in bankers.

Sample

In the present study, convenient and snow-ball sampling technique was followed. The sample of the study was composed of 149 young adults and middle age adults bank employees (99 men & 50 women) with age ranging from 20-39 and 40-59 respectively. The sample was distributed on the base of gender and the data was collected from different banks of Lahore Pakistan.

Inclusive Criteria

The inclusive criteria of sample were the employees who work in banks. Age limit of the employees was between 20-59 years. Both men and women had an equal chance to participate in this research.

Exclusive Criteria

Participants, above the given age (59 years) were excluded.

Demographic Information

Age, gender, marital status, if married number of children, education, position/rank, income, experience at present post, overall work experience was taken as demographics for the research study.

Measuring Instruments

There were 2 assessment tools used in this research are as follows:

I. Five-Dimensional Curiosity Revised Scale

The Five-Dimensional Curiosity Revised Scale by Kashdan et al., (2020), it is a modern brief self-report measurement tool designed to analyze individual differences in five different curiosity dimensions. The scale has 24 items with response format of 7 point Likert scale ranging from 1 (does not describes me at all) to 7 (completely describes me) where all items of stress tolerance are reverse scored with 1 (completely describes me) to 7 (does not describes me at all). The scale consists of 5 subscales: Joyous Exploration (including 4 items), Deprivation Sensitivity (including 4 items), Stress Tolerance (including 4 items), Thrill Seeking (including 4 items), Social Curiosity (2 subscales; General Social Curiosity 4 items & Covert Social Curiosity 4 items). The reliability of the scale was investigated by assessing subscales of the 5-DCR by omega coefficients and with test retest correlations ranging from .61 to .79 demonstrating good reliability of 5-DCR scale. The validity of the scale was measured by using correlations of subscales of 5-DCR with theoretically relevant or irrelevant measures indicate significant validity of the scale. The scale had open permission.

II. Workplace Spirituality

The Workplace Spirituality Scale by Petchsawang & Duchon (2016), it is designed to measure workplace spirituality of individuals. The scale consists of 22 items with response format of 5 point Likert scale ranging from 1 (very low) to 5(very high). To calculate average score, total number of responses calculated by summation of WS score then divided by total number of items and interpret it on 5 point Likert type scale that start from 1 (very low) to 5 (very high spirituality). The scale consists of 4 different domains of workplace spirituality namely, compassion, mindfulness, meaningful work and transcendence with 4, 6, 7 and 5 items respectively. All items of mindfulness are reverse scored. The scale consists of reasonable reliability while 1 domain of workplace spirituality (WS) namely compassion is weak. The scale's Cronbach's alpha value is .85. Workplace spirituality demonstrates good convergent validity. The permission to use the scale is taken from the Author. (see appendix)

Procedure and ethical considerations

Data was drawn from different banks after taking permission from competent authority. Purposive sampling was first used for the data collection but due to COVID-19 pandemic, the sampling technique were changed from purposive sampling to convenient and snow ball sampling. Bank employees were approached by visiting bank branches and also by using online platform google form due to COVID-19. No participants were harmed during data collection. All instructions were clearly given to the participants. Data was gathered after taking informed consent from the participants. In totality 202 questionnaires were distributed among bank employees and when recollected some of the

questionnaires were misplaced by the bank employees and others were incomplete. After the data collection all the participants were thanked for their participation.

Statistical analysis

For the analysis of the data, correlation analysis, regression analysis. *t*-test for independent sample were used. Pearson product moment correlation was used to see the relationship between the Workplace spirituality and curiosity of bankers. Furthermore, Regression analysis was used to see the effect of curiosity on workplace spirituality of Bankers. The *t*-test was used to analyze the gender difference on curiosity and workplace spirituality.

Results

The current study was conducted to assess the curiosity and workplace spirituality in bankers. Moreover, age and gender differences of the key variables of the study were also assessed to find out whether it has any effect on the curiosity and workplace spirituality. Furthermore, the statistical examination utilized in this study was through Pearson product-moment correlation analysis, independent sample t-test and hierarchical regression analysis.

