SERİN İŞİAÇIK

T.C.

MARMARA ÜNİVERSİTESİ

SOSYAL BİLİMLER ENSTİTÜSÜ

İNGİLİZCE İŞLETME ANA BİLİM DALI

ÖRGÜTSEL DAVRANIŞ (İNGİLİZCE) BİLİM DALI

THE IMPACTS OF PERCEIVED CORPORATE SOCIAL RESPONSIBILITY AND WORKPLACE SPIRITUALITY ON INNOVATIVE WORK BEHAVIORS: THE ROLE OF PSYCHOLOGICAL SAFETY PERCEPTION

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İŞLETME/
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Tez Danışmanı: Doç. Dr. SEÇİL BAL TAŞTAN

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İŞLETME (İNGİLİZCE) Anabilim Dalı ÖRGÜTSEL DAVRANIŞ (İNGİLİZCE) Bilim Dalı TEZLİ YÜKSEK LİSANS öğrencisi SERİN İŞİAÇIK'nın THE IMPACTS OF PERCEIVED CORPORATE SOCIAL RESPONSIBILITY AND WORKPLACE SPIRITUALITY ON INNOVATIVE WORK BEHAVIORS: THE ROLE OF PSYCHOLOGICAL SAFETY PERCEPTION adlı tez çalışması, Enstitümüz Yönetim Kurulunun 20.06.2019 tarih ve 2019-18/17 sayılı kararıyla oluşturulan jüri tarafından oy birliği / ~~oy çokluğu~~ ile Yüksek Lisans Tezi olarak kabul edilmiştir.

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ÖZET

Bireylerin yaratıcılığı ve yenilikçi davranışları günümüz işletmelerinde önem taşımaktadır. Küresel rekabetçi iş ortamı, teknolojik gelişmeler ile değişen çevresel faktörlerden ötürü yaratıcı ve yenilikçi işgücüne duyulan ihtiyaç artmıştır. Bu nedenle, kurumlar, çalışanlarının yenilikçi iş davranışlarını geliştirebilecek ve arttıracak uygulamalara yönelmektedirler. Akademik çerçeveden bakıldığında, yenilikçi iş davranışlarının yanında bu davranışları arttıracak unsurların da neler olduğunun alanyazındaki birçok çalışmada ele alınmış olduğu gözlenmektedir. Bu çalışmada ise, söz edilen sorunsaldan yola çıkılarak, yenilikçi iş davranışlarının öncüllerinin incelenmesi amaçlanmıştır. Yenilikçi iş davranışlarına etkide bulunan kavramlar ile ilgili derin bir alanyazın taraması ile birlikte konuyla ilgili çeşitli sektörlerde gözlemler yapılmıştır. Ardından, bu çalışmanın yenilikçi iş davranışları ve yenilikçi iş davranışlarının öncüllerine ilişkin kuramsal çerçevesi geliştirilmiştir.

Kuramsal çerçeve bağlamında, işyeri maneviyatı ve yenilikçi iş davranışları arasındaki ilişki ile kurumsal sosyal sorumluluk algısı ve yenilikçi iş davranışları arasındaki ilişki incelenmiştir. Daha sonra, bireylerdeki psikolojik güvenlik algısının iki modeldeki aracı rolü araştırılmıştır.

Kuramsal araştırma modelinde yer alan ve varsayılan değişkenler arası ilişkilerin test edilmesi üzere tanımlayıcı ve kesitsel türde araştırma gerçekleştirilmiştir. Araştırmanın evreni Türkiye'de hizmet sektöründe görev yapan beyaz yakalı çalışanlar olup, örneklem grubu İstanbul'da teknoloji, Araştırma-Geliştirme, Telekomünikasyon, Eğitim, Satış, Banka-Finans ve Pazarlama-Reklam olmak üzere farklı sektörlerde görev yapan beyaz yakalı çalışanlar olarak belirlenmiştir. Ocak, 2019-Nisan, 2019 tarihleri arasında anket yöntemi ile gerçekleştirilen araştırma sonucunda toplam 249 çalışandan veri toplanabilmiştir. Uygulanan anket formunda, daha önce alanyazında kullanılmış ve güvenilirlikleri ile geçerlilikleri test edilmiş olan işyeri maneviyatı, kurumsal sosyal sorumluluk algısı, psikolojik güvenlik algısı ve yenilikçi iş davranışları konusundaki ölçekler yer almıştır. Elde edilen veriler çeşitli istatiksel analizlere tabi tutulmuştur.

Araştırma sonuçlarına göre, işyeri maneviyatı ve yenilikçi iş davranışları arasında olumlu yönde bir ilişki görülmüştür ($r = .412$, $p < .01$). Aynı zamanda, kurumsal

sosyal sorumluluk algısının çalışanların yenilikçi davranışları ile olumlu bir ilişkisi olduğu bulgusuna ulaşılmıştır ($r = .238$, $p < .01$). Bununla birlikte, psikolojik güvenlik algısının, işyeri maneviyatı ve yenilikçi iş davranışı arasındaki ilişkide kısmi aracı rolü olduğu belirlenmiştir ($R^2 = .317$, $p < .001$). Son olarak, kişilerdeki psikolojik güvenliğin kurumsal sosyal sorumluluk algısı ve yenilikçi iş davranışı arasındaki ilişkide tam aracı rolüne sahip olduğu tespit edilmiştir.

Yapılan hipotez testlerinin ardından, katılımcıların demografik bilgilerine göre değişkenler açısından farklılaşmalarının olup olmadığı karşılaştırma analizleri ile değerlendirilmiştir. Bu nedenle, katılımcıların yaş, cinsiyet, medeni durum, iş deneyimi ve eğitim düzeyi arasındaki farklılıkları belirlemek amacıyla t- testleri ve ANOVA testi uygulanmıştır. Sonuç olarak, katılımcıların farklılık gösterdiği konular tartışma bölümünde ayrıntılı olarak açıklanmıştır.

Anahtar Kelimeler: İşyeri maneviyatı, Kurumsal sosyal sorumluluk, Kurumsal sosyal sorumluluk algısı, Yenilikçi iş davranışları, Psikolojik güvenlik algısı

ABSTRACT

Individuals' creativity and innovative work behaviors are important in today's organizations. The need for the creative and innovative workforce has increased because of the global competitive business environment, technological advancements and changing environmental factors. For this reason, organizations implement practices to improve employees' innovative work behaviors. From an academic perspective, the determinants that increase these behaviors as well as the types of innovative work behaviors have been discussed in the literature. Based on the extant literature on the relevant topic, the current study aimed to examine the antecedents of innovative work behaviors based on the mentioned problematic. Furthermore, the antecedents of innovative work behaviors have been evaluated through both a broad literature review and observations in several sectors. Then, the theoretical framework of this study about innovative work behaviors and the antecedents of innovative work behaviors was developed.

In the context of the theoretical framework, the relationship between workplace spirituality and innovative work behaviors as well as the relationship between perceived corporate social responsibility and innovative work behaviors were examined. Then, the mediating role of psychological safety was investigated on these relationships.

A descriptive and cross-sectional study was conducted to test the supposed relationships among the variables. The population of this study is white-collar workers who work in the Turkish service sector and the sample has been identified as white-collar workers who worked in different sectors in İstanbul, including technology, Research & Development, Telecommunications, Education, Banking-Finance and Marketing. Data were collected from 249 employees through the surveys that were applied between January 2019 and April 2019. The questionnaire was designed by comprising two main sections including demographic questions and the scales for each of the variables of the study. Thereby, participants' workplace spirituality, perceived corporate social responsibility, psychological safety perception, and innovative work

behaviors were assessed through totally four scales. After the data collection, data were analyzed with several statistical techniques.

The results revealed a positive relationship between workplace spirituality and innovative work behaviors ($r = .412$, $p < .01$), also a positive correlation was found between perceived corporate social responsibility and innovative work behaviors ($r = .238$, $p < .01$). It was also found that psychological safety mediated these relationship. Further, the results reported that psychological safety perception had a partially mediator role on the relationship between workplace spirituality and innovative work behaviors ($R^2 = .317$, $p < .001$). Finally, it was found that individuals' psychological safety perception had a fully mediating role on the relationship between corporate social responsibility perception and innovative work behaviors.

After the hypothesis testing, several comparative tests were performed to understand whether individuals according to their demographics. For this aim, t-tests and ANOVA tests were conducted to determine the differences between individuals' age, gender, marital status, work experience, and education level. As a result, the variables in which the participants were differed have been explained in the discussion section.

Key Words: Workplace spirituality, Corporate social responsibility management, Perceived corporate social responsibility, Innovative work behaviors, Psychological safety perception

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Serin İşiaçık, İstanbul, 2019

To my family

1. Introduction

Today's organizations are facing the challenges of globalization, competition, changing organizational structures and the diversified workforce. Therefore, organizations have to function differently compared to past to adapt the environment. Organizations are highly recommended to apply innovations with several new management practices for meeting the rapidly changing demands of the environment (Eren, 2016; Fernando, Jabbour and Wah, 2019). Furthermore, explaining and predicting the antecedents of organizational innovation has become vital for a competitive advantage.

In the literature, various studies have been conducted to investigate the antecedents of innovation. There exist a large number of studies in Organizational Behavior (OB) literature that suggested employees' role on organizational innovation (De Jong and Den Hartog, 2008; Taştan and Davoudi, 2015; West and Farr, 1989). Following this, scholars have been studying employees' impact on organizations, since employees' creative contributions are usually stated as effective input for the organizational functioning (De Jong and Den Hartog, 2008; Riaz, Xu and Hussain, 2018; Taştan and Davoudi, 2017). More specifically, employees' innovative attitudes and behaviors are beneficial in the age of organizational change and development. After all, employees' role on organizational innovation is usually defined as innovative work behaviors (IWB) and previous studies have revealed the relationship of IWB with other organizational and employee level variables.

Especially, psychology and OB studies are important to understand the concept of innovative work behavior (IWB), since the value of individuals' morale, health and motivation was found to be related to positive organizational outcomes since Hawthorne Studies (Robbins and Judge, 2012). However, employees' IWB should be studied with other variables in the field of OB for a detailed understanding of its relationship with other employee and organizational level factors. Providing such a study, the current research is contributing in terms of theoretical and practical perspectives respecting IWB.

1.1.Overview of the Study

21st century work-life is described as the age of digitalization, change, and global competitiveness. In order to adapt them, organizations need to understand their employees' psychology and behaviors, because the crucial importance of employees is based on the logic that individuals are the triggers of organizational innovation with their attitudes and behaviors. In this respect, retaining creative individuals can be strategically advantageous for organizations (Riggio, 2012). In addition to retaining qualified employees, forming an organizational atmosphere that leads employees to behave innovatively is critical.

There exist a large number of studies that investigated the relationship between IWB and employee level variables (King and Anderson, 2002) and the positive relationship between IWB and organizational innovation has been supported in the literature. For example, Campbell, Gasser and Oswald (1996) demonstrated a positive correlation between organizational performance and employees' innovative behaviors. Yet, it was also suggested that IWB may not result in a complete success for the organization, but employees' such efforts and behaviors are usually expected to benefit the organization in each case (Oukes, Veenendaal and Hofman, 2011). As a consequence, understanding the antecedents of IWB can be important for organizational studies.

Furthermore, it has been argued that fostering IWB among employees depends on the effective human resource management (HRM) practices (Newman, Donohue and Eva, 2017). In this regard, IWB can be followed by successful implementations of HRM, new management perspectives and employees' positive psychology (Nehles, Renkema and Janssen, 2017; Seligman and Csikzentmihalyi, 2014). More specifically, the expanding impact of positive psychology approach in organizations (Luthans, 2002) and "socially responsible behaviors of organizations" as one of the core management practices are in the scope of the current thesis to understand their relations with IWB.

To test the mentioned relationships, the research model of the current study was developed based on the previous evidences and arguments in the literature. Accordingly, this study aims to investigate the relationship between perceived corporate social responsibility (PCSR), workplace spirituality, psychological safety and individuals' innovative work behaviors (IWB). Thus, the concepts of workplace spirituality, perceived corporate social responsibility (PCSR) and psychological safety have been examined as the potential antecedents of IWB. Moreover, this study attempts to unveil the role of psychological safety on the relationship between CSR, workplace spirituality and IWB.

Perceived Corporate Social Responsibility (PCSR) refers to individuals' view about the aggregate Corporate Social Responsibility (CSR) practices of their organizations. This perception captures how employees perceive their organizations' CSR initiatives (Ng, Yam and Aguinis, 2019). Even though, there is a gap respecting PCSR studies, some researches demonstrated a positive relationship between PCSR and various positive employee outcomes, including organizational commitment, job satisfaction and organizational citizenship behavior (OCB) (Lin, Lyau, Tsai, Chen and Chiu, 2010; Rego, Leal, Cunha, Faria and Pinho, 2010; Valentine and Fleischman, 2008). These relationships can be evidence for other different positive employee attitudes and behaviors as well. Supporting these findings, the crucial impact of PCSR on creative involvement (Glavas and Piredit, 2009) and employee creativity (Hur, Moon, Ko, 2018) was demonstrated. Glavas and Piderit (2009) also indicated that PCSR practices may motivate individuals to break out their usual thinking patterns to find new ways for the benefits of their organizations. In addition, PCSR can affect employees' psychology, such as PCSR have negatively correlated with role strain and stress in organizations. Based on this, the concept of CSR is needed to be studied with other related variables to explain the different employee behavioral outcomes (Glavas and Radic, 2019).

On the other side, it is known that Organizational Behavior (OB) focused on understanding employees' emotions, attitudes, and behaviors along with understanding organizational context. Therefore, focusing on the antecedents of employee behaviors

and attitutes could be helpful to improve our understanding in OB. Furthermore, workplace spirituality studies can provide knowledge about employees' behaviors, since the concept is explained as a recognition about their inner life that is nourished by a meaningful work in a context of community. For example, "workplace spirituality" may increase employee engagement, organizational citizenship behavior (OCB) (Saks, 2006; 2011) and creativity (Shinde and Fleck, 2015). In addition to the proposed findings from the past research, Pandey, Gupta and Gupta (2019) addressed the need for more empirical evidence regarding the relationship between workplace spirituality and organizational outcomes. For this reason, the present study aims to find the relationship between workplace spirituality and IWB.

Another variable that is studied in relation to IWB is employees' "psychological safety perception". As one of the antecedents of employees' psychological contract and organizational trust, psychological safety is a kind of interpersonal safety perception in an organizational context. Also, psychological safety perception is an important concept, which may influence individuals to engage in typical discretionary behaviors in organizations, such as IWB. It is suggested that the higher the individuals perceive psychological safety, the higher the discretionary behaviors. Therefore, psychological safety is one of the predictors of IWB (Nembhard and Edmondson, 2006). In general, psychological safety perception is regarded as a mediator variable between the organizational characteristics and employee outcomes (e.g., employee attitudes, motivation, performance) (Edmondson and Lei, 2014). From this point of view, the mediating role of psychological safety on the two models of this study will be examined.

Hence, depending on the previous research evidence related to IWB, this study aims to understand the relationship between PCSR, workplace spirituality, psychological safety and IWB. Therefore, this research model might be distinctive in terms of its potential theoretical and practical contribution to the existing gaps in the literature about these relationships.

1.2. Theoretical Background of the Study

The main focus of this study is to investigate employees' particular organizational attitudes and behaviors. Moreover, the main theories that were utilized in the current study are Social Identity Theory (SIT) (Tajfel and Turner, 1979), Social Exchange Theory (SET) (Blau, 1964) and Job Characteristics Model (JCM) (Hackman and Oldham, 1976). These theories together have been studied to explain several employee attitudes and behaviors in organizational studies previously (Cropanzano and Rupp, 2008; Farooq, Payaud, Merunka, Valette-Florence, 2014b).

The SIT assumes that "people derive part of their identity – their social identity – from the groups to which they belong (e.g., an identity as "student")" (Scheepers and Ellemers, 2019). In other words, employees identify themselves as part of an organization and in consequence, they can develop "pride", "self- worth" and "self-esteem" for belonging to the organization. Furthermore, SET suggests a reciprocal relationship between two parties. Accordingly, when one of the parties (e.g., an employee of an organization) treats another party well, this would create an obligation and in return create a positive attitude and behavior to the party (Rhoades and Eisenberger, 2002).

Additionally, Hackman and Oldham's JCM explains individuals' psychological states as the mediators between the work characteristics (e.g., task significance and skill variety) and employee outcomes (e.g., productivity). More specifically, this model describes the impact job dimensions on the critical psychological states. These psychological states also influence job outcomes (Hackman and Oldham, 1976).

Subsequently, the variables of the current study and the theoretical background of the relationships among the variables will be introduced in the next chapters. In addition, definitions, antecedents and consequences of each of the variable will be explained. After discussing the possible relationships between the variables, the generated research hypotheses will be presented.

2. Literature Review

2.1. Innovation and Innovative Work Behaviors: A Review of the Literature

Many global organizations include innovation in their mission statement and business strategy for responding to the changing demands of the environment. Besides business level discourses, innovation and related applications have become a part of our lives. In particular, innovation practices of organizations have changed people's daily lives with several new products and services, such as Social Network Sites (SNS), Apple's products and Whatsapp. These successful outputs have increased the competitiveness among organizations and organizations have to be innovative to survive in such competition. There is also increased environmental awareness of global issues and problems. Therefore, organizations are increasingly interested in finding new methods to contribute to the planet and providing value to their products and services with green innovations. By doing so, organizations may gain an advantage for the long term (Fernando et al., 2019).

Even there are some contradictory statements about the positive relationship between innovation and organizational benefits, evidences of the positive impact of innovation on the organizational benefits are still more than the negative findings (Potecea and Cebuc, 2010; Fazlıoğlu, Dalgıç and Yereli, 2019). For example, Hall (2011) proposed that innovation can lead to productivity and organizational efficiency. Innovation can also be related to macroeconomy discourses, but the previous studies suggested that the economic growth of the organizations and the countries can be explained by capital and labor. However, this approach is considered limited for the circumstances in the 21st century, because many scholars consider that innovation is an additional important term for the economic growth of countries and organizations. Especially, innovation has gained more importance for the economy of developing countries, since innovation practices are generally may cost too much for such countries (Bradley, McMullen, Artz and Simiyu, 2012; De Jong and Den Hartog, 2008).

Likewise, innovation had been studied in the field of economy, previously. For example, Austrian economist Joseph Schumpeter stated the importance of innovation for entrepreneurship and economy (Tohidi and Jabbari, 2011). On the other hand, the

concept of innovation has been studied in the management literature to answer the customers' demands and needs. According to Ürper (2012), there is a relationship between the psychology of society and innovative outputs. In other words, organizations continuously try to meet the demands of society by their investments for developing better products and services than before. Subsequently, innovation management is extensively discussed among academicians, policymakers and practitioners.

Furthermore, there are many views about the definition of innovation from different fields of research. Innovation has a broad terminology. According to Damanpour and Gopalakrishnan (1998), organizational scholars have studied innovation either as a process or an outcome. Innovation process is explained in terms of how it emerges and develops in organizations, while outcomes refer to developing innovative outputs, including products and services as mentioned previously. Also, Daft (1978) suggested that innovation can be initiated by the top management. Similarly, innovation can be implemented at the individual and group level (West and Altink, 1996). Although innovative behaviors can occur at all levels of organizations, the employee level innovative behaviors are the interest of the current research.

Innovation is usually defined as generating and implementing new ideas, processes and procedures to find a better and more effective way for organizations (Lukes and Stephan, 2017). In line with this definition, West and Farr (1990) stated innovation as "the intentional introduction and application designed to significantly benefit the individual, the group, the organization or wider society." Also, innovation does not only stem from technological developments or Research& Development (R&D) implementations, but also innovative implementations can be placed in every process of organizations. For instance, HR- professionals or/ and social scientists have been searching the ways to stimulate the day- to- day innovations (De Spiegelaere, Van Gyes and Van Hootegem, 2012). Examples of several innovations can be technological and non- technological, such as marketing innovations that involve new marketing practices (e.g., changing in product design and packaging, implementing new sales methods, discovering the new methods for pricing goods as well as services and so forth).

Moreover, there are several examples as well as classifications of innovation. Generally, modern innovation studies usually rely on OSLO Manual (OECD 2005) to define various types of innovation. According to the classification of OSLO Manual version 3 (2005), there are four innovation categories:

1) Product innovation: Product innovation is carried out by introducing new goods and services as well as improving the version of the old products and services. These include new technology and knowledge.

2) Process innovation: Process innovation is described as applying new and developed methods to the production stage, such as changes in techniques and software styles.

3) Marketing innovation: Marketing innovation is about new marketing methods to meet the changing customer needs or/and pursue new markets.

4) Organizational innovation: Organizational innovation is based on business and management practices.

Correspondingly, innovation can be used as a strategy in organizations (Fernando et al., 2019). There are a few innovation strategies, which can be applied by organizations. In a published paper by Harvard Business Review, Satell (2017) demonstrated an innovation strategy matrix to help organizations to choose the best type of strategy for their existing problems. For example, sustaining innovation is a dimension of innovation strategy matrix that is applied for developing existing products and services. In this strategy, Research and Development (R&D) and other scientific researches through the alliances with the academy are crucial. Nonetheless, these categories and strategies of innovation usually come to life, if it is found to be suitable for the context, needs and demands of the environment.

Traditionally, innovation researchers have dichotomously studied innovation as radical or incremental based on the extent of change (Garcia and Calantone, 2002). Radical innovation usually causes major changes and transformation in organizations. On the contrary, incremental innovation is defined as the marginal change in organizational activities to support and develop the existing capabilities of organizations (Gopalakrishnan and Damanpour, 1997). Although employee innovativeness can be

related to both types of innovation, employees' behaviors are more likely to be incremental innovations rather than radical innovations.

In addition to these studies, some environmental and economic changes also affected the discourses related to innovation and innovation strategies. For example, the discussions of Industry 4.0 have been the core concept in innovation, since the concept has its roots from the high- tech practices and digitalization (Lasi, Fettke, Kemper, Feld and Hoffmann, 2014). Although technology innovations are related to Industry 4.0 discussions, the innovation studies have highlighted psychological innovation as one of the important innovation processes and implications (Anderson, Dreu and Nijstad, 2004; Hammond, Neff, Farr, Schwall and Zhao, 2011).

Psychological innovation focuses on innovative work behaviors (IWB) and psychological factors that guide organizational innovation (Kumar and Ashish Bharadwaj, 2016). Furthermore, not implementation of new technology in organizations, but also IWB was found to be critical for the benefits of the organizations (Scott and Bruce, 1994; Janssen, 2000; King and Anderson, 2004; Chen and Chen, 2012; Lukes and Stephan, 2017). By engaging in IWB, employees can spread, modify and implement the ideas otherwise not be developed. This makes employees crucial for the innovation of products, services, processes and methods.

In terms of psychological innovation and organizational innovation, studies can be analyzed in three levels as individual, team and organization. In the team-level analysis, team input variables are considered as the antecedents of innovation such as team composition, size and structure (Hülsheger, Anderson and Salgado, 2009), whereas organizational level innovation is positively related to management factors, including conflict management and organizational innovation strategy (Un and Cuervo-Cazurra, 2004). Hereby, individual-level analysis is related to IWB (Ramos, Anderson, Peiró, Zijlstra, 2016).

With respect to this, there have been various studies to describe the nature of IWB in the literature. For example, West and Farr (1990) described IWB as employees' intentional and voluntary introduction and/ or application of new ideas, products,

processes and procedures to the organizations and they initially stated two stages for IWB: “Idea generation” and “idea implementation”. Further studies indicated four stages for IWB (De Jong and Den Hartog, 2008) as noted below:

- Idea generation refers to develop new ideas and offer solutions for the problems.
- Idea promotion includes voice, share and spread ideas to other people.
- Opportunity exploration is described as an awareness of the opportunities in organizations.
- Idea implementation means utilizing new ideas in organizations.

Yet, there are incompatible statements about the stages of IWB. On this subject, Scott and Bruce (1994) demonstrated that IWB should be studied as a discontinuous concept rather than having distinct and sequential stages, while scholars like De Jong and Den Hartog (2008) and King and Anderson (2004) indicated different stages for studying IWB. In other words, Scott and Bruce (1994) pointed out that individuals can be expected to be involved in any stage of innovative behaviors.

The theoretical root of IWB may be related to Maslow’s hierarchy of needs (1947). According to this model, individuals have a hierarchical order of needs that are the triggers of individuals’ motivation. Also, this perspective assumes that employees can be motivated to satisfy these needs. In this case, IWB and creativity are the highest order needs. It was suggested that, when individuals have satisfied the lower order needs (e.g., physical, safety, belonging and esteem), they may reach the self-actualization level in which they have higher-level patterns of attitude and behavior, such as being creative (Ürper, 2012).

Besides the definitons and scope of IWBs, the literature provides discussions about other related concepts which have been studied correspondingly with the IWB concept. Therefore, it is found essential to review the concepts that are similar to IWBs and to distinguish individuals’ IWBs that is undertaken in the current study. For instance, “creative behavior” (Amabile, 1988), “creative work involvement” (Kark and Carmeli, 2009) and “creative performance behaviors” (Taştan, 2016) are assumed to be close concepts and sometimes are referred instead of IWB. Even they are defined as the

generation of new and useful ideas, their meanings slightly differ. For example, creative work involvement is a distinct concept from employees' creative performance, since creative work involvement is usually defined as an employee's engagement in creative processes, while creative performance is usually defined through the creative outcomes in organizations (Carmeli and Schaubroeck, 2007). Likewise, Sweetman, Luthans, Avey and Luthans (2011) have expressed that creative performance "involves the behaviors through which an individual's creative potential is manifest (p.7)". Following these definitions, these concepts are usually differed from IWB, because IWB includes the generation, implementation and promotion of new ideas in organizations (Shalley, 2004). A similar distinction can also be stated between employees' inventions and IWB. Employees' invention includes the generation and construction of new ideas, whereas IWB emphasizes the expanding new ideas through several practices, such as commercialization and voice behaviors (Conway and Steward, 2009; De Jong and Den Hartog, 2008).

Another construct that is confused with IWB is "proactive work behaviors". Proactive behaviors are defined by taking initiatives and future-oriented practices to improve and develop the situation in organizations. Also, proactive behaviors may be a part of the employee innovation process. Even though it usually takes place in the last phase of IWB, proactive behaviors do not necessarily have to be innovative (Parker et al., 2006). Therefore, IWB emphasizes a more complex process (see Janssen et al., 2004). It refers to an activity to develop, carry and implement the ideas (Van de Ven, 1986).

Since employee level innovations are argued to increase organizational innovativeness, employees' IWB can provide great benefits to organizations. Additionally, it has become essential to develop and encourage employees' innovative potential (e.g. Oldham and Cummings, 1996; Amabile, 1988). In other words, if an organization has the aim to increase employees' innovation, individuals' motivations and abilities should be ensured (De Jong and Den Hartog, 2010). For this purpose, various scholars have studied the determinants of IWB (Oukes et al., 2010).

2.1.2. Antecedents of Innovative Work Behaviors

In addition to the definitions and theoretical roots of IWB (De Jong and Den Hartog 2008; King and Anderson, 2004; Maslow, 1947; Scott and Bruce, 1994), there have been studies regarding the relationship between IWB and other organizational and employee level variables. For example, Anderson and colleagues (2014) demonstrated some individual-level (e.g., cognitive ability and confidence), work-level (e.g., job characteristics and team climate) and organizational level factors (e. g., organizational culture and strategy) for employees' innovative behaviors. Moreover, taking initiative (Binnewies and Gromer, 2012), proactive personality (Åmo, 2005) and problem-solving style (Scott & Bruce, 1998) were found to be positively correlated with IWB as individual-level factors. Also, Woods, Mustafa, Anderson and Sayer (2018) revealed the impact of individuals' characteristics on IWB, such as self- efficacy, extraversion and problem-solving abilities. Likewise, several job characteristics were stated as determinants of IWB, such as job autonomy (Ramamoorthy, Flood, Slattery and Sardessai, 2005) and job demands (Janssen, 2000). Especially, evidence was shown about the relationship between HRM practices and IWB in the literature, such as training, development, giving feedback and reward system (Nehles et al., 2017).

Individuals' psychological states are also thought to be another important condition for IWB. A perceived psychologically safe work environment enhances employees' IWB (Nembhard and Edmondson, 2006). In such a work environment, individuals might feel free to share their ideas and knowledge as well as they can try creative ideas. In most studies, psychological safety was studied as a mediator on the relationship between the antecedents and employee outcomes, since it has potential organizational and employee level antecedents and outcomes (Newman et al., 2017). For these reasons, psychological safety can have a mediator role between the relationship between organizational and employee antecedents and IWB.

Besides these evidenced antecedents, there are some variables whose influence on IWB is needed to be studied more for a better understanding of organizational behavior. Workplace spirituality is one of the constructs that have to be studied with employees' IWB, even the relationship between workplace spirituality and IWB was

found in a few studies. For example, Pandey and colleagues (2019) showed the indirect impact on the spiritual workplace climate and employees' team level IWB. Based on the recent studies and the gaps in the literature, the relationship between workplace spirituality and employees' IWB are needed to study for a clear understanding of the nature of this relationship.

Perceived Corporate Social Responsibility (PCSR) is another variable whose influence on IWB is needed to study, since there are expanding CSR practices of organizations. In this context, there is a huge gap in the literature about the relationship between PCSR and IWB. Yet, some studies revealed the relationship between PCSR and employees' creativity (Hur et al., 2018).

Depending on the literature that has been mentioned previously, understanding the antecedents of IWB can be crucial for organizations. Since employees' IWB have impacts on the survival and organizational effectiveness, it has become a popular topic of interest in the literature to find the antecedents of employees' IWB. Consequently, the following sections will concentrate on the antecedents of IWB. Based on the gaps in the literature, workplace spirituality and PCSR will be studied separately as the antecedents of IWB, also the mediating role of psychological safety on both the relationships will be investigated in the later sections. Thus, the following sections will provide comprehensive information about each antecedent for a better insight of their contributions to employees' IWB.

2.2. The Concept of Workplace Spirituality

The concept of spirituality and its relations with workplace issues have received attention in the literature. Before that, classical management theories (e.g., Taylor's scientific management) have been criticized for being against human nature, since the classics had just focused on productivity, efficiency, and effectiveness in organizations. Likewise, they usually considered employees like machines that have to be triggered with tangible rewards, such as money (Robbins and Judge, 2012). However, later studies have stated that employees should be evaluated differently than the assumptions of the classical theory. For example, the idea of focusing on employees' internal worlds has been expanded among OB scholars and practitioners

(Mayo, 1945; Tasselli, Kilduff and Landis, 2018). According to this perspective, individuals bring their ‘whole' self to the organization, where they work for. This wholeness includes their personal beliefs, values and strengths. Also, as an extension to those discussions, there have been researches and some implementations that showed employees’ goodness and positivity are related with positive organizational outcomes (Alex Linley, Joseph, Harrington and Wood, 2006; İslamoğlu, 2010; Taştan, 2016).

Particularly, positive psychology is a related concept for its focus on the goodness as well as positivity and is defined “at the individual level it is about positive individual traits: the capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future mindedness, spirituality, high talent, and wisdom.” (Seligman and Csikszentmihalyi, 2000, p. 5). As can be seen in the definition, spirituality is a part of the positivity in organizations. Even the researchers have shown different perspectives about workplace spirituality, the concept is generally perceived as the extension of a positive psychology approach (see Seligman and Csikszentmihalyi, 2000). By this logic, spirituality studies and applications have provided new insights to the organizational studies. Accordingly, some global organizations have started to apply meditation training and some spirituality related practices to support employees’ spiritual being (Gupta, Kumar and Singh, 2014).

The concept of ‘spirit' comes from the word ‘soul'. Spirit is described as "the basic feeling of being connected with one's complete self, others and the entire universe". Individuals feel interconnected to other people and have a purpose, when they feel spiritual (Mitroff and Denton, 1999, p. 83). Therefore, spiritual knowledge introduces individuals their inner self, a quest for meaning and purpose in life (Seyyar and Evkaya, 2015).

When the operational definitions of spirituality are examined, several definitions are summarized within Table 1.

Table 1. The Definitions of Spirituality

Author	Definition of spirituality
Lips-Wiersma and Mills, (2002, p. 185)	"... is connoted with daily personal integration and applications of deeply held values such as humility, integrity or service."
Driver (2007, p. 612)	"...the search for meaning"
Johnson (2007, p. 427)	"...a means to provide meaning in one's life, to foster growth and development, and to establish connectedness and community,thereby helping individuals see that they are a part of something bigger than themselves."

In addition to the various definitions, there are different perspectives about spirituality. For example, Krishnamukar and Neck (2002) suggested three perspectives of spirituality, which are the intrinsic origin view, the religious view and the existential view. The basic assumptions of these perspectives are explained as below:

- The intrinsic origin view: Spirituality is originated from an individual and it is related to individuals' inner feelings. According to this perspective, a spiritual person becomes aware of herself, then search for reality and tries to find the meaning of life.
- The religious view: Spirituality is specific to a particular religion and this perspective suggests that there is a connection between the belief in God and spirituality.
- The existential view: This perspective of spirituality is the most appropriate view for the concept of spirituality in OB. This view is described as finding meaning in the work.

In orer to find the meaning, individual asks several questions to oneself:

- "Why am I doing this job?"
- "What is the meaning of the job which I am doing?"
- "Where does my job make me go?"
- "Is there a reason for my existence and the organization where I work for?"

Besides, spirituality studies have expanded in OB research, due to its relation with important concepts, such as work meaning. From this point of view, spirituality is usually used interchangeably with 'workplace spirituality', 'spirituality at work' and 'spirituality in work' in the literature. Workplace spirituality refers to a workplace where individuals have a chance to satisfy their inner selves through doing meaningful work and having the feeling of working in a community (Milliman, Czaplewski and Ferguson, 2003). Moreover, Giacalone and Jurkiewicz (2003, p. 13) introduced workplace spirituality as "a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy."

Also, there are many definitions of workplace spirituality in the literature since 1990s (see Table 2).

Table 2. The Definitions of Workplace Spirituality

Author	Definitions of Workplace Spirituality
Dehler and Welsh (1994, p. 19)	'A specific form of work feeling that energizes action.'
Harrington, Preziosi and Gooden (2001, p. 155)	'Spirituality at work is not about religious beliefs. Rather, it is about people who perceive themselves as spirited beings, whose spirit needs energizing at work. It is about experiencing real purpose and meaning at work beyond paychecks and task performance. Spirituality is really about people sharing and experiencing some common attachment, attraction, and togetherness with each other within their work unit and the organization as a whole.'
Gockel (2004, p. 158)	'... covers a broad range of phenomena, experienced both within and outside of a formal religious tradition, which centers on a personal experience of the sacred and one's connection to it, to others, and to life itself in the context of the workplace.

As it can be seen in Table 2, workplace spirituality provides employees a spiritual mood and work meaning with a feeling of community. In respect to this, Ashmos and Duchon (2000) suggested that individuals can reach satisfaction through the perception of meaningful work and the feeling of community. Moreover, Milliman and colleagues (2003) added the situation of being in alignment with organizational values in their definition of spiritual workplace.

In the current study, workplace spirituality is defined as in Kinjerski and Skrypnek (2004)'s qualitative study, "spirit at work is a holistic experience where individuals share a sense of interconnectedness and common purpose, authenticity,

alignment between their values and actions, feel good about what they do, are aware of a spiritual presence, sense that they are contributing to the common good, and enjoy mystical moments" (p. 39).

Furthermore, the sub-dimensions of the construct of workplace spirituality can be summarized as below:

- Engaging work (meaningful work): Individuals seek for meaning at work. If individuals feel meaning and purpose in their work, they can think that they work in a harmony.
- Mystical experience: Mystical experience is stated as a sense of energy, joy and bliss.
- Sense of community: It is the feeling of connection with other employees, also sharing a "mutual obligation and commitment."
- Spiritual connection: Individuals have spiritual sides. Employees feel connected to something more than just their selves if they feel spiritual. As individuals do not leave their cognitive, physical, and emotional needs at home, they bring their spiritual sides in their workplace (Kinjerski and Skrypnek, 2006).

Also, the emergence of workplace spirituality in the literature goes back to Greenleaf (1991), whose publication was "The Servant as a Leader". His essay had become popular around the business world and among the management publications (Gupta et al., 2014; Kökalan, 2017), yet there have been some developments before this publication. The discourses and debates respecting workplace spirituality might have its roots from Mary Parker Follett who studied important management areas like empowerment, leadership and conflict. According to Jonhson (2007), Follet's management ideas were correlated with the workplace spirituality since Follet believed that individuals and groups as holistic beings are the sources of creative experience. In her publication, Creative Experience Mary Parker (1924) pointed out the need for attention to one's spiritual life in organizations and she expressed her thoughts as below:

"the divorce of our so-called spiritual life from our daily activities is a fatal dualism. We are not to ignore our industry, commerce, etc., and seek spiritual development elsewhere; on the other hand we shall never find it in these, but only by an eternal influence and refluence. . . . There is energy flowing from [our material

progress] which, uniting with other energies, will create new men and new environment."

In addition to Follet, the theoretical root of workplace spirituality may also come from the shift to a "people-oriented style" in organizations. The humanistic perspective explains this shift. In this respect, Aldridge and Walz (1982) indicated the term "humanocracy" to understand the focus of employees in organizations and some other studies gave credit to "human relations movement" for this shift. Accordingly, Daniel (2014) stated an evolution of the humanistic perspective in organizational researches. Workplace spirituality can be stated as the last part of this evolution.

Moreover, there has been an increase in workplace spirituality studies and several scholars reviewed the literature about the concept. For example, Oswick (2009) had compared the workplace spirituality studies that were between 1998 and 2008. In this study, Oswick (2009) found that the amount of workplace spirituality studies has increased from 17 to 55, also the number of journal articles have increased from 40 to 192. Further, Karakas (2010) reviewed workplace spirituality literature and found 70 different definitions of workplace spirituality.

Subsequently, it is seen that workplace spirituality studies have been increasing with the impact of positive OB approach which focuses on employees' positive attitudes and behaviors (Luthans, 2002b). Especially, leadership and organizational climate studies were also affected by workplace spirituality discourses and researches. For example, Gupta and colleagues (2014) demonstrated that organizations, where employees have a spiritual climate, are differentiated from other organizations since they are characterized by self-transcendence and a sense of community.

Moreover, spirituality is a controversial concept in the literature, since its possible relations with religion. Van Tonder and Ramdass (2009) expressed that some employees are confused about whether there is a similarity between workplace spirituality and religion. According to the scholars, religion is about the facts in real life or 'systematized truth' about past, present, God, etc (Gupta et al., 2014).

Additionally, workplace spirituality was found to be consistent with recently discussed concepts, such as mindfulness and compassion. Briefly, compassion is defined as a 'deep awareness and having sympathy' for other people (Farlex, 2007). In this sense, a spiritual individual is aware of other individuals' needs (e.g., understanding a colleague's need). Also, a compassionate individual has a desire to help people with compassion (Ingersoll, 2003) and care about others who are in pain and feel suffering (Twigg and Parayitam, 2006). There is also a philosophical relationship between workplace spirituality and mindfulness since the term of mindfulness is defined by conscious awareness and giving attention to the moment. Thus, Krishnakumar and Neck (2002) stated spirituality as "inner consciousness." However, workplace spirituality is assumed to be a slightly different term that differs from compassion, religious practices and the implications like mindfulness, since workplace spirituality is a more extensive concept that expresses being alignment with organizational values, feeling of community and meaningful work (Kinjerski and Skrypnek, 2006; Williams and Penman, 2011).

Despite the interests and growing number of studies about workplace spirituality, there are some critics about the concept. In this regard, some scholars indicated that workplace spirituality and its extensions may not find a solution for existing problems for organizations, instead, it drives employees to a withdrawal situation and unconditional acceptance (Berzah and Çakır, 2015). On the other side, some scholars demonstrated that workplace spirituality is beneficial for individuals (Gupta et al., 2014) since they can find peace, support, and meaning in their life through feeling spiritual (Zinnbauer, Pargament and Scott, 1999). For this point of view, individuals are not able to satisfy their spiritual needs in a post-modern life, even sometimes they may not understand they have such needs. As a result, they may lose the meaning of life. Correspondingly, workplace spirituality can be helpful for employees' psychology and organizational behaviors (Örgev and Günalan, 2011).

Within this framework, Karakas (2010) has provided three different perspectives about how spirituality might enable organizational performance. First, human resources practices have been enhancing employees' well-being and their life

quality by increasing individuals' morale and reducing stress. Second, the philosophical perspective of management may give employees a sense of purpose and work meaning. Third, the interpersonal perspective showed individuals a feeling of interconnectedness and community. So far, workplace spirituality related practices have a capacity to increase organizational performance through these three contributions.

Moreover, recent organizational research showed extensive evidence respecting how individuals contribute to organizations through their feeling of workplace spirituality. For instance, previous research indicated that workplace spirituality increased employee engagement (Roof, 2015), reduced deviant work behaviors (Ahmad and Omar, 2014), increased creativity (Shinde and Fleck 2015) and compassion (Karakas and Sarigollu, 2013). Based on these previous empirical findings, the relationship between workplace spirituality and IWB will be examined in the next section.

2.3. The Relationship Between Workplace Spirituality and Innovative Work Behaviors

It is generally assumed that employees need to have freedom and autonomy for being innovative. Creating such an environment in organizations would contribute to individuals' IWB (De Jong and De Hartog, 2010). Thus, scholars have studied the antecedents of innovative behaviors and creativity. Concerning this, Segal (2001) demonstrated certain factors that affect creativity. In addition, a few articles have revealed the relationship between workplace spirituality and IWB (Pandey, Gupta, Gupta, 2018). According to these studies, employees are motivated to behave innovatively, if there is workplace spirituality in the organization. Usually, researches pointed out that workplace spirituality creates an environment where individuals can behave innovatively (Afşar and Rahman, 2015). In common with these empirical findings, the relationship between workplace spirituality and creativity has been revealed in the literature (Olalere, 2018). According to Turner (1999), if employees bring their spiritual side, they may be more creative and are likely to produce more creative works.

In addition, particular perceptions and feelings that are related with workplace spirituality may have an impact on IWB, such as meaningful work, sense of community, and alignment with organizational values (Milliman et al. 2003). These factors are expected to be positively correlated to employees' IWB. For instance, Kumar (2016) showed sub-dimensions of workplace spirituality (meaning at work, feeling community at work and getting aligned with organizational values) that have a positive impact on IWB. Regarding the sense of community, it has been demonstrated that collaboration among employees is related to idea generation (Sethia, 1991). Meaningful work may also have a significant influence on idea generation. In this respect, Farr and West (1990) assumed that meaningful and enriched jobs require more thinking and creativity when it is compared with simple tasks. According to Spreitzer (1995), meaningful work can be conceptualized as individuals' active orientation to work and it affects employees desire to participate in the work processes (Spreitzer, 1995). This active orientation may increase autonomy and motivation related to the tasks and employees may have an intrinsic motivation to engage in IWB. Also, if employees find meaning in their work, this perception affects employees' feeling of worth and they can be more creative as a result (Jung, Chow and Wu, 2003).

Another dimension of workplace spirituality is alignment with organizational beliefs and values. Therefore, it is likely to result in IWB for employees since it is the extension of the philosophy of "right person for the right job". The logic behind this idea is that an individual can make a difference if they are the right employee for the organization. These differences can be explained by positive work outcomes for organizations (O'Reilly, Chatman and Caldwell, 1991), like IWB. According to Pawar (2009), workplace spirituality helps employees to achieve a sense of purpose and direction and this might encourage individuals' creativity. This may form a harmony between individuals' work and personal lives, also this kind of conformity motivates employees for IWB (King- Kauanui, Thomas and Waters, 2005).

According to Gupta and Sighn (2013), organizations that have spirituality are differed from other organizations, because they are characterized by several positive qualities, such as self-transcendence and sense of community. Therefore, workplace

spirituality was found to have a positive correlation with some concepts that are related to IWB and creativity. These concepts are employee engagement, organizational citizenship behavior (OCB), job involvement, trust, and job satisfaction (Krishnamukar and Neck, 2002; Miliman et al., 2003; Saks 2006, 2011).

Furthermore, enthusiasm, psychological empowerment, and emotional stability are the consequences of workplace spirituality that are also related to IWB (Yıldız, Uzun and Coşkun, 2017). Scholars demonstrated that spiritual feelings enhance some cognitive processes that are related to idea generation (Luis Daniel, 2010). Similarly, an empirical relationship between the spiritual characteristics of an organization and team-level innovative behavior was revealed in the literature (Pandey et al., 2019).

The theoretical background of the relationship between workplace spirituality and IWB can be explained by the Social Exchange Theory (SET) framework. According to Pierce, Gardner, Cummings, and Dunham (1989), if employees feel worthwhile, important and meaningful for their organizations, they are likely to engage in discretionary workplace behaviors like IWB as reciprocity. Thus, moving from the reciprocity principle in organizations, individuals calculate their self- worth in a particular context or a specific relationship (Blau, 1964, Cropanzano and Mitchell, 2005) and they feel that they get some benefits from their organizations through workplace spirituality, this enhances the positive attitudes and behaviors. Also, individuals may start to feel a sense of obligation to the organization (Rego and Cunha, 2008) and as an effect of obligation, employees might feel an urge to benefit the organization through implementing IWB. In addition, according to the SET framework, if individuals' values are respected, individuals tend to develop positive work attitudes and behaviors (Afsar and Badir, 2017).

In support of the previous conceptual arguments and research findings, the first hypothesis of this study is suggested as follows:

H1: There is a positive relationship between workplace spirituality and innovative work behaviors.

2.4. The Concept of Perceived Corporate Social Responsibility (PCSR)

Even the contribution of individuals' perceptions about organizational issues is essential, the focus of employees' perceptions about Corporate Social Responsibility (PCSR) as a micro-level study of CSR is partially new. CSR literature usually has studied CSR on macro levels, such as determining the relationship between CSR and organizational success. The reason behind this can be the several ethical corporate scandals that affected organizations at a macro level. Since then, organizations have been trying to become distant from these kinds of misbehaviors and they applied various CSR practices to get back their legitimacy and efficiency. In these circumstances, studies and discussions related to macro CSR gained more importance in the literature (Bedi, Alpaslan and Green, 2016).

Moreover, the macro focus of CSR emphasized: "broad firm-wide policies, thereby laying the responsibility for attaining CSR results directly on top-level managers and the overall strategies they adopted" (Frederick, 2016, p. 2). With Carroll's (1979) definition, a conceptualization in CSR literature has emerged. CSR was defined by Carroll (1979) as ethical, economic, legal and discretionary philanthropic behaviors that society expects from organizations at a given point of time. After this definition, Carroll (1991) adopted a CSR model that is illustrated by a pyramid. The CSR pyramid includes four levels of CSR that refers to the concepts of economy, legal, ethical, and philanthropic activities of organizations for their CSR practices. These concepts are defined through various responsibilities. It is also important to note that the responsibilities rise from the bottom to top in a hierarchy. For instance, if the first level responsibility is not completed, organizations are not able to go through other stages. Furthermore, extensive explanations about the four levels are discussed as below:

- Economic responsibilities are the first level of social responsibility. Shareholders expect a return of their investments, customers wait for qualified and acceptable prices for the products and employees demand job security and proper compensation (Crane and Matten, 2010). This level is important because other social responsibilities cannot be achieved without the successful completion of economic responsibility. Also, weakness

in economic responsibility affects organizations, since their existence is highly depended on economic success.

- The second level, legal responsibility should be performed. Organizations are liable to the formal regulations and laws when they behave and apply their strategy.
- The third level of the hierarchy, ethical responsibility is not constrained by formal regulations, but stakeholders' pressures and demands are effective on ethical practices and considerations of organizations.
- The fourth level, organizations apply voluntary actions for their customers and society. At the highest level of the pyramid, organizations spend their resources (e.g., money, time and information) to improve the quality of life in society (Tokgöz, 2012).

To sum up, society has many demands from organizations, including finance, human resources and discretionary behaviors (Carroll's Pyramid in below).

Figure 1. The Pyramid of Corporate Social Responsibility



Source: Carroll, A. B. (2016). Carroll's pyramid of CSR: taking another look. *International journal of corporate social responsibility*, *1*(1), 3.

In the macro level studies, CSR can be analyzed in a hierarchical order (Figure 1). In addition to Carroll's study, Freeman's stakeholder perspective is used to explain the CSR practices of organizations (Freeman, 2005). The concept of stakeholder firstly appeared in the 1960s, but its influence has grown later in the management literature. The basic assumption of the stakeholder theory is that organizations are responsible for various stakeholders. More specifically, stakeholders are the individuals or groups, who affect organizations and are affected by the behaviors of organizations. Consequently, employees are internal stakeholders, while customers can be stated as external stakeholders. Different stakeholders' wishes and interests are important in this theory. For example, employees expect a safe and healthy work environment, while managers expect status and authority. Customers demand a qualified product with accurate and reliable information about it. In conclusion, stakeholder theory suggests that organizations should find a balance between these expectations of different groups (Tokgöz, 2012).

Also, Blowfield and Frynas, (2005, p.503) state that "it may be more useful to think of CSR as an umbrella term for a variety of theories and practices all of which recognize the following;

"(a) that companies have a responsibility for their impact on society and the natural environment, sometimes beyond legal compliance and the liability of individuals";

(b) "that companies have a responsibility for the behavior of others with whom they do business (e.g., within supply chains)";

(c) "that business needs to manage its relationship with wider society, whether for reasons of commercial viability or to add value to society."

In addition, Carroll (1999) draws an evolution of the CSR definitions as it is illustrated in Table 3:

Table 3. Definitions of Corporate Social Responsibility in the Literature

Evolution of Concept
"It refers to the obligations of businessmen to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our society" (Bowen,1953, p.6)
"[Social responsibilities] mean that businessmen should oversee the operation of an economic system that fulfills the expectations of the public." (Frederick,1960, p.60)
"…businessmen's decisions and actions taken for reasons at least partially beyond the firm's direct economic or technical interest" (Davis,1960, p.70)
"…the intimacy of the relationships between the corporation and society and realizes that such relationships must be kept in mind by top managers as the corporation and the related groups pursue their respective goals" (Davis and Blomstrom,1967, p.18)
"[CSR] refers to the firm's consideration of, and responses to issues beyond the narrow economic, technical, and legal requirements of the firm…It means that social responsibility begins where the law ends. A firm is not being socially responsible if it merely complies with the minimum requirements of law, because this is what any good citizen would do." (Davis,1973, p. 312-313)
"…social responsibility implies bringing corporate behavior up to a level where it is congruent with the prevailing social norms, values, and expectations of performance" (Sethi,1975, p.62)
"Corporate social responsibility is defined as the serious attempt to solve social problems caused wholly or in part by the corporation" (Fitch,1976, p.38)
"The CSR firm should strive to make a profit, obey the law, be ethical, and be a good corporate citizen" (Carroll,1991, p.43)

Source: Carroll, A. B. (1999). Corporate social responsibility: Evolution of a definitional construct. *Business & Society*, 38(3), 268-295.

When the evolution and different definitions of CSR are examined, a transition from legal obligation to a being good corporate citizen can be seen from the focus of CSR definitions (Table 3). Environmental problems and sustainability are related to this transition (Tokgöz, 2012). In particular, sustainability is a highly important concept in CSR literature for the 21st century (Taştan, 2019). Global warming and other related problems have affected management scholars' studies. In this case, sustainability and CSR are about protecting the system in an economic, social and natural way for a long time. Especially, Elkington (1997) is an advocate of sustainability thought with the statement that is called "triple bottom line" (3BL) approach. According to the 3BL approach, the success of organizations depends on the combination of "people, profit and planet". Elkington (1997) rejected the idea of only having financial goals, rather he demonstrated that organizations have some responsibility areas for contributing to sustainability. These are stated as social and environmental responsibilities (Tokgöz, 2012).

Although there is an increase about CSR studies in the recent years, macro-level CSR studies have their theoretical and practical roots as early as 1930s (e.g, Berle, 1931). Also, as it can be seen in varied definitions of CSR, there have been many perspectives and discussions about the term. One of the main debates was whether organizations have a role in society or not. Classical views of CSR demonstrated that organizations have one responsibility that is profit maximization, while socio-economic perspective has argued that organizations have other responsibilities (e.g., protecting and improving the welfare of society) (Tokgöz, 2012). Milton Friedman was the advocate of the classical view. He stated that organizations should maximize their profits for their survival with conforming to the basic rules in the society, such as obeying laws and following the business rules and/ or customs where the organizations do their business (Friedman, 1962). The classical perspective did not point out that organizations do not have a responsibility to other parties, instead, this perspective has suggested that shareholders and customers' interests should be thought at first since the existence of organizations depends on finance. For example, the classical thought of CSR proposed a negative relationship between socially responsible behaviors and the financial success of organizations. In other words, philanthropist practices may

negatively affect the price of products (e.g., increase in prices) and shareholders' financial gains (e.g., decreasing incomes) for the classical view (Tokgöz, 2012).

On the other hand, the socio-economic perspective is based on the idea of accountability to society. According to this perspective, organizations are not only responsible for their shareholders' profit, but also organizations should behave by considering the benefits of society. Organizations as social entities are in the part of the community that has legal, ethical and social rules. Furthermore, today's organizations have been increasingly adopting this view by considering in social, political, legal and natural issues of society (Tokgöz, 2012).

Another debate of CSR is about the obligations of organizations. One point of view has stated that CSR is normative (e.g., CSR is a duty of the organizations), while others have suggested that CSR should be studied as instrumental (e.g., CSR is the interest or choice of the organizations). But, some studies indicated that CSR is both normative and instrumental. Because of these discussions, CSR was initially correlated with legal regulations and philanthropy rather than as a part of a business strategy (Dierkes and Antal, 1986; Swanson, 1995).

In addition, researchers have been increasingly proposing that organizations can gain external benefits if they implement CSR as a business strategy. These benefits are mostly linked with financial benefits, such as favorable corporate evaluations and adding market value to the organization (Luo and Bhattarcharya, 2004; Stawiski, Deal and Gentry, 2010; Linchestein, Drumrigt and Braig, 2014). Also, Waddock (2003) and Stringer (2009) demonstrated that caring for employees' well- being and environmental problems help organizations to create value in their business. For that reason, there are several CSR practices and trends in organizations. "Employer branding" is one of them. Employer branding can be studied as a combination of CSR and HRM strategies. Moreover, this concept is defined as "the package of functional, economic and psychological benefits provided by employment and identified with the employing company" (Ambler and Barrow, 1996, p. 187).

Furthermore, some concepts are usually confused with CSR and are used instead of referring CSR, such as ethics. In this regard, ethics is about overseeing the other parties, when making a decision. Also, ethical behaviors include right and moral actions. Although CSR and ethics are used as similar concepts, CSR is a broader concept with its definition as "caring for the well-being of others and the environment to also create value for the business. CSR is manifested in the strategies and operating practices that an organization develops in operationalizing its relationships with and impacts on the well-being of all of its key stakeholders and the natural environment." (Glavas and Kelley, 2014; Waddock, 2004).

Like ethics, one may confuse about the differences between "legality" and CSR. Sims (2003) emphasized that "social responsibility" and 'legality' is not similar. CSR is often about going beyond what is stated in the law. While for some scholars, obeying the legal and governmental regulations (e.g., regularly paying the taxes) should not be considered as socially responsible behaviors because of the reason that they should be already accomplished by organizations, the legal obligations are seen as a complementary part of CSR behaviors in Carroll's model (1979).

There are also some alternative concepts of CSR in the literature. An alternative concept that is used for CSR is corporate social responsiveness (CSR2). According to scholars, the term of 'social responsibility' may not be enough to describe the willingness and activities for socially responsible behaviors. Therefore, they developed the term of "social responsiveness" as a more essential concept that refers to the performance of organizations, such as answering the problems of the environment (Ackerman and Bauer, 1976). Additionally, one of the most closely related concepts was defined as "corporate social performance (CSP)". The concept of CSP suggests a macro framework to analyze the business and society through the social involvement of organizations to society (Wartick and Cochran,1985: 758). However, CSR and CSP are usually analyzed differently. In this regard, Frederick (1994) claimed that CSR can be seen as the general principles for being socially responsible, while CSP relates to the outcomes of such actions. More specifically, CSP is the effectiveness of socially responsible behaviors. A recently emerged concept is corporate citizenship (CC), which

is an integration of the different perspectives. It is the extent of CSRP, CSR, and stakeholder theory and the concept refers to “organizational activities to meet the economic, legal, ethic and discretionary responsibilities that are imposed by their stakeholders” (Maignan and Ferrell, 2000, p.284).

Despite these similar concepts, CSR is a widely used concept to define socially responsible behaviors of organizations. For this logic, Carroll stated that (1999);

"The CSR concept will remain an essential part of business language and practice because it is a vital underpinning to many of the other theories and is continually consistent with what the public expects of the business community today. As theory is developed and research is conducted, scholars may revise and adapt existing definitions of CSR or new definitions may emerge in the literature; however, at present, it is hard to imagine that these new concepts could get apart and distinct from the groundwork that has been established over the past half-century." (p.292)

The previously mentioned discourses about macro CSR studies affected micro CSR studies, because the impact of organizations on philanthropic activities has increased (e.g. ecological problems). According to Susan McPherson, organizations will likely to face several pressures and expectations from their customers, employees and society concerning the global and social challenges (Forbes, 2018). Even though most of the extant literature on CSR has been at the macro level as mentioned in the previous studies, there is an increasing interest shown in the micro-level of CSR (Aguinis and Glavas, 2012; Rupp, Shao, Skarlicki, Paddock, Kim and Nadisic, 2018).

According to organizational psychologists’ survey by the Society of Industrial and Organizational Psychology (SIOP), CSR was expressed as one of the important factors on employee outcomes (Below, 2014). Similarly, special issues have been published recently to highlight the importance of employees’ perceptions of CSR. For example, Humanitarian Organizational Behavior that was described in the special issue of ‘Journal of Organizational Behavior (2018)’ stated the significant role of organizations on society by starting from the inside of the organizations (Meyer, Carr, and Foster, 2018).

Despite the growing interest of the relationship between employees and CSR (referred to as micro CSR), more studies are needed (Aguinis and Glavas, 2012; Rupp, Skarlicki and Shao, 2013). Focusing on the micro-level study of CSR involves individuals' subjective psychological states, concerns and perceptions relating to CSR rather than objective organizational CSR practices (El Akremi, Gond, Swaen, De Roeck, and Igalens, 2018; Glavas and Kelley, 2014). Employees' perceptions of CSR (PCSR) are described by "employees' perceptions of the extent to which their employer engages in various CSR activities" (Rupp et al., 2018). Also, some micro-focused studies revealed the influence of PCSR on individuals and their relations with employee and organizational level outcomes (Glavas, 2016). Accordingly, Freeman's stakeholder theory has been studied in PCSR studies, since the theory argues the responsibilities for the various groups, including employees (Turker, 2009).

According to the stakeholder perspective, employees are internal stakeholders. As being the internal stakeholders, PCSR is suggested to be related to positive attitudinal and behavioral outcomes. Most of the empirical studies about micro CSR focused on employees as the focal stakeholder group. The studies about micro CSR showed that how employees might conceptualize organizational CSR (Seivwright and Unsworth, 2016), how they usually react to CSR practices (Glavas, 2016) and how their behaviors and attitudes can contribute to organizational CSR (Stringer, 2009). With respect to this, the impact of PCSR on employees' work engagement (Rupp et al., 2018), job satisfaction, organizational citizenship behavior (OCB), organizational justice (Sarfraz, Qun, Abdullah and Alvi, 2018) and employee creativity (Hur et al., 2018) was showed in the literature.

Even there is a growing literature about CSR, more studies are needed to understand how CSR impacts employees. Also, potential mediators should be studied in the complex models to understand the impact of CSR on employee outcomes (Glavas, 2016). Also, based on the empirical findings above, the relationship between PCSR and IWB will be investigated in the next section.

2.5. The Relationship between Innovative Work Behaviors and Perceived Corporate Social Responsibility

A large number of research has found the impact of PCSR on positive workplace outcomes, such as organizational commitment, job satisfaction, work engagement, organizational identification and organizational citizenship behaviors (Carmeli et al., 2007; De Roeck, El Akremi and Swaen, 2016; Farooq et al., 2014b; Rupp et al., 2013), like mentioned previously. Despite the growing studies about micro-CSR, there is a huge gap regarding the relationship between PCSR and IWB. The focus of existing researches about the relationship between PCSR and employee behaviors has influenced by the impact of ethics on positive organizational outcomes (Herndon, Fraedrich and Yeh, 2001). Particularly, employees perceive ethical values and behaviors of their organization and they can develop a ‘‘organizational mindfulness’’. Therefore, employees can develop a consciousness about the organizational practices (Valentine et al. 2010) and may have a desire to contribute to the organization through IWB.

In addition, some previous studies found a relationship between PCSR and creativity (see Brammer, He, Mellahi, 2014; Hur et al., 2018). Glavas and Piderit (2009) also indicated a direct relationship between PCSR and employees' creative effort. According to Brammer and colleagues (2015), there is an indirect relationship between PCSR and creative involvement. In parallel with this evidence, PSCR can be studied as an antecedent of IWB. Also, some theories may help researchers to understand the logic behind this relationship.

The relationship between PCSR and IWB can be explained by the theoretical framework of social identity theory (SIT; Tajfel and Turner, 1979) and social exchange theory (SET; Blau, 1964). In this study, these two theoretical frameworks are used to understand the relationship between PCSR and IWB. Cropanzano and Mitchell (2005; social exchange theory, SET) stated the term of reciprocity in organizations as stated previously. Employees as an inside stakeholder (Freeman, 2005; Turker, 2009) are subject to CSR practices. They usually demand responsible behaviors from organizations. When employees perceive that their organization treats them well and

fair, employees would respond positively (Cropanzano and Rupp, 2008), in this manner, PCSR can lead to IWB.

Also, according to social identity theory (SIT), individuals use the status, social standing and prestige of their organizations for assessing their self- worth (Tyler, 1999). Consequently, CSR is also seen as a way of reputation and attractiveness of an organization. Hereby, studies showed that job applicants' views and behaviors are shaped by organizational CSR activities (Albinger and Freeman, 2000). In other words, if an organization's philanthropic activities and their social standing are respected and approved by other parties, employees can feel proud of being a member of the organization. Moreover, individuals feel self- worth and they can develop positive attitudes and behaviors as a result (Farooq et al., 2014). In parallel with these, individuals' IWB may increase as an outcome of the PCSR.

Thus, drawing on the previous conceptual and empirical works on CSR and IWB, CSR is suggested to be positively related to IWB. Based on these suggestions, the following hypothesis has been generated.

H2: There is a positive relationship between perceived corporate social responsibility and innovative work behaviors.

2.6. The Concept of Psychological Safety

There can be perceived risks (e.g., interpersonal risks in the workplace) for individuals when they engage in discretionary behaviors. The provision of a psychologically safe work environment and individuals' psychological safety perceptions may prevent such risk perceptions (Chen, Jiang, Zhang and Chu, 2019). Particularly, Edmonson and Lei (2014) proposed that psychological safety is a significant concept in both practical and theoretical manner. According to scholars, understanding the nature of psychological safety contributes to individuals, teams, and organizations (Chen et al., 2019).

Studies about psychological safety differ in their conceptualizations, thus there is extant literature about it. The concept of psychological safety might have its

theoretical root from Maslow's hierarchy of needs. For Maslow (1943), psychological safety is about “detachment out fear and anxiety” (Chen, Van Assche, Vansteenkiste, Soenens and Beyers, 2015). Maslow (1943) also assumed that psychological safety comes after the basic physiological needs, such as eating or sleeping. According to Schein and Bennis (1965), psychological safety is about the feeling of low interpersonal risk and it is essential for individuals to feel secure and be adaptable to organizational changes. Moreover, the interest of psychological safety has been renewed in the 1990s and it has continued since then.

The concept of psychological safety has been studied extensively in Kahn’s (1990) studies. Four characteristics have been stated as related to employees’ psychological safety in organizations.

- First, employees perceive social connections and social support in organizations. As a consequence, they can have psychological safety perception.

- Second, psychological safety is usually shaped by several group characteristics based on group size, status, power imbalances, norms and some informal characteristics, such as interpersonal relationships and social networks.

- Third, a supportive leader can trigger employees’ feelings of psychological support by providing consistency to their followers. For this reason, individuals’ psychological safety increases.

- Finally, employees’ psychological safety may be low, if they have to obey the strict organizational norms that are set by group dynamics.

Even though there are many definitions of psychological safety, most of the studies have followed Edmondson's (1999) definition. Edmonson (1999) defined psychological safety as individuals' positive beliefs when they engage in interpersonal risk-taking in their workplace. Employees feel that their colleagues do not reject them for what they think and say. In a psychologically safe organization, individuals respect other employees' competences, also employees feel safe to produce new ideas, make several experimentations and take risks. The reason behind these behaviors can be

employees' beliefs about not facing embarrassment, ridicule, and shame when they show themselves (Edmondson and Lei, 2014).

Edmondson (2002) later described psychological safety as "individuals' perceptions about the consequences of interpersonal risks in their work environment and it consists of taken-for-granted beliefs about how others will respond when one puts oneself forward, such as by asking a question, seeking feedback, reporting a mistake, or proposing a new idea" (p.6). Besides, Schein (1993) argued that employees do not waste their energy for self-protection rather they can focus on their job.

Psychological safety can be studied as a contrasting concept of negative workplace attitudes. Due to this reason, it is necessary to understand individuals' psychological safety perceptions in everyday work life. Psychological safety is especially seen clearly in public spaces, where individuals feel the need to manage other individuals' perceptions about them. More specifically, when people perceive that they have a low status in a social context, they are less likely to feel psychological safety, because they should manage their appearance in front of other people to avoid critics. Accordingly, psychological safety is important in situations like risk-taking public moments as well as social contexts that have challenges (Wanless, 2016).

However, there is confusion regarding the differences between psychological safety and psychological trust in OB literature. Likewise, during the adaptation of the concept to the Turkish language, psychological safety sometimes has been translated as 'security'. Although security is defined as not being exposed to fear and anxiety, psychological safety is mostly related to having psychological comfort in organizations. In other words, psychological safety is about employees' perceptions of interpersonal risks in their work context. Yet, psychological safety does not refer to any feeling of interpersonal worth as it is in trust, while psychological safety is just ensuring that one is not getting hurt and harmed emotionally. