



Does Workplace Spirituality Promote Ethical Voice: Examining the Mediating Effect of Psychological Ownership and Moderating Influence of Moral Identity

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Abstract

This study examines if, how, and when workplace spirituality promotes employee ethical voice. Specifically, it tests a mediated moderation model with psychological ownership as a mediator of the relationship between workplace spirituality and ethical voice, and moral identity internalization as a moderator of this indirect relationship. The hypothesized model was tested on two different samples from the IT (Study 1) and Hotel industry (Study 2). Study 1 adopted a cross-sectional time-lagged design to test the proposed hypotheses while Study 2 used a more robust longitudinal cross-lagged design to validate the results of Study 1. The conceptual model was tested using structural equation modeling (SEM) and the results established a direct as well as an indirect effect of workplace spirituality on ethical voice via psychological ownership. However, moral identity internalization failed to moderate the effect of workplace spirituality on ethical voice through psychological ownership in both studies. The results established that workplace spirituality stimulates ethical voice through psychological ownership irrespective of the moral identity of employees. The study identifies workplace spirituality as a novel and significant predictor of ethical voice in organizations and advances the understanding of the psychological processes and contingencies of this relationship. Implications for theory and practice are discussed.

Keywords Workplace spirituality · Psychological ownership · Moral identity · Ethical voice · Longitudinal study

Introduction

Rising incidences and revelations of corporate misconduct and ethical wrongdoings on the part of some of the largest and most admired companies across the globe have severely deteriorated trust in organizations (Huang & Paterson, 2017), a critical factor for business success and sustainability. Devastating and widespread consequences of

ethical transgressions have made organizations rethink and rework the ways and mechanisms to promote ethical conduct and prevent future corporate scandals and ethical crises. The literature on employee voice behaviors highlights the significance of ethical voice,¹ which is an expression that challenges and seeks to change morally inappropriate behaviors (Huang & Paterson, 2017), for the timely detection and neutralization of unethical issues.

Chen and Treviño (2022, p. 1) defined ethical voice as “an individual organization member’s communication of concerns about violations of societal ethical standards (e.g., honesty, fairness, care, respect) and/or suggestions about upholding societal ethical standards”. It’s a form of voice that calls into question other colleagues’ actions and challenges the ethics-related status quo (Zheng et al., 2022). Ethical voice on the part of employees can enable an organization to address ethical problems before they escalate and impair organizational functioning. However, ethical voice

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¹ It is important to note that ethical voice is a broader concept with broader applications than whistleblowing, which simply involves reporting of observed unethical behaviors.

is associated with several risks for the employees such as strained interpersonal relationships, lack of support, fear of being blamed as a troublemaker, career-related costs, and fear of retaliation (Milliken et al., 2003). Thus, understanding the determinants and enablers of employees' motivation to engage in ethical voice becomes critical.

A review of literature in this direction reveals that majority of research in this area has focused on the role of ethical leadership in promoting voice behaviors among employees to the neglect of other important contextual factors. Further, most of these studies have looked at voice behaviors in general without specifically looking at employees' ability to speak up about ethically questionable behaviors, processes, procedures, and policies. In the present study, we propose workplace spirituality as a potential situational variable that can shape the ethical voice behavior of employees by providing powerful cues about the ethical values and culture of the organization. Workplace spirituality, as defined by Ashmos and Duchon (2000), refers to "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (p. 137). Spirituality at work activates moral imagination and shapes the ethical choices of employees (McGhee & Grant, 2008). In a spiritual work environment, individuals are likely to experience an inner sense of purpose and meaning in work which increases their likelihood of behaving ethically (Naseer et al., 2020).

Workplace spirituality through meaningful work, a sense of community, and alignment of individual values with organizational values creates an ethical climate that encourages employees to engage in ethical behaviors. Although some of the researchers have highlighted a potential dark side to workplace spirituality such as manipulation, subjugation, distrust, evangelism etc. (Cavanagh & Bandsuch, 2002; Krishnakumar et al., 2015; Lips-Wiersma et al., 2009), which may lead to disengaging experiences on the part of employees, we anticipate that a spiritual environment that gives employees an inner life, interconnectedness with coworkers, and a higher purpose will provide the needed intrinsic motivation to galvanize ethical voice behaviors.

Besides attempting to describe why workplace spirituality influences ethical voice, we also endeavor to understand how and when this effect occurs. We intend to extend the existing ethical voice literature by proposing psychological ownership as a possible explanatory mechanism that may transmit the effect of workplace spirituality on ethical voice. Psychological ownership is defined as "a state in which individuals feel as though the target of ownership is theirs" (Pierce et al., 2001; p. 299), and is characterized by a strong sense of belongingness, self-efficacy, self-identity and accountability (Avey et al., 2009). By promoting a sense of community at work, workplace spirituality will satisfy employees' need for belongingness and hence, enhance their psychological

ownership. Further, when employees find their work meaningful, they will likely experience a greater degree of control, efficacy, and connection to work and consequently, feel attached to the organization and identify closely with it. Additionally, congruence between individual and organizational values, a key component of workplace spirituality, is likely to foster stronger identification with the organization and consequently, psychological ownership.

Psychological ownership makes employees see their organization as a part of their extended self and develops a strong sense of care, concern, and responsibility for the organization (Xiong et al., 2019). The sense of identification and responsibility inherent in psychological ownership induces employees to engage in behaviors that protect and improve their organization. Given the centrality of the organization to their self-concept and identity, employees with psychological ownership of the organization are anticipated to hold themselves and others accountable (Avey et al., 2009) and voice concerns over unethical practices and behaviors to protect the organization from future troubles. As ethical voice involves a cost-benefit analysis on the part of employees, psychological ownership is expected to provide the needed thrust to challenge the unethical norms and practices and hence, is proposed to mediate the effect of workplace spirituality on ethical voice.

Furthermore, we examine the role of moral identity internalization as the moderator of the mediated relationship between workplace spirituality and ethical voice through psychological ownership. Moral identity internalization evinces the degree to which moral traits are central to a person's self-concept (Aquino & Reed, 2002). Individuals high on moral identity view moral values as indispensable to their identity and hence, are more likely to behave ethically (Vitell et al., 2016). Stronger internalization of moral identity is likely to be reflected in employees' attitudes and behaviors at the workplace. When the self-concept of employees with high psychological ownership is strongly tethered to morality, they will be motivated to act in line with their moral virtues and hence, remonstrate against the observed unethical acts in the workplace and propose ways for improvement. Thus, it is anticipated that the effect of workplace spirituality on ethical voice through psychological ownership would be stronger for individuals higher on the internalization dimension of moral identity.

The present study makes four important contributions to the workplace spirituality and voice literatures. First, we draw on social cognitive theory (Bandura, 1986) to explain the effect of workplace spirituality on ethical voice. We propose that workplace spirituality would serve as an important workplace cue that would provide critical information to employees to align and adapt their behaviors in accordance with the normative organizational context. In doing so, we establish workplace spirituality as a novel predictor of

ethical voice behavior and advance the workplace spirituality literature which is deficient in terms of knowledge on its relationship with ethics at work. Further, by focusing on the ethical dimension of voice behaviors and specifying the content of the voice, we also address Morrison's (2011) call for a more nuanced conceptualization of voice behaviors. Second, we add to the knowledge of 'how' workplace spirituality indirectly influences ethical voice behavior by exploring the mediating effect of psychological ownership. By doing so, our study contributes to the limited understanding of the underlying psychological processes through which workplace spirituality promotes employees' engagement in ethical voice. The influence of workplace spirituality on psychological ownership has rarely been investigated empirically and there exists mixed evidence with regard to the effect of psychological ownership on employees' voice behavior (O'Driscoll et al., 2006; Mayhew et al., 2007), thereby, justifying the need for further research to confirm the nature of associations. Our study highlights the influence mechanism by empirically demonstrating the sequential relationship among workplace spirituality, psychological ownership and ethical voice. Third, we illuminate the boundary condition of the proposed mediated relationship by examining the moderating role of moral identity. Though spirituality and moral identity have been theorized as determinants of the ethical reasoning process, their interaction has rarely been investigated. By answering when workplace spirituality influences ethical voice behavior, we extend the scarce knowledge base on the conditions or factors that fortify or debilitate the effect of workplace spirituality on ethical outcomes. In doing so, we also address the call for further research in the area by Dawkins et al. (2017) who identified the need to explore the boundary conditions influencing the association between psychological ownership and its outcomes as an important research agenda for the further development of psychological ownership scholarship.

Thus, our research is an original attempt to find answer to why, how, and when workplace spirituality contributes to ethical voice. Integration of mediating and moderating variables in the model would provide important insights into how workplace spirituality influences ethical voice and if this effect varies across individuals with different levels of moral identity. This information will be critical in understanding the complexity of voice behaviors and planning and developing appropriate interventions to enhance employees' motivation to engage in ethical voice behaviors. Further, by examining the hypothesized nexus of workplace spirituality, ethical voice, moral identity, and psychological ownership in India using robust multi-study time-lagged and longitudinal cross-lagged research designs, the present study overcomes the methodological limitations of the past voice behavior studies (Morrison, 2011) and adds to the scholarship of business ethics from the Asian context.

Conceptual Framework and Literature Review

Social cognitive theory (SCT) has frequently been employed to examine the association between ethical organizational practices and individual-level outcomes, such as workplace spirituality and moral judgment (Otake-Ebede et al., 2020), socially responsible HRM and employee ethical voice (Liao et al., 2022), and ethical leadership and employees' moral voice (Lee et al., 2017). SCT proposes that individuals exhibit, adjust, and coordinate their behavior based on several external and internal cues (Bandura, 1986, 2002). Adopting "an interactionist perspective to moral phenomena", SCT presents a framework to explain how individuals' thoughts, experiences, and the external environment co-interact to guide their actions (Bandura, 1986, p. 2). Martin et al., (2014, p. 2) note that "SCT estimates the ability of an individual to engage in targeted behavior, based on internal and external parameters and their interrelationships".

Therefore, as per the tenets of SCT, psychosocial aspects such as work environment, peer support, leaders' behavior, and individual factors such as morality, affect, and spiritual predispositions interact together and influence employees' decisions and behaviors (Martin et al., 2014). Bandura (1986) posited that human beings continually alter and adjust their behavior by gauging their standards of self-conduct in accordance with contextual conditions (such as the presence/absence of emphasis on fairness, the organization's ethical climate, and peers engaging in ethical/prosocial behavior etc.). Keeping workplace spirituality in perspective, it only seems logical to infer that an individual's moral conduct (e.g., decision to behave in a prosocial manner/ethical behavior) is influenced by the interplay between the organizational practices, and an individual's thoughts and beliefs (Otake-Ebede et al., 2020). An encouraging organizational environment that supports spirituality, is thus, expected to stimulate employees' ethical and prosocial behavior (Singh & Singh, 2022).

Workplace Spirituality

Spirituality is a critical element of an individual's core being, and therefore, seeking wholeness and spiritual realization at the workplace is only natural for employees (Singh & Singh, 2022; Lata & Chaudhary, 2021). One of the most widely accepted conceptualizations of workplace spirituality has been proposed by Ashmos and Duchon, (2000). As per them, workplace spirituality operates at— intrapersonal, interpersonal, and organizational levels,

and is characterized by employees' nourishment through meaningful work, a feeling of being part of a community, and alignment with organizational beliefs and principles. When spirituality is ingrained in an organization, employees experience a sense of purpose as they progress toward self-actualization, a feeling of oneness with their team/group, and believe that there is a values-based unison with their organization (Ashmos & Duchon, 2000; Singh & Singh, 2022).

Spirituality at the workplace has been found to have several positive employee-level outcomes such as increased citizenship behaviors, engagement, well-being, resilience, work ethics, initiative, compassion, and intention to stay (Driscoll et al., 2019; Milliman et al., 2018; Vasconcelos, 2021; Whitaker & Westerman, 2014). Parallely, scholars (e.g., Krishnakumar et al., 2015; Lee et al., 2014; Lips-Wiersma & Mills, 2014) have also commented that spiritualism is utilized by many employers only as a transactional and deceptive means to achieve organizational goals which defy the core idea of transcendence and spiritualism. Perhaps for these reasons, workplace spirituality is still perceived as an evolving research area with scholars demanding more research on its theoretical bases and nomological network (Lata & Chaudhary, 2021; Petchsawang & McLean, 2017; Singh & Singh, 2022).

Psychological Ownership

Psychological ownership is an emotion and cognition-based state wherein an individual experiences a sense of possession and association in the context of a target (often manifested in the use of terms such as my, mine, and our) (Van Dyne & Pierce, 2004). Employees' organization-based psychological ownership results in several positive outcomes in terms of citizenship and pro-social behaviors, knowledge sharing, job performance, creativity, proactive work behaviors, increased self-efficacy, and stewardship (Dawkins et al., 2017; Hameed et al., 2019; Zhang et al., 2021). Comparing it with the other two forms of "workplace attachment" i.e., organizational commitment and identification, Zhang et al., (2021, p. 754) in their meta-analysis on psychological ownership revealed that it is the "strongest predictor of employees' in-role performance and OCBs". Empowering leadership, organizational justice, perceived organizational support, trust, organizational investment, and autonomy have been examined as antecedent conditions for psychological ownership (Mehmood et al., 2021; Zhang et al., 2021).

Moral Identity

Moral identity relates to "the degree to which being a moral person is important to a person's identity" (Aquino

& Reed, 2002, p. 1424). It comprises two elements—internalization i.e., the extent of centralization of moral attributes in one's self-concept, and symbolization i.e., the extent to which moral elements are made visible through one's decisions and social conduct (Aquino & Reed, 2002; McCorvey & Woehr, 2022). When employees' self-concept is centered around moral attributes like care, honesty, kindness, and compassion, they exhibit increased motivation for moral actions and are more likely to possess greater awareness and understanding regarding the moral consequences of situations/actions (Aquino & Reed, 2002; Wang et al., 2019).

People with high moral identity internalization are predisposed to be concerned about the larger well-being, identify and counter breaches of moral conduct, and engage in ethical and prosocial behavior (Huhtala et al., 2021; McCorvey & Woehr, 2022; Wu et al., 2020). As scores on moral identity internalization reflect the activation potential (Aquino et al., 2009, in line with past research, this work focuses on the internalization dimension of moral identity.

Ethical Voice

Representing the prohibitive element of employee voice, ethical voice relates to employees expressing their concerns and speaking up regarding unethical behaviors, issues, and practices at the workplace (Lee et al., 2017; Wei et al., 2015; Zheng et al., 2021). Ethical voice has been regarded as extremely critical for the effective working of an organization, as it casts light on unethical praxes, allowing for prompt corrective recourse (Liao et al., 2022; Zheng et al., 2021). Emphasizing its significance, scholars (e.g., Liao et al., 2022; Zheng et al., 2021) have called for additional research on how employee ethical voice can be facilitated in organizations.

Past research (e.g., Lee et al., 2017; Morrison, 2011; Wei et al., 2015; Xu et al., 2023) has revealed that employees are hesitant to use their prohibitive voices as it requires courage to challenge the status quo and power balances, and put one's relations, position, promotion, and career growth at stake. In this context, Zheng et al., (2021; p. 135) too observed that "ethical voice is risky in nature", as it may be viewed as a condescending act defying the implicit norms/social arrangements amongst coworkers, and thus invoking retaliation from the ones who were exposed. Researchers have examined the role of leadership (Lee et al., 2017; Zheng et al., 2021), psychological well-being (Liang et al., 2012), socially responsible HRM (Liao et al., 2022), meaningfulness at the workplace (Chen et al., 2018), and ethical climate (Wang & Yen, 2023) in influencing prohibitive (ethical) voice.

Hypotheses Development

Workplace Spirituality and Ethical Voice

Since workplace spirituality represents employees' aspirations of contributing to the larger good and feeling connected with their peers and organization, it may enhance employees' consciousness of the ethical issues at the workplace (Hunsaker & Ding, 2022), strengthen their ethical courage and motivate them to raise their voices for the adoption of ethical practices/exposing unethical conduct (Otaye-Ebede et al., 2020; Wang & Yen, 2023). Workplace spirituality has been found to facilitate employees' emotional well-being, help reduce anxiety and fear, and put employees in a positive mental state (Hunsaker & Ding, 2022; Lata & Chaudhary, 2021; Pawar, 2016). Past research has also observed that meaningful work can drive employees to contribute toward the development of appropriate work environment and processes (Singh et al., 2021). Furthermore, with a sense of community and alignment with organizational values, individuals tend to get deeply embedded in their socio-psychological work context, which enthuses them with the energy, empathy, and courage to innovate and passionately contribute toward the improvement of their organization (Ashmos & Duchon, 2000; Hunsaker & Ding, 2022).

Few scholars (e.g., Krishnakumar et al., 2015; Lee et al., 2014; Lips-Wiersma & Mills, 2014) have also cautioned that many organizations often use spirituality practices as a transactional and deceptive means to achieve desired outcomes. In such a case, the so-called spiritual practices defy the core idea of transcendence and spiritualism and may result in employees' silence, disengagement, or transactional behavior (Lips-Wiersma & Mills, 2014). This can be understood through Kahn's engagement theory (Kahn, 1990) which explicates how employees' perceptions of psychological meaningfulness (i.e., feeling of purpose), safety (i.e., freedom of expression of thoughts, feelings, and beliefs), and availability (i.e., the sufficiency of resources for investment at work), influence their choices of investing or disengaging themselves from their work (Kahn, 1990). In accordance with the engagement theory (Kahn, 1990), transactional and deceptive spirituality practices may inhibit employees' perceptions of meaningfulness and safety thus driving them to silence, disengagement, and/or transactional behavior.

On the other hand, contextual cues emanating from workplace spirituality may raise employees' confidence and create perceptions of an open, inviting, and democratic environment, thereby mitigating the potential risk and fear of speaking up (Otaye-Ebede et al., 2020). When organizations demonstrate ethical practices (such as workplace

spirituality) in the true sense, they support employees' social learning and value-based judgments, consequently influencing their ethical conduct and decision-making (Bandura, 1986; Otaye-Ebede et al., 2020). Studies in varied contexts have underscored that employees' perceptions of a positive and favorable organizational environment encourage them to engage in ethical voice behavior (Liao et al., 2022; Singh & Singh, 2022). On the contrary, incidences of violence, bullying, and corruption in organizations often promote silence on ethical matters (Nielsen & Einarsen, 2018; Zhang et al., 2021). Grounded in these arguments, it is proposed that:

H1 Workplace spirituality will relate positively to ethical voice.

The Mediating Role of Psychological Ownership

Psychological ownership, by serving the fundamental human needs for efficacy, belongingness (a sense of place), and self-identity, makes employees zealously work toward protecting and improving their organizations (Avey et al., 2009; Dawkins et al., 2017; Pierce et al., 2001; Van Dyne & Pierce, 2004). From social cognition perspective, organizations' workplace spirituality practices convey to the employees that they are being cared for, reinforce their self-identity and interconnectedness, and fulfill the emotional and relational psychological contract (Moore & Moore, 2012; Srivastava & Gupta, 2022a). Spirituality practices emphasize that employees' actions are based on integrity, compassion, and mutual trust, thereby encouraging their accountability and ethical behavior (Ashmos & Duchon, 2000; Singh & Singh, 2022). By fulfilling emotional and relational psychological contract and as a vehicle for meaningful work, collective purposefulness, and unison with organizational principles and beliefs, workplace spirituality enhances employees' cognitive and emotional investment in organizational growth and success (Moore & Moore, 2012; Singh & Singh, 2022; Srivastava & Gupta, 2022a; Wang & Yen, 2023), fostering a sense of psychological ownership. Owing to this ownership sentiment toward their organization, individuals are ready to make sacrifices and assume risks for collective well-being, experience a heightened sense of motivation and responsibility, and are inclined to devote additional time and energy toward improvement and protection of their organization (Mehmood et al., 2021; Van Dyne & Pierce, 2004). Psychological ownership literature (e.g., Dawkins et al., 2017; Van Dyne & Pierce, 2004; Zhang et al., 2021) also suggests that an ownership sentiment can result in employees' prosocial and extra-role behaviors as they believe that their actions can lead to positive outcomes for the organization.

Since voice carries advantages (such as prominence, peer support, and growth opportunities) as well as threats (such

as firing and mortification), employees are often motivated to use/not use their voice only after cognitively assessing the risks associated (Xu et al., 2023). Ethical voice, in particular, requires courage and risk-taking to challenge unethical norms and practices (Zhang et al., 2021), and psychological ownership may provide that extra push as it instills in employees a feeling of belongingness, self-efficacy, self-identity, and accountability (Avey et al., 2009; Van Dyne & Pierce, 2004). As per SCT, psychosocial aspects like the work environment (workplace spirituality shapes the work environment) and individual factors such as affect (psychological ownership is a form of workplace attachment (Zhang et al., 2021)) collaboratively influence employees' decisions and behaviors (Martin et al., 2014). Recent research in similar contexts (e.g., Wang & Yen, 2023; Xu et al., 2023) also lends partial support to this line of reasoning. For instance, Xu et al., (2023) empirically confirmed that psychological ownership served as an underlying mechanism explaining the authentic leadership and employee voice association. Wang and Yen (2023) demonstrated a linkage between ethical climate and voice via employees' organizational identification. Therefore, it seems logical to assume that workplace spirituality fosters psychological ownership, which, in turn, would result in employees' commitment to ethical actions (such as ethical voice) and hence, we anticipate that:

H2 Psychological ownership will act as a mediator between workplace spirituality and ethical voice.

The Moderating Role of Moral Identity Internalization

People with higher moral identity internalization have a greater likelihood of making virtuous choices owing to their moral awareness and sense-making (McCorvey & Woehr, 2022). Past literature (e.g., Hu & Jiang, 2018; Rupp et al., 2013; Wang et al., 2019) suggests that individuals' moral identity works as a self-regulatory mechanism and drives them cognitively and behaviorally. It prevents them from disengaging from moral principles when witnessing unethical actions as they place more weight on moral thought and judgment (Aquino et al., 2009; Rupp et al., 2013; Wang et al., 2019). They readily identify and counter breaches of ethics/values and raise their voice against them (Hu & Jiang, 2018; Rupp et al., 2013; Wang & Yen, 2023).

Taking a social-cognitive perspective, Aquino et al., (2009) asserted that since individuals with high moral identity have greater levels of moral awareness, they are not only eudemonistic toward their team members and peers but also care for the welfare of the larger community. Previous research has confirmed that psychological ownership encourages pro-social/extra-role/constructive deviant behaviors on the part of employees as they experience

heightened sense of responsibility toward their organization and a greater drive to protect it (e.g., Chung & Moon, 2011; Dawkins et al., 2017; Mehmood et al., 2021; Van Dyne & Pierce, 2004; Zhang et al., 2021). Taking cues from the past literature, it is logical to assume that the effect of psychological ownership on ethical voice will be stronger for employees with higher levels of moral identity internalization and vice-versa. When moral traits serve as the defining element of the self-concept for individuals with high organizational psychological ownership, they are likely to object to the unethical and immoral acts of colleagues and suggest ideas for working with integrity.

Furthermore, SCT suggests that facets like moral principles, personality, and experiences of individuals shape their responses to the treatment received from their organization (Bandura, 1986; Martin et al., 2014). Based on SCT's interactionist perspective, we contend that employees with higher moral identity internalization are expected to utilize their ethical voice in response to workplace spirituality as they experience psychological ownership. This is because, they tend to recognize and appreciate the morality dimension embodied in the workplace environment and cognize it as a means to meet their moral and spiritual needs (Rupp et al., 2013), and therefore, might be more responsive to workplace spirituality and alter their commitment to ethical voice behaviors. On the other hand, those with lower moral identity internalization would be less prone to respond to workplace spirituality, and we anticipate the effects of workplace spirituality on their ethical voice behaviors through psychological ownership to be less profound. Past studies (e.g., Hu & Jiang, 2018; Rupp et al., 2013) have demonstrated that individuals high on moral identity respond better to organizations' moral and responsible practices. While examining the association between ethical climate and unethical behavior, McCorvey and Woehr (2022) too confirmed the mitigating effect of moral identity internalization.

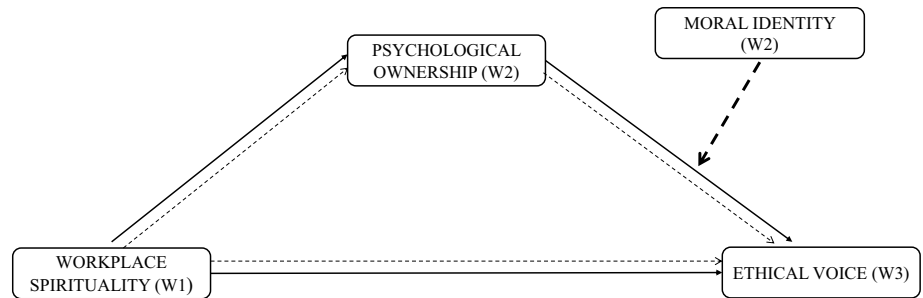
Therefore, it is proposed that:

H3 The effect of workplace spirituality on ethical voice through psychological ownership will be moderated by moral identity in a way that the effect will be stronger for high moral identity individuals and vice-versa.

Figure 1 presents the hypothesized research model.

Methods and Analysis

The proposed hypotheses were tested and validated in two different studies. In Study 1, the data collection was completed in three waves from a sample of employees working in the Information Technology (IT) industry of India using cross-sectional time-lagged design. In Study 2, three-wave

Fig. 1 The conceptual model

cross-lagged longitudinal design was utilized to collect data from the working professionals employed with the hotel industry in India. We controlled for the effect of age, gender, tenure, and marital status while testing the proposed hypotheses in both the studies to avoid potential confounding influence of socio-demographic variables (Srivastava & Gupta, 2022b; Dhir et al., 2021). SPSS AMOS 24 and Process (Hayes, 2013) were used for data analysis. Details of the methods adopted in both the studies and results are presented in the following section.

Study 1

Sample and Procedure

The data for Study 1 were collected in pen and paper format from IT professionals working in the IT industry located in the Delhi-NCR region of India utilizing convenience sampling method during the months of Nov–Dec, 2021. Initially, a pilot survey was conducted with 30 respondents to identify any possible clarity issues in the survey items and ensure that the survey instrument captured the intended information. The survey was conducted anonymously to protect the privacy and confidentiality of the respondents.

Temporal separation was introduced in the measurement of independent, mediator/moderator and outcome variables by conducting data collection in three phases. A time gap of 15 days was maintained between each successive wave of data collection (Time 1 (T1), Time 2 (T2) and Time 3 (T3) to minimise the possibility of common method variance (Podsakoff et al., 2003). At T1, a survey form comprising workplace spirituality items and demographic questions was sent to 404 employees. Out of 404, 341 questionnaires were received, of which 5 were discarded due to incomplete information, thereby, leaving us with 336 respondents for the second wave of data collection. At T2, the survey form comprising items measuring psychological ownership and moral identity was sent to 336 respondents. 294 responses were received out of 336 circulated questionnaires, of which 5 were discarded due to incomplete information, thereby, leaving us with 289 respondents for the third and last wave of data collection. At Time T3, survey items pertaining to

ethical voice were sent to 289 respondents, of which 255 questionnaires were received and 253 of them were deemed fit for analysis.

Measures

Standardized instruments were used to capture the study constructs. The scale items were rated on a five-point Likert scale [‘strongly disagree’ (1) to ‘strongly agree’ (5)]. Cronbach’s alpha values ranging from 0.88 to 0.90 (Table 1) confirmed the reliability of the chosen instruments.

A nine-item scale by Ashmos and Duchon (2000) was used to measure *workplace spirituality*, of which two items were dropped due to poor factor loadings. *Psychological Ownership* was assessed utilizing four items from the psychological ownership scale by Van Dyne and Pierce (2004). A four-item scale from Zheng et al. (2021) was used to capture *Ethical voice* behavior of employees. One item from ethical voice was dropped due to poor factor loading. *Moral identity* was gauged using five items (internalization dimension) from Aquino and Reed (2002)’s ten-item Moral identity scale.

Preliminary Analysis

The study depicted a good model fit for the measurement model (CMIN/DF=2.76, GFI=0.94, AGFI=0.90, NFI=0.92, CFI=0.96 and RMSEA=0.05) as well as the structural model (CMIN/DF=2.79, GFI=0.95, AGFI=0.90, NFI=0.91, CFI=0.96 and RMSEA=0.05) as the modification indices of both were within the prescribed limits (Hair et al., 2006).

The factor loadings > 0.70, average variance extracted (AVE) values > 0.50 (Fornell & Larcker, 1981) and the composite reliabilities (CR) > 0.91 provided sufficient evidence of convergent validity of the constructs (Table 1). Further, the inter-correlation coefficient value below the corresponding $\sqrt{\text{AVE}}$ values for all the constructs (Table 2), established the discriminant validity. Further, heterotrait–monotrait ratio of correlations (HTMT) value below 0.79 (Henseler et al., 2015), provided additional evidence for discriminant validity.

Table 1 Reliability and validity of study constructs (Study 1)

Variables	Factor loading	Cronbach α	CR	AVE
Workplace spirituality (T1)		0.883	0.908	0.584
WPS1	0.701			
WPS2	0.765			
WPS3	0.786			
WPS4	0.754			
WPS5	0.798			
WPS6	0.800			
WPS7	0.743			
Psychological ownership (T2)		0.880	0.917	0.736
PO1	0.831			
PO2	0.871			
PO3	0.828			
PO4	0.900			
Ethical voice (T3)		0.916	0.947	0.856
EV1	0.922			
EV2	0.942			
EV3	0.911			
Moral identity (T2)		0.905	0.929	0.725
MI1	0.858			
MI2	0.892			
MI3	0.846			
MI4	0.810			
MI5	0.849			

WPS: Workplace Spirituality, PO: Psychological ownership, EV: Ethical Voice, MI: Moral Identity

The descriptive statistics and inter-correlations among the study constructs are presented in Table 2. The associations between the constructs were positive and hence, provided preliminary support for the hypothesized relationships.

Hypotheses Testing

Direct and Mediation Effects Model 4 of PROCESS (Hayes, 2013) was utilized to test Hypotheses 1 and 2. Table 3 depicts the direct and indirect association between workplace spirituality and ethical voice. A significant positive relationship between workplace spirituality and ethical voice ($\beta=0.255$; $p<0.05$), provided support for H1. Further, an analysis of indirect effects (Indirect effect=0.396, CI=[0.264–0.545]; Boot SE=0.072), confirmed mediation effect of psychological ownership in the relationship between workplace spirituality and ethical voice. Thus, H2 was also supported.

Moderated Mediation Effect To check moderated mediation (Hypothesis 3), Model 14 of PROCESS (Hayes, 2013) was utilized. The results revealed that the interaction between psychological ownership (mediator) and moral identity (moderator) was insignificant in predicting ethical voice ($\beta=0.02$, R^2 change=0.0005, $p>0.01$).

The effect of workplace spirituality on ethical voice via psychological ownership didn't differ significantly at low, moderate and high values of moral identity (Table 4) as evident from the insignificant moderated mediation index (CI [– 0.0311, 0.0578]). Thus, H3 was not supported.

Table 2 Descriptive statistics and inter-correlations among study variables (Study 1)

S.no.	Variables	Mean	SD	1	2	3	WPS(T1)	PO(T2)	MI(T2)	EV(T3)
1	Gender	1.47	0.50	1						
2	Age	3.14	0.96	0.03	1					
3	Tenure	2.57	1.12	0.13	0.09	1				
4	WPS(T1)	3.10	1.12	0.150**	0.229**	0.064	<i>0.765</i>			
5	PO(T2)	3.08	1.47	0.238**	0.270**	0.174**	0.580**	<i>0.858</i>		
6	MI(T2)	3.17	1.45	0.180**	0.279**	0.180**	0.475**	0.612**	<i>0.851</i>	
7	EV(T3)	3.99	1.66	0.065	0.358**	0.208**	0.566**	0.718**	0.568**	<i>0.925</i>

N=253, * $p<.05$, ** $p<.01$, Square root of AVE is depicted diagonally in italics, WPS Workplace spirituality, PO Psychological ownership, MI Moral identity, EV Ethical voice

Table 3 Direct and indirect effects (Study 1)

Hypotheses	Path	Estimate	t	p-value	Result	
H1	EV <--- WPS	0.255	3.605	0.004	Supported	
<i>Indirect effects</i>	Path	Effect	Boot SE	Boot LLCI	Boot ULCI	
H2	EV <--- PO <--WPS	0.396	0.072	0.264	0.545	Supported

WPS Workplace spirituality, EV Ethical voice, PO Psychological ownership

Table 4 Moderated mediation results (Study 1)

Mediator: psychological ownership				
Values of moderator(moral identity)	Conditional indirect effect	Boot SE	Lower CI	Upper CI
+ 1 SD	0.383	0.078	0.233	0.535
M	0.398	0.073	0.265	0.549
- 1 SD	0.413	0.082	0.268	0.584
Index of moderated mediation				
	Index	Boot SE	Boot LLCI	Boot ULCI
	0.0103	0.0226	- 0.0311	0.0578

Study 2

Sample and Procedure

As for a time-lagged mediation analysis a minimum of three waves of data from the same sets of respondents has been recommended (Maxwell & Cole, 2007), the current study utilized a complete panel design where independent, mediator, moderator and outcome variables were measured at all three time points i.e., T1, T2, and T3 (i.e., De Lange et al., 2008; Taris, 2000). We gathered data from the professionals employed in varied hotels located in four states of India viz., Madhya Pradesh, Uttaranchal, Rajasthan, and Delhi NCR region during June 2021–June 2022 with a time gap of 6 months between each successive wave. A unique identification code was assigned to all the respondents to facilitate matching of responses in all three waves.

The information on the control variables (gender, age, tenure, and marital status) was obtained in the first wave only. In wave 1, i.e., in the month of June 2021, a survey form comprising items measuring all four study constructs and demographic questions was sent to 584 employees. Out of 584, we received 398 survey forms of which 4 were discarded due to incomplete information, hence, leaving us with 394 respondents for the second round. After a period of 6 months i.e., December 2021, the survey form comprising items measuring all the constructs was sent to 394 respondents. We received 348 responses out of 394 circulated questionnaires, of which 7 were discarded due to incomplete information, thereby, leaving us with 341 respondents for the third wave. In the third wave, i.e., June 2022, survey items pertaining to all the constructs were sent to 341 respondents. In return, we received 302 forms, of which 297 were deemed fit for analysis.

Measures

Same instruments, as used in Study 1, were used to gauge the study variables in Study 2. *Workplace spirituality* was assessed using seven items taken from the nine-item scale

by Ashmos and Duchon (2000). Four items from Van Dyne and Pierce (2004) were utilized to measure *Psychological Ownership*. Three items adopted from Zheng et al. (2021) were used to assess ethical voice. *Moral identity* was gauged using five items (internalization dimension) from Aquino and Reed's (2002) ten-item moral identity scale.

Results

Evaluation of Measurement Model Table 5 presents the AVE (>0.50), CR (>0.91), and Cronbach's α (>0.87) values, confirming the convergent validity and reliability of the constructs. Further, the inter-correlation coefficient values were below the $\sqrt{\text{AVE}}$ values for all the constructs (Table 6), thereby, establishing discriminant validity. A more robust evidence of discriminant validity was provided by the HTMT values <0.82 (Henseler et al., 2015).

Measurement Invariance Vandenberg and Lance (2000) and Cole and Maxwell (2003) suggested the measurement invariance test to validate the longitudinal data for unbiased results over time. We followed their recommendation for testing measurement invariance in order to ensure accurate testing of hypotheses. We tested two nested models, the unconstrained model (with no equality constraints) and the constrained model where the factor loadings of the variables were constrained to be invariant across the three time points i.e., T1, T2, and T3. The insignificant chi-square difference ($\Delta \chi^2(24)=21.34$) between the constrained ($\chi^2=3,243.22$, $df=1057$, $CFI=0.95$, $TLI=0.94$, $SRMR=0.06$, $RMSEA=0.05$) and the unconstrained ($\chi^2=3,293.71$, $df=1075$, $CFI=0.95$, $TLI=0.95$, $SRMR=0.06$, $RMSEA=0.05$) models established the measurement invariance of the constructs across waves.

Descriptive Statistics The means, the standard deviations, and inter-correlations among the constructs measured at all three times, T1, T2, and T3 are presented in Table 6. The test-retest correlations for workplace spirituality, psychological ownership, moral identity and ethical voice between

Table 5 Reliability and validity of study constructs (Study 2)

Variables	Factor loadings	Cronbach α	CR	AVE
Time 1 workplace spirituality (T1-WPS)		0.890	0.913	0.600
WPS1	0.717			
WPS2	0.775			
WPS3	0.800			
WPS4	0.765			
WPS5	0.791			
WPS6	0.816			
WPS7	0.753			
Time 1 psychological ownership (T1-PO)		0.894	0.926	0.759
PO1	0.856			
PO2	0.889			
PO3	0.830			
PO4	0.907			
Time 2 psychological ownership (T2-PO)		0.890	0.924	0.753
PO1	0.888			
PO2	0.909			
PO3	0.823			
PO4	0.848			
Time 1 moral identity (T1-MI)		0.906	0.930	0.728
MI1	0.864			
MI2	0.894			
MI3	0.841			
MI4	0.822			
MI5	0.842			
Time 2 moral identity (T2-MI)		0.914	0.936	0.745
MI1	0.851			
MI2	0.886			
MI3	0.877			
MI4	0.85			
MI5	0.852			
Time 1 ethical voice (EV-T1)		0.869	0.920	0.793
EV1	0.850			
EV2	0.894			
EV3	0.927			
Time 2 ethical voice (EV-T2)		0.935	0.958	0.884
EV1	0.933			
EV2	0.934			
EV3	0.927			
Time 3 ethical voice (EV-T3)		0.916	0.947	0.856
EV1	0.924			
EV2	0.945			
EV3	0.906			

WPS Workplace spirituality, PO Psychological ownership, MI Moral identity, EV Ethical voice, CR Composite reliability, AVE Average variance extracted, T1 Time 1, T2 Time 2, T3 Time 3

T1 and T2 were 0.66, 0.71, 0.77, and 0.83, and between T2 and T3 were 0.54, 0.70, 0.72, and 0.75, respectively (Table 6). As evident from Table 6, a positive correlation

was found between the study constructs within T1, T2 and T3 phases as well as across the phases.

Table 6 Descriptive statistics and inter-correlations among study variables (Study 2)

S.no	Variables	Mean	SD	1	2	3	WPS(T1)	PO(T1)	MI(T1)	EV(T1)	WPS(T2)	PO(T2)	MI(T2)	EV(T2)	WPS(T3)	PO(T3)	MI(T3)	EV(T3)	
1	Gender	3.44	0.69	1															
2	Age	3.96	0.88	0.06	1														
3	Tenure	4.12	1.24	0.10	0.06	1													
4	WPS(T1)	3.21	0.99	0.08	0.17*	0.21**	0.776												
5	PO(T1)	3.33	0.87	0.12*	0.15*	0.17*	0.47**	0.871											
6	MI(T1)	2.89	1.12	0.02	0.15*	0.05	0.54**	0.60**	0.853										
7	EV(T1)	4.12	0.88	0.05	0.14*	0.07	0.63**	0.60**	0.54**	0.890									
8	WPS(T2)	3.33	1.42	0.14*	0.21**	0.21**	0.66**	0.69**	0.58**	0.50**	0.838								
9	PO(T2)	3.56	0.83	0.19*	0.15*	0.25**	0.58**	.70**	0.59**	0.52**	0.68**	0.868							
10	MI(T2)	3.88	0.94	0.05	0.13*	0.17*	0.47**	0.59**	.76**	0.59**	0.58**	0.58**	0.863						
11	EV(T2)	2.89	0.79	0.12*	0.23**	0.11	0.54**	0.64**	0.54**	0.082**	0.76**	0.62**	0.56**	0.940					
12	WPS(T3)	3.44	0.92	0.13*	0.11*	0.19*	0.56**	0.52**	0.58**	0.49**	0.54**	0.48**	0.61**	0.44**	0.775				
12	PO(T3)	3.12	0.83	0.21**	0.13*	0.21**	0.56**	0.87**	0.62**	0.66**	0.68**	0.69**	0.60**	0.60**	0.52**	0.875			
14	MI(T3)	3.66	1.25	0.05	0.07	0.17*	0.51**	0.61**	0.67**	0.60**	0.61**	0.59**	.71**	0.56**	0.62**	0.64**	0.866		
15	EV(T3)	3.71	1.45	0.11*	0.22**	0.09	0.57**	0.73**	0.56**	0.77**	0.72**	0.76**	0.58**	0.75**	0.49**	0.80**	0.58**	0.925	

T1 Time 1, T2 Time 2, T3 Time 3, N = 297, *p < .05, **p < .01, Square root of AVE is depicted diagonally in italics, WPS Workplace spirituality, PO Psychological ownership, MI Moral identity, EV Ethical voice

Fig. 2 Estimated longitudinal mediation path model for Study 2 (depicted in bold lines). T1: Time 1; T2: Time 2; T3: Time 3; ** $p < .01$

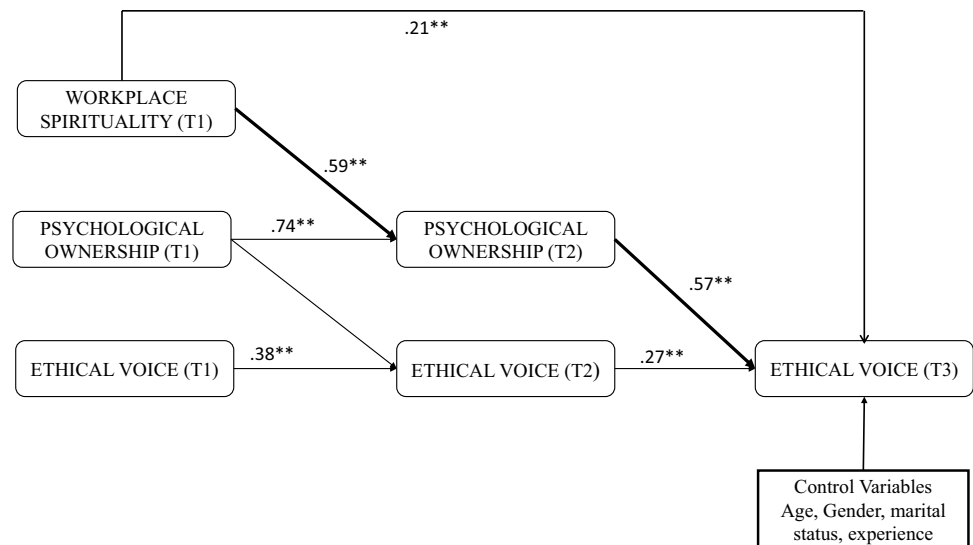
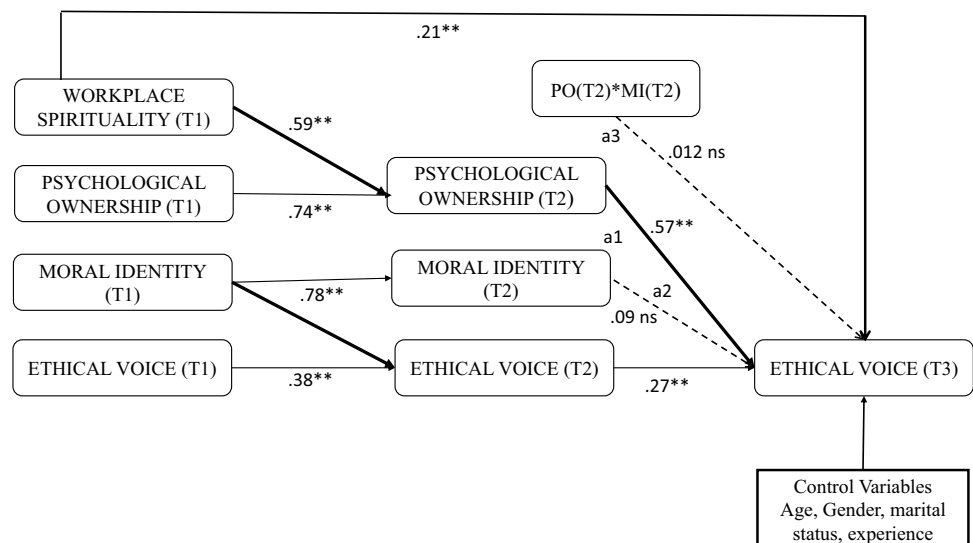


Fig. 3 Estimated longitudinal moderated-mediation path model for Study 2 (depicted in bold lines). T1: Time 1; T2: Time 2; T3: Time 3; ** $p < .01$, ns = non significant



Hypotheses Testing

Direct and Mediation Effects Figure 2 presents the estimated paths in a 3-wave longitudinal autoregressive mediation model (Cole & Maxwell, 2003). We tested the effect of T1 predictor (workplace spirituality) on T2 mediator (psychological ownership) and the subsequent effect on T3 criterion variable (ethical voice) (controlling for T1 mediator, and T1 and T2 criterion variable) to avoid the issue of half longitudinal design in a three-wave time-lagged mediation model (Maxwell et al., 2011).

For mediation analysis, we followed a two-step process (Hair et al., 2017; Zhao et al., 2010) where we first tested the effect of (Workplace spirituality T1) on (Ethical voice-T3) through (Psychological ownership-T2) followed by the testing of direct effect of Workplace spirituality (T1) on Ethical voice (T3). Using bootstrapping procedures with

5000 samples, the results established significant mediation effect of psychological ownership (indirect effect = 0.33 [0.59*0.57], t -value = 6.49, $p < 0.05$) (Fig. 2). Further, the direct effect of predictor variable (T1-Workplace spirituality) on criterion variable (T3-Ethical voice), was found to be significant ($\beta = 0.21$; $t = 3.28$; $p < 0.01$). Thus, our results supported both H1 and H2.

Moderated Mediation Effect We tested moderated mediation by extending Hayes' (2015) first stage moderation model to a 3-wave autoregressive mediation model (Fig. 3). Following the traditional practice (Hair et al., 2017; Preacher et al., 2007), we tested the impact of the moderator (Moral identity-T2) on the mediator (Psychological ownership-T2)—criterion (Ethical voice-T3) variable relationship. As evident from path a3 in Fig. 3, the moderating effect of moral identity was found to be insignificant ($\beta = 0.012$, t -value = 0.687,

$p > 0.01$). Further, the indirect effect of workplace spirituality (T1) on ethical voice (T3) via psychological ownership (T2) didn't differ significantly at low (-1 SD, 0.413) and high values ($+1$ SD, 0.383) of moral identity. The insignificant moderated mediation index (0.0103, CI [-0.0311 , 0.0578], $SE = 0.0226$) confirmed that H3 was not supported.

Discussion

Using the theoretical framework of SCT, our study examined the association between workplace spirituality and ethical voice. To facilitate a more nuanced understanding, we further aimed to explore the mediating role of psychological ownership and the buffering effect of moral identity internalization in the said association. Utilizing time-lagged and longitudinal cross-lagged methods with samples from the IT and hotel industry in two separate studies, our results provided compelling evidence regarding the temporal effect of workplace spirituality on employees' ethical voice. Specifically, the longitudinal cross-lagged study substantiates the causal inferences drawn as we controlled for the erstwhile levels of workplace spirituality and ethical voice. While there has not been any research, particularly examining the association between workplace spirituality and ethical voice, our study results must be seen in the context of similar studies that have revealed an association between workplace spirituality, ethical climate, and employee performance outcomes (Otake-Ebede et al., 2020), spiritual leadership and ethical voice behavior, ethical climate and voice behavior (Wang & Yen, 2023), and socially responsible human resource management and employees' ethical voice (Liao et al., 2022). Keeping the SCT interactionist perspective in view, our results confirmed the positive effect of workplace spirituality on employees' thoughts, emotions, and work-related experiences (Martin et al., 2014; Otake-Ebede et al., 2020). Results across the studies revealed that meaningful work, a sense of community, and alignment with organizational values augment employees' socio-psychological resources, motivating them to raise their ethical voice.

Mediation results of both studies revealed that psychological ownership plays a pivotal role in transmitting the effect of workplace spirituality on ethical voice. By shaping employees' emotions, cognition, and experiences, workplace spirituality leads to an increased sense of psychological ownership, which, in turn, facilitates ethical voice. Our findings are in agreement with past studies (e.g., Mehmood et al., 2021; Van Dyne & Pierce, 2004; Zhang et al., 2021) suggesting that with a heightened sense of organizational ownership, individuals feel zealous to undertake actions that facilitate the improvement/protection of their organization. By invigorating belongingness, self-efficacy, control, and accountability (Avey et al., 2009; Van Dyne & Pierce, 2004),

psychological ownership enthuses employees with the courage and passion to use their ethical voice.

Moderated mediation results revealed that the association between workplace spirituality and ethical voice mediated via psychological ownership remained unaffected by the degree of employees' moral identity. Taking cues from past research (e.g., Hu & Jiang, 2018; Wang & Yen, 2023) suggesting that morality-focused individuals may differ in their voice behavior in response to employee-oriented HRM and organizational ethical climate, we made a novel attempt to explore the moderating role of moral identity internalization in the workplace spirituality—ethical voice association. However, results across studies failed to provide any evidence regarding the buffering effect of moral identity. Treating our findings as preliminary, further examination is needed to confirm these results. A probable explanation for the failed moderation effect of moral identity internalization could be that the perceived risk and potential futility of ethical voice could have neutralized the moral convictions of speaking up against the observed unethical acts and practices (Mesdaghinia et al., 2022; Zheng et al., 2022). Moral identity may not be an essential condition for the use of ethical voice, and other contextual factors and behavior of coworkers such as work-group symbolization could have a greater role in activating the moral self-concept of employees, thereby, providing them with the needed threshold to voice ethical concerns and wrongdoings in the organization (Mesdaghinia et al., 2022). Therefore, it is highly likely that a sense of community and an ethical environment inculcated by workplace spirituality could have led to ethical voice behavior via psychological ownership among all employees regardless of their moral identity internalization.

Theoretical Contributions

This research advances the literature on ethics and spirituality in significant ways. First, it demonstrates that workplace spirituality drives employees' voicing of ethical concerns. As contextual factors play a significant role in shaping individual behaviors (Bandura, 1986), workplace spirituality by symbolizing meaningful work, a sense of belongingness, and consonance with the organizational values, provides significant cues to employees to align their behavior with the ethical norms of the organization and hence, promotes ethical voice behavior among them. Though past studies have investigated the linkage of workplace spirituality with a range of employee attitudes, the knowledge on how it affects employees' behaviors (Otake-Ebede et al., 2020) and specifically, ethical voice behaviors is lacking. By establishing ethical voice behavior as an outcome of workplace spirituality, this research contributes to limited knowledge on behavioral consequences of workplace spirituality (Otake-Ebede

et al., 2020) and extends its nomological network by adding a novel outcome to the list of previously investigated outcomes.

Given the critical role of ethical voice in early identification, timely redressal of unethical issues, and building a healthy corporate culture, our work adds to the ethical voice literature by establishing workplace spirituality as an important driver of ethical voice behavior in the workplace. We highlight the significance of workplace spirituality in reducing the perceptions of risk/fear associated with voicing of ethical concerns and motivating employees to engage in ethical voice by signaling an ethical climate and a sense of belongingness and thus, contribute to employee voice literature where organizational management and leadership have largely been identified as its prime determinants (Mowbray et al., 2015). Further, the current study advances the limited knowledge on the intersection of spirituality and ethics in the workplace and addresses the calls for additional evidence-based empirical investigation on the nascent construct of workplace spirituality (Giacalone, 2012; Otaya-Ebede et al., 2020).

Second, building on the foundations of SCT, our study adds novel insights into workplace spirituality influence process. Our results demonstrate that workplace spirituality influences ethical voice directly as well as indirectly via organization-based psychological ownership. By satisfying employees' need for belongingness, control, and self-efficacy, workplace spirituality promotes organization-based psychological ownership among employees, which consequently, encourages their protective behaviors aimed at shielding their organization from potential problems. A sense of possessiveness toward the organization, as promoted by workplace spirituality, induces employees to speak up against unethical behaviors, procedures, and policies to improve the organization, save it from future misconduct and disgrace, and contribute to its success and sustainability. The feeling of oneness with the organization stimulates employees to take personal risks in challenging ethically inappropriate behaviors and offering change-oriented suggestions for the well-being of the organization (Pierce et al., 2003). Thus, our study establishes psychological ownership as an important explanatory mechanism underlying the association of workplace spirituality with ethical voice. Given that the literature on workplace spirituality and ethics is limited and is mostly restricted to the conceptual level (Giacalone, 2012; Otaya-Ebede et al., 2020), our study is noteworthy in elucidating the linkage of workplace spirituality with psychological ownership and ethical voice by building the theoretical arguments and empirically demonstrating the sequential relationship among them. By explaining the underlying psychological processes, we expand the understanding of how workplace spirituality affects employees' engagement in ethical voice behaviors and add to relatively generic and

fundamental knowledge of the psychological and behavioral consequences of workplace spirituality (Otaya-Ebede et al., 2020).

Third, to identify the factors that may intensify or weaken the effect of workplace spirituality on ethical voice, we examined the moderating influence of moral identity internalization on the indirect relationship of workplace spirituality with ethical voice through psychological ownership. The findings revealed that moral identity internalization failed as a moderator and the indirect relationship between workplace spirituality and ethical voice was found to hold irrespective of the status of the moral identity of employees. Our study shows that the structural relationship among workplace spirituality, psychological ownership, and ethical voice remains unaffected by the essentiality of moral traits to employees' self-identities, and hence, contributes to rare information on the moderators of workplace spirituality and ethical voice behaviors. By endeavoring to explore the contingencies of workplace spirituality and ethical voice relationship, our study extends the knowledge on the role of individual difference (trait-based) variables in the aforementioned relationships and establishes the significance of contextual factors over internal traits in promoting risky moral voice behaviors in the workplace.

In sum, our research provides an answer to one of the most pertinent yet unanswered questions of why, how, and when workplace spirituality leads to ethical voice. It demonstrates the potential of workplace spirituality in overcoming the barrier and providing the needed intrinsic motivation to employees for voicing their ethical concerns in the organization. The study creates new knowledge by discovering the channels and confines of the relationship between the contextual antecedents and ethical voice behaviors and hence, provides a more holistic picture and greater clarity on the nature of proposed associations. It provides further validation for the social cognitive theory (Bandura, 1986) by highlighting the complex interaction among personal (moral identity), environmental (workplace spirituality), and behavioral (ethical voice behavior) factors as the determinant of human behavior. Lastly, the study contributes to theory building in the area of workplace spirituality and ethical voice by providing empirical evidence on the complex dynamics of interrelationships from the diverse nature of service organizations in India in a multi-study framework. This is an important contribution, as most of the empirical research on workplace spirituality has come from developed nations (Geigle, 2012). An additional strength of the study lies in its use of cross-sectional time-lagged and longitudinal cross-lagged surveys in two different service industries to test and validate the proposed research model.

Practical Implications

Our study carries several implications for practicing managers. Our findings establish that workplace spirituality plays an important function in encouraging employees to raise voice against unethical issues which could possibly culminate into grave consequences for the organization in future. To promote ethical voice and prevent potential crisis situations, organizations are therefore suggested to cultivate spirituality in the workplace. Employers and organizational leaders can introduce workplace spirituality by providing their employees with opportunities for meaningful work and aligning their work with their value system. Further, workplace spirituality can be nurtured by creating a supportive and caring culture where everyone feels connected (mentally, emotionally, and spiritually) and part of the community (Milliman et al., 2003). Another important mechanism to ensure that the benefits of workplace spirituality are materialized is through training programs where employees are educated about the workplace spirituality philosophy, its importance and how these spiritual codes can be internalized. Indian philosophy of “Karma-Yoga” (Mulla & Krishnan, 2014) may offer a useful framework to managers in the IT and hospitality sectors to foster spirituality at work.

In addition to facilitating workplace spirituality, it is pertinent for the managers to apprehend the mechanisms through which workplace spirituality may regulate ethical voice. Our results highlight that workplace spirituality fosters psychological ownership among employees which subsequently encourages them to raise voice against unethical issues in the workplace. Thus, apart from introducing interventions directed at promoting workplace spirituality, organizations may activate voice behaviors by working toward enhancing organization-based psychological ownership among employees. This sense of ownership will make employees act in ways to safeguard the interests of the organization by voicing concerns over matters with ethical implications. Psychological ownership can be fostered by enhancing employees’ participation in decision-making and problem-solving which is likely to empower them and increase experienced control over the organization (Liu et al., 2012; Pierce et al., 2001). Further, offering greater autonomy to employees over how they design and perform their work may also prove beneficial in cultivating feelings of psychological ownership (Henssen et al., 2014).

Other important interventions to enhance psychological ownership may focus on training and developing transformational leadership, creating a culture of trust, fairness, support, and justice, and promoting relational closeness among employees (Zhang et al., 2021). Providing employees with sufficient opportunities to apply their knowledge, skills, and abilities to support and build the organization will increase

their commitment to the organization and consequently, psychological ownership (Pierce et al., 2001). Employees’ investments of self can be fostered by rewarding such behaviors and linking them with their own career progression (Xiong et al., 2019).

As the impact of workplace spirituality on ethical voice through psychological ownership was consistent for individuals with different degrees of moral identity internalization, segmenting employees based on their moral identity may not be useful. Thus, the above interventions to enhance ethical voice behavior may be introduced regardless of moral identity levels of employees.

Limitations and Scope for the Future Research

Our study carries several worth mentioning strengths. We conducted a robust investigation of the hypothesized mediated moderation model across two different studies. The results of a three-wave time-lagged analysis in the IT industry (Study 1) were validated in Study 2 on employees from the hotel industry using a three-wave longitudinal research design. The use of multi-wave time-lagged as well as longitudinal cross-lagged designs adds confidence in inferring causality and ensuring that the obtained effects are not the result of common method bias. Despite the noted strengths, our results are not without limitations.

First, we assessed the study constructs using self-report measures which introduce the possibility of results being contaminated due to common method bias. In order to alleviate the concerns of common method variance, we measured study variables at three different time points with a gap of 1 month between each successive wave. In addition, statistical remedies (Harman’s single factor test and HTMT analysis) were adopted to eliminate the chances of inflated association among study variables (Podsakoff et al., 2003). Results of both Harman’s single factor test and HTMT analysis indicate the unlikelihood of the results being affected due to common method variance. Nevertheless, we recommend future researchers to collect data from multiple sources (e.g. coworkers and superiors) to completely eliminate probability of common method variance.

Second, as the scope of the present study was limited to IT and hospitality sectors in India, the future researchers are encouraged to examine the proposed framework in diverse industrial and cultural settings to extend the validity and generalizability of the current findings. Third, the present study included psychological ownership as the sole mediator, future scholars are suggested to expand the proposed model by testing the role of other plausible explanatory mechanisms such as psychological safety, ethical climate, and self-efficacy for greater insights on alternative pathways

via which workplace spirituality may exercise its effect on ethical voice behaviors.

Fourth, although moral identity internalization failed to moderate the indirect effect of workplace spirituality on ethical voice, future researchers may explore the role of other potential dispositional as well as situational variables such as personality, individual spirituality, and ethical leadership to extend the limited knowledge on the boundary conditions of the aforementioned relationships.

Conclusion

Using perspectives from SCT (Bandura, 1986), our study casts light on why, how, and when workplace spirituality motivates employees to engage in ethical voice behaviors. The results of the multi-wave and multi-study design establish that workplace spirituality influences ethical voice behavior directly as well as through organization-based psychological ownership and that this mediated relationship remains unaffected by the degree of internalization of moral identity.

Appendix

Workplace spirituality (Ashmos & Duchon, 2000)

WPS1	My spirit is energized by work
WPS2	I see a connection between work and social good
WPS3	I understand what gives my work personal meaning
WPS4	I think employees are linked with a common purpose
WPS5	I believe employees genuinely care about each other
WPS6	My organization cares about all its employees
WPS7	I feel connected with the organization's goals
WPS8	*I feel part of a community
WPS9	*I feel positive about the values of the organization

Moral Identity (Aquino & Reed, 2002)

Listed below are some characteristics that might describe a person: caring, compassionate, fair, friendly, generous, helpful, hard-working, honest, kind. When you have a clear image of what this person would be like, answer the following questions:

MI1	It would make me feel good to be a person who has these characteristics
MI2	Being someone who has these characteristics is an important part of who I am
MI3	I often wear clothes that identify me as having these characteristics
MI4	I am actively involved in activities that communicate to others that I have these characteristics
MI5	I strongly desire to have these characteristics
Psychological ownership (Van Dyne & Pierce, 2004)	
PO1	I feel like this organisation is "mine."
PO2	I feel "personal ownership" toward this organisation
PO3	Most of the employees who are in this organisation feel as though the organisation is "theirs."
PO4	This is my organisation
Ethical voice (Zheng et al., 2021)	
EV1	I would tell a coworker who is doing something unethical to stop
EV2	I encourage my coworkers to act with integrity
EV3	I speak up in our team to stop others from behaving with a lack of integrity
EV4	*I am prepared to talk to coworkers who fail to behave ethically

*Items dropped due to poor factor loading.

Declarations

Conflict of interest All of the study authors declare that they have no conflicts of interest.

Ethical Approval All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards.

Informed Consent Informed consent was obtained from all individual participants included in the study.

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