Table.1 Demographic Statistics of Participants of the Study (N=149)

Variables	<i>F</i>	%	<i>M (SD)</i>
Age			29.15(6.03)
20-39	141	94.6%	
40-59	8	5.4%	
Gender			
Men	99	66.4%	
Women	50	33.6%	
Marital status			
Single	73	49.0%	
Married	76	51.0%	
Education			
Bachelors	83	55.7%	
Masters	59	39.6%	
I.com/BA/MBA/M.Phil.	7	4.7%	
Position			
Bank Analysts	27	18.1%	

	Customer service officers	69	46.3%
	Managers	43	28.9%
	Supervisors	10	6.7%
Income			
	below 25000	21	14.1%
	26000-50000	76	51.0%
	50000-100000	35	23.5%
	100000-150000	15	10.1%
	more than 150000	2	1.3%
Experience at present post			
	Less than a year	41	27.5%
	1-5 years	92	61.7%
	6-10 years	12	8.1%
	11-15 years	2	1.3%
	More than 15 years	2	1.3%
Overall experience			
	Less than a year	30	20.1%
	1-5 years	83	55.7%
	6-10 years	20	13.4%
	11-15 years	10	6.7%
	More than 15 years	6	4.0%

Table 1 shows the frequency distribution of the sample based on varying demographic characteristics of the participants of the study. In the present study, the participants were adults between 20-59 years having mean of 29.15 and standard deviation of 6.03. the total of sample study is 149 young adults and middle age adults (Men=99; Women=50) which is proportionate as the men comprises of 66.4% and women comprises of 33.6%. Further participants were categorized on the base of marital

status including singles 49% (n=73) and married 51% (n=76). Moreover, education of the participants was categorized from bachelors (55.7%), masters (39.6%) and others including simple BA, I.com, MBA and M.Phil. (4.7%). In this study, participants were categorized based on their positions in banks such as Bank Analysts 18.1% (n=27), Customer service officers 46.3% (n=69), Managers 28.9% (n=43) and Supervisors 6.7% (n=10). The income of the participants was also categorized into 5 groups ranging from below 25,000 to more than 150,000. The participants were categorized further based on their experience at their present post starting from less than a year 27.5% (n=41), 1-5 years of experience 61.7% (n=92), 6-10 years of experience 8.1% (n=12), 11-15 years of experience 1.3% (n=2) and more than 15 years of experience 1.3% (n=2). Additionally, participants were assessed based on their overall experience ranging from less than a year to more than 15 years of experience.

Table.2 Descriptive Statistics of the Scales of the Study

<i>Scales/subscales</i>	<i>K</i>	<i>M(SD)</i>	<i>α</i>
5-DCR	24	110.11(20.50)	.85
Joyous exploration	4	20.5 (5.50)	.79
Deprivation sensitivity	4	18.61 (5.48)	.80
Stress tolerance	4	18.23 (5.40)	.76
Thrill seeking	4	18.0 (5.35)	.73
Social curiosity	8	34.87 (9.95)	.84
General social curiosity	4	18.66 (5.38)	.78
Covert social curiosity	4	16.21 (5.88)	.80

Workplace Spirituality	22	80.15 (10.69)	.81
Compassion	4	14.87 (3.02)	.69
Mindfulness	6	20.11 (4.99)	.77
Meaningful work	7	26.59 (4.85)	.82
Transcendence	5	18.58 (3.58)	.72

Note. k= no. of items. 5-DCR= 5-Dimensional Curiosity Revised

Table 2 shows the reliability of the 24 item 5-Dimensional Curiosity Revised Scale (5-DCR) and Workplace Spirituality (WS) scale and their subscales. The reliability analysis showed the high internal consistency of the scales on the sample of study as their alpha value is greater than .8 which indicates high reliability of the scales.

Table 2. Mean, Standard deviation and t-values of Men and Women on Curiosity and Workplace Spirituality (n=149)

<i>Variables</i>	<i>Men Employees</i>		<i>Women Employees</i>		<i>95% Confidence Interval</i>			
	<i>(n=99)</i>		<i>(n=50)</i>		<i>t</i>	LL	UL	Cohen's
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
5-DCR	113.42	21.00	103.54	17.79	3.00**	3.37	16.39	.49
JE	20.76	5.69	19.94	5.12	.86	-1.06	2.71	.14
DS	19.10	5.37	17.64	5.61	1.54	-.40	3.33	.25
ST	18.43	5.68	17.82	4.84	.65	-1.24	2.47	.10
TS	18.59	5.30	16.54	5.24	2.25*	.24	3.86	.37
SC	36.52	9.90	31.60	9.32	2.98**	1.64	8.20	.49
GSC	19.35	5.23	17.30	5.47	2.93*	.19	3.91	.48

CSC	17.17	5.84	14.30	5.52	2.98**	.93	4.81	.49
WS	80.41	10.91	79.62	10.33	.43	-2.88	4.47	.07
Com	15.06	3.03	14.48	2.99	1.10	-.45	1.61	.18
MF	19.63	5.15	21.06	4.55	-1.65	-3.12	.27	-.27
MW	27.02	5.16	25.74	4.07	1.52	-.37	2.93	.25
Trans	18.69	3.72	18.34	3.31	.57	-.87	1.58	.09

Note. * $p < .05$, ** $p < .01$, *** $p < .001$; 5- DCR= 5-Dimensional Curiosity Revised, JE= Joyous Exploration, DS= Deprivation Sensitivity, ST= Stress Tolerance, TS= Thrill Seeking, SC= Social Curiosity; GSC= General Social Curiosity, CSC= Covert Social Curiosity. WS= Workplace Spirituality; Com= Compassion, MF= Mindfulness, MW= Meaningful Work, Trans= Transcendence.

Table 2 represents the mean, standard deviation and t -values of men and women on curiosity using 5-Dimensional Curiosity Revised scale (DCR) and workplace spirituality scale (WS). The gender difference was evaluated by using t -test for independent sample. Results of the study showed that there is a gender difference in curiosity (5-DCR, thrill seeking, social curiosity, general social curiosity, covert social curiosity) but there is no gender difference in workplace spirituality of bankers. Results indicated that men are more curious than women which can be seen by the mean differences of men ($M=113.4$) and women ($M=103.5$) scores. Furthermore, the gender difference has also been seen on the subscales of curiosity scale namely thrill seeking ($t= 2.25^*$) and social curiosity ($t=2.98^{**}$), general social curiosity ($t=2.93^*$), and covert social curiosity ($t=2.98$) at workplace. The results depicts that women have many other responsibilities including their household chores and their families so, they are less curious than men at workplace.

Table.3 Inter-correlations of Scales and Subscales (N=149)

Variables	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
1. 5-DCR	1	.722**	.674**	.012	.788**	.855**	.803**	.712**	.468**	.453**	-.045	.457**	.457**
2. JE		1	.447**	-.136	.501**	.489**	.513**	.358**	.467**	.352**	.074	.454**	.380**
3. DS			1	-.223**	.463**	.459**	.433**	.381**	.192*	.275**	-.114	.221**	.201*
4. ST				1	-.191*	-.217**	-.152	-.228**	.256**	.046	.499**	.049	-.039
5. TS					1	.653**	.628**	.532**	.312**	.390**	-.205*	.340**	.428**
6. SC						1	.873**	.894**	.290**	.351**	-.231**	.357**	.408**
7. GSC							1	.562**	.334**	.322**	-.117	.386**	.364**
8. CSC								1	.186*	.299**	-.285**	.251**	.358**
9. WS									1	.743**	.342**	.813**	.781**
10. Com										1	-.114	.655**	.646**
11. MF											1	-.124	-.109
12. MW												1	.692**
13. Trans													1

** . Correlation is significant at the 0.01 level (2-tailed)

* . Correlation is significant at the 0.05 level (2-tailed);

5-DCR= 5-Dimensional Curiosity Revised, JE= Joyous Exploration, DS= Deprivation Sensitivity, ST= Stress Tolerance, TS= Thrill Seeking, SC= Social Curiosity; GSC= General Social Curiosity, CSC= Covert Social Curiosity. WS= Workplace Spirituality; Com= Compassion, MF= Mindfulness, MW= Meaningful Work, Trans= Transcendence.

Pearson Product Moment Correlation was used to find out the link between curiosity using 5-Dimensional Curiosity Revised scale (5-DCR) and Workplace Spirituality (WS) in bankers. 5-Dimensional Curiosity Revised (5-DCR) showed significant positive correlation (.468**) with workplace spirituality. Which means that the more bankers will have curiosity the more they will experience workplace spirituality and vice versa. Additionally, 5-Dimensional Curiosity Revised (5-DCR) showed significant positive correlations with compassion (.453**), meaningful work (.457**) and transcendence (.457**). Joyous exploration showed significant positive correlation with workplace spirituality (.467**), compassion (.352**), meaningful work (.454**), and transcendence (.380**). Deprivation sensitivity showed significant positive correlation with workplace spirituality (.192*), compassion (.275**), meaningful work (.221**) and transcendence (.201*). Moreover, stress tolerance showed significant positive correlation with workplace spirituality (.256**) and mindfulness (.499**). Thrill seeking is significantly positively correlated with all subscales of workplace spirituality except mindfulness which is negatively but significantly correlated (-.205**) with thrill seeking. Social curiosity also showed significant positive correlation with all subscales of workplace spirituality except mindfulness (-.231**). General social curiosity showed positive correlations with workplace spirituality, compassion, meaningful work and transcendence. Lastly, covert social curiosity also showed significant positive correlation with workplace spirituality (.186*), compassion (.299**), meaningful work (.251**) and transcendence (.358**) while covert social curiosity showed negative but significant correlation with mindfulness (-.285**).

Table.4 Hierarchical Regression Analysis for Variables predicting Compassion (N=149).

Predictors	B	SE	β	Model Fit	R ²	ΔR^2
Model 1				F (2,146)= 1.99	.03	.02
Age	1.83	1.10	.13			
Gender	-.43	.52	-.06			
Model 2				F (8,140)= 5.08**	.23	.19
Age	1.15	1.02	.08			
Gender	.15	.50	.02			
Joyous Exploration	.09	.05	.16			
Deprivation Sensitivity	.04	.05	.08			
Stress Tolerance	.08	.04	.15*			
Thrill Seeking	.13	.05	.23*			
General Social Curiosity	.00	.06	.01			
Covert Social Curiosity	.05	.05	.10			

Note. **p<.01; *p<.05

Hierarchical regression was used to predict compassion by age, gender and curiosity in bankers. According to the findings demographics i.e., age and gender has no effect on compassion and this is reflected in model 1. However, it shows that stress tolerance and thrill seeking was significantly positively predict compassion at workplace which indicates that the more stress tolerance and thrill seeking behavior employees have the more they feel compassionate at workplace.

Table.5 Hierarchical Regression Analysis for Variables predicting Mindfulness (N=149).

Predictors	B	SE	β	Model Fit	R ²	ΔR^2
Model 1				F (2,146)= 1.68	.02	.02
Age	1.48	1.83	.06			
Gender	1.54	.87	.14			
Model 2				F (8,140)= 9.64**	.35	.33
Age	.90	1.54	.04			
Gender	1.29	.75	.12			
Joyous Exploration	.23	.07	.26**			
Deprivation Sensitivity	.01	.07	.01			
Stress Tolerance	.44	.06	.47**			
Thrill Seeking	-.14	.08	-.15			
General Social Curiosity	.03	.09	.03			
Covert Social Curiosity	-.16	.07	-.19*			

Note. **p<.01; *p<.05

For the prediction of mindfulness which is a dimension of workplace spirituality, the curiosity, age and gender in bankers were used as a predictor using hierarchical regression analysis. According to the findings demographics i.e., age and gender has no effect on mindfulness. Moreover, it shows that joyous exploration and thrill seeking was significantly positively predict mindfulness at workplace. Which indicated that the more joyous exploration and thrill seeking behaviors are present in employees the more they have mindfulness at workplace or vice versa.

Table.6 Hierarchical Regression Analysis for Variables predicting Meaningful Work (N=149).

Predictors	B	SE	β	Model Fit	R ²	ΔR^2
Model 1				F (2,146)= 1.57	.02	.02
Age	1.61	1.78	.07			
Gender	-1.15	.85	-.11			
Model 2				F (8,140)= 6.19**	.26	.24
Age	.14	1.60	.00			
Gender	-.47	.78	-.04			
Joyous Exploration	.30	.08	.34**			
Deprivation Sensitivity	-.02	.07	-.02			
Stress Tolerance	.11	.06	.13			
Thrill Seeking	.07	.09	.07			
General Social Curiosity	.15	.09	.17			
Covert Social Curiosity	.01	.07	.01			

Note. **p<.01; *p<.05

Hierarchical regression was used to predict meaningful work by age, gender and curiosity in bankers. According to the findings demographics i.e., age and gender has no effect on meaningful work. Moreover, it shows that joyous exploration was significantly positively predicted meaningful work at workplace. Outcomes suggested that joyous exploration enhances meaningful work to the bankers. If the joyous exploration enhanced there are more chances that employees find their work more meaningful.

Table.7 Hierarchical Regression Analysis for Variables predicting Transcendence (N=149).

Predictors	B	SE	β	Model Fit	R ²	ΔR^2
Model 1				F (2,146)= .63	.00	.00
Age	1.28	1.32	.08			
Gender	-.25	.63	-.03			
Model 2				F (8,140)= 5.87**	.25	.24
Age	.34	1.19	.02			
Gender	.46	.58	.06			
Joyous Exploration	.13	.06	.20*			
Deprivation Sensitivity	-.05	.05	-.07			
Stress Tolerance	.04	.05	.07			
Thrill Seeking	.17	.06	.26*			
General Social Curiosity	.03	.07	.04			
Covert Social Curiosity	.10	.05	.17			

Note. **p<.01; *p<.05

Hierarchical regression was used to predict transcendence by age gender and curiosity in bankers. According to the findings demographics i.e., age and gender has no effect on transcendence. However, it shows that joyous exploration and thrill seeking was significantly positively predicted transcendence at workplace. Findings demonstrated that those who have joyous exploration and thrill seeking behaviors have more chances of developing transcendence at workplace.

Table.8 Hierarchical Regression Analysis for Variables predicting Workplace Spirituality (N=149).

Predictors	B	SE	β	Model Fit	R ²	ΔR^2
Model 1				F (2,146)= 1.33	.01	.01
Age	6.21	3.93	.13			
Gender	-.29	1.87	-.01			
Model 2				F (8,140)= 9.59**	.35	.33
Age	2.54	3.30	.05			
Gender	1.43	1.61	.06			
Joyous Exploration	.76	.16	.39**			
Deprivation Sensitivity	-.01	.16	-.00			
Stress Tolerance	.69	.14	.35**			
Thrill Seeking	.23	.19	.11			
General Social Curiosity	.22	.19	.11			
Covert Social Curiosity	.01	.16	.00			

Note. **p<.01; *p<.05

Hierarchical regression analysis was used to predict overall workplace spirituality by means of age, gender and curiosity. The findings showed that no age and gender has any effect on workplace spirituality. However, two subscales of curiosity namely joyous exploration and stress tolerance significantly positively predict workplace spirituality. Outcomes indicated that bankers, who have high joyous exploration and stress tolerance have greater workplace spirituality.

Summary of Results

- There is a significant positive correlation between curiosity and workplace spirituality in bankers.
- Results shows that there are gender differences in curiosity and its domains thrill seeking and social curiosity, but there is no gender difference in workplace spirituality of bankers.
- There are two dimensions of curiosity that showed significantly negative correlation with one dimension of workplace spirituality namely mindfulness.
- Age and gender has no influence on workplace spirituality and all of its dimensions namely compassion, mindfulness, meaningful work and transcendence.

Discussion

The current study was conducted to find out the relationship between curiosity and workplace spirituality in bankers. Curiosity and workplace spirituality both are very significant in order to perform well at workplace, for better relationships at workplace, productivity, job performance, meaningfulness at work. The statistical analysis approved the assumption that there is a relationship between curiosity and workplace spirituality in bankers. While gender has no significant relationship with workplace spirituality but it has significant positive relationship with curiosity depicting that men are more curious than women at workplace.

One of the hypothesis of the current study was that curiosity will be positively related to workplace spirituality. The results of the study indicated that there is a significant positive relationship between curiosity and workplace spirituality in bankers. Findings shows that curiosity is significantly positively correlated to compassion, meaningful work, transcendence while somehow correlated with mindfulness which are the components of workplace spirituality. The results of the present study are supported by Bowers (2018), work as he reinforced the study's results by stressing that curiosity is entirely related to empathic concerns, such as compassion. In addition, a research conducted by Kashdan and colleagues (2011), on the relationship between curiosity and mindfulness showed that mindfulness is boosted by the curiosity attributes and characteristics. So, the previous literature indicated that even in this environment of technological advancement curiosity is an important element that keeps the employee

going in his field. In addition, a study conducted by Moon and colleagues (2020), demonstrates that the spirituality of employees encourages them to pursue joy, curiosity, learning at workplace or new challenges at workplace, which result in job progression and results in increasing job performance and organizational creativity (Moon et al, 2020). So, these studies showed relationship between workplace spirituality and curiosity as both of the variables share common benefits to the organizations such as job satisfaction, increased job performance and productivity, reduce absenteeism.

The second hypothesis was that curiosity would be a predictor of workplace spirituality in bankers. In the current study, the results show that curiosity and its dimensions significantly predicting workplace spirituality. More curious people are more empathic in nature and also motivated to find such empathic experiences like compassion. The study by Cairo (2015), showed similar findings that suggests curiosity specifically and significantly predict empathic concerns such as compassion. Another study by Smith (1992), proposed that highly empathic concerned people, those who are compassionate likely generated feelings of compassion than people who are less empathic or compassionate in nature. Another study demonstrated that the embrace of a curious mentality will result in greater interpersonal skills, and good relationships at workplace which may enhance meaningfulness at workplace (Gino, 2018). So, the results of the present study have ample support from previous researches conducted over the period of time, and shows that curiosity is important aspect for bankers as well.

The third hypothesis of the current study was that there would be age and gender difference in curiosity and workplace spirituality of Bank employees. The results of the current study showed no age differences means age did not affect the curiosity and

workplace spirituality of bankers. A study conducted by Camp, Dietrich, and Olson (1985), supported the current study as the findings demonstrated that age is not related to epistemic curiosity nor trait curiosity. Instead high levels of curiosity can be found in every age group (Camp et al, 1985). Although curiosity normally decreases with age but also in older adults, curiosity preserve cognitive functioning, good health as well as maintain their cognitive well-being. A study conducted by Bersin and Premuzic (2019), suggested that there is just no age limit when it comes to learning new things, and the more mentally active individuals remain when they are older, the more they can contribute to the job market (Bersin & Premuzic, 2019).

But the gender difference was observed in the current study showing that gender affects the curiosity as men are more curious than women. A research by Shari (2004), supported the results that men are intrinsically more curious than women, or it is because men are better at socializing than women. Curiosity was described in another study on gender differences as the amount of exploratory behavior displayed through the manipulation of a novel object. The findings of Schneider (1987), supported the conclusion that boys more frequently manipulated the unique object than girls did, whereas boys seem to be more curious about it. Moreover, the results of the current study showed there is no gender difference in workplace spirituality of employees. However, the study by Indartan and Wulandari (2013), resulted that men have more workplace spirituality as they have to increase their organizational efficiency and engagement while women experience less spirituality at work because they show attitude to defend their own interests above all through their expressive actions.

Conclusion

It can be concluded that curiosity and workplace spirituality has significant relationship in bankers. There are gender differences in curiosity while no gender differences in the workplace spirituality of bank employees. Age has no effect on curiosity and workplace spirituality in bankers. Furthermore, the dimensions of curiosity showed significant positive relationship with the dimensions of workplace spirituality namely compassion, meaningful work, transcendence but showed negative but significant relationship with mindfulness. Moreover, the dimensions of curiosity significantly positively predict workplace spirituality and its dimensions. However, it has also been observed by the literature that there are so many factors like workplace commitment, job satisfaction, innovation, creativity, job motivation and other work related behaviors that are related to curiosity as well as workplace spirituality.

Limitations of the study

Despite the benefits of the present study in Pakistan, there are few limitations of the study that has been observed. Few limitations are as follows:

- The data of the study was limited and due to COVID-19 sample size is very small.
- The data was taken only from the banks and not from any other industry/organization.
- The data was collected only from Lahore due to resource constraint during lockdown situation of COVID-19.
- Only bankers were incorporated, but the junior staff was not incorporated.

- The data was taken during COVID-19 pandemic and cannot be generalized because the situation may affect employee's curiosity and workplace spirituality level as they may have before the pandemic.

Suggestions for the future study

On the basis of limitations of the study, few suggestions have been made which are as follows:

- It is suggested that there should be more researches on curiosity and workplace spirituality together on different workplace settings like educational sector, hotel management sector, junior staffs.
- Further studies would be on large sample size and diverse population so that, the results could be generalized on Pakistani population in industrial/organizational setting.
- It is suggested that organizations must promote and try effective ways to enhance curiosity as well as workplace spirituality so that their employee's become more productive with good job performance.
- Qualitative research can be done to see the lack of curiosity in women and its reasons.

Implications of current research

The current study will enrich the indigenous literature on I/O psychology and highlight the importance of curiosity and spirituality in organizational settings. This study provides benefits to other workers to know how much curiosity is important for performing better at workplace and also finding the sense of wholeness and

meaningfulness at work. Results of this study can provide important information to team leaders, professionals and human resource managers about the condition in which the employees are working. This research will provide help to the firms so they can have a better understanding of their employees and the environment in which they work. So that the organizations can create better programs or policies for those who are motivated, satisfied and those who wants to gain new skills and knowledge.

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APPENDIX A
CONSENT FORM

Informed Consent Form

Dear Participant,

Thank you so much, your participation is highly appreciated. The purpose of this research is to understand and assess the Curiosity and Workplace Spirituality in bankers.

I confirm that,

- I agree to participate willingly in this report
- I understand that even if I agree to take part now, I can withdraw or refuse to answer any question at any time, without any consequences of any kind.
- I had the purpose and nature of the study explained to me and I had the opportunity to ask questions about the study.
- I realize that I would not directly benefit from taking part in this study.
- I agree that all of the information I provided will be handled confidentially for this report.
- I agree that my identity should remain anonymous in any report about the results of this study.

Participants: _____

Date:

Signature

APPENDIX B

DEMOGRAPHIC INFORMATION FORM

Demographic Information Sheet

Age: _____

Gender: _____

Marital status: _____

No. of children: _____

Education: _____

Position/Rank: _____

Income: _____

Experience at present post: _____

Overall experience: _____

APPENDIX C

PERMISSION FOR 5-DCR SCALE

Permission to use 5-DCR



Permission to use 5-DCR scale

2 messages

Ruba Rajpoot <rubarajpoot33@gmail.com>
To: kashdan@gmail.com

Sun, Dec 20, 2020 at 10:20 PM

Hello sir,

I am a student of COMSATS University Islamabad (Lahore Campus) studying BS psychology. I am interested in doing research in the field of I/O psychology. I want to conduct a research entitled as "Curiosity and workplace spirituality in bankers".

So, I am emailing you to seek permission to use 5-Dimensional Curiosity Scale Revised (5DCR).

Regards
Rabbia Saeed

Todd Kashdan <kashdan@gmail.com>
To: Ruba Rajpoot <rubarajpoot33@gmail.com>

Sun, Dec 20, 2020 at 10:27 PM

Yes, of course you can.

[Quoted text hidden]

—
Gratefully,
Todd

Todd B. Kashdan, Ph.D.
Professor, Department of Psychology
Director, The Well-Being Lab
George Mason University
Mail Stop 3F5
Fairfax, VA 22030
Homepage: toddkashdan.com
Blog: psychologytoday.com/blog/curious and medium.com/@toddkashdan
YouTube Channel: [The Well-Being Laboratory](https://www.youtube.com/channel/UC...)
Twitter: [@toddkashdan](https://twitter.com/toddkashdan)

APPENDIX D
FIVE- DIMENSIONAL CURIOSITY
SCALE REVISED

Questionnaire 1- Five- Dimensional Curiosity Scale Revised (5-DCR)








Statements	1-Does not describes me at all	2	3	4	5	6	7- Completely describes me
I view challenging situations as an opportunity to grow and learn.	1	2	3	4	5	6	7
I seek out situations where it is likely that I will have to think in depth about something.	1	2	3	4	5	6	7
I enjoy learning about subjects that are unfamiliar to me.	1	2	3	4	5	6	7
I find it fascinating to learn new information.	1	2	3	4	5	6	7
Thinking about solutions to difficult conceptual problems can keep me awake at night.	1	2	3	4	5	6	7
I can spend hours on a single problem because I just can't rest without knowing the answer.	1	2	3	4	5	6	7
I feel frustrated if I can't figure out the solution to a problem, so I work even harder to solve it.	1	2	3	4	5	6	7
I work relentlessly at problems that I feel must be solved.	1	2	3	4	5	6	7
The smallest doubt can stop me from seeking out new experiences.	1	2	3	4	5	6	7
I cannot handle the stress that comes from entering uncertain situations.	1	2	3	4	5	6	7
I find it hard to explore new places when I lack confidence in my abilities.	1	2	3	4	5	6	7
It is difficult to concentrate when there is a possibility that I will be taken by surprise.	1	2	3	4	5	6	7

Risk-taking is exciting to me.	1	2	3	4	5	6	7
When I have free time, I want to do things that are a little scary.	1	2	3	4	5	6	7
Creating an adventure as I go is much more appealing than a planned adventure.	1	2	3	4	5	6	7
I prefer friends who are excitingly unpredictable.	1	2	3	4	5	6	7
I ask a lot of questions to figure out what interests other people.	1	2	3	4	5	6	7
When talking to someone who is excited, I am curious to find out why.	1	2	3	4	5	6	7
When talking to someone, I try to discover interesting details about them.	1	2	3	4	5	6	7
I like finding out why people behave the way they do.	1	2	3	4	5	6	7
When other people are having a conversation, I like to find out what it's about.	1	2	3	4	5	6	7
When around other people, I like listening to their conversations.	1	2	3	4	5	6	7
When people quarrel, I like to know what's going on.	1	2	3	4	5	6	7
I seek out information about the private lives of people in my life.	1	2	3	4	5	6	7


APPENDIX E

PERMISSION FOR WORKPLACE SPIRITUALITY QUESTIONNAIRE

Permission for use of Workplace Spirituality



Home Help Email Support Sign in Create Account



Measuring workplace spirituality in an Asian context
Author: Pawinee Petchsawang , Dennis Duchon
Publication: Human Resource Development Internat
Publisher: Taylor & Francis
Date: Sep 1, 2009
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APPENDIX F
WORKPLACE SPIRITUALITY
QUESTIONNAIRE

Questionnaire 2- Workplace Spirituality (WPS)

Statements	Very low	low	moderate	high	Very high
I experience joy in my work.	1	2	3	4	5
I do jobs or tasks automatically, without being aware of what I'm doing*	1	2	3	4	5
I can easily put myself in other people's shoes.	1	2	3	4	5
At times, I experience an energy or vitality at work that is difficult to describe.	1	2	3	4	5
I find myself working without paying attention*	1	2	3	4	5
I experience moments at work where everything is blissful.	1	2	3	4	5
I am aware of and sympathize with others.	1	2	3	4	5
At work, I break or spill things because of carelessness, not paying attention, or thinking of something else*	1	2	3	4	5
I rush through work activities without being really attentive to them*	1	2	3	4	5
I try to help my coworkers relieve their suffering.	1	2	3	4	5
I look forward to coming to work most days.	1	2	3	4	5
I go to the places on 'automatic pilot' and then wonder why I went there*	1	2	3	4	5
I believe others experience joy as a result of my work.	1	2	3	4	5
My spirit is energized by my work.	1	2	3	4	5
It seems I am working automatically without much awareness of what I'm doing*	1	2	3	4	5
I see a connection between my work and the larger social good of my community.	1	2	3	4	5

I understand what gives my work personal meaning.	1	2	3	4	5
I am aware of my coworkers' needs.	1	2	3	4	5
At times, I experience happiness at work.	1	2	3	4	5
I have moments at work in which I have no sense of time or space.	1	2	3	4	5
At moments, I experience complete joy and ecstasy at work.	1	2	3	4	5
The work I do is connected to what I think is important in life.	1	2	3	4	5

* reverse scoring

APPENDIX G
PLAGIARISM REPORT



COMSATS University Islamabad
Lahore Campus
Library Information Services



TURNITIN Originality Report

Title	Curiosity and workplace spirituality in bankers
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Author	Rabbia Saeed
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Submission Date	26-Dec-2020 04:49PM (UTC+0500)
Submitted Class	BS. Students
Submission ID	1481323175
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Remarks	Report seems OK
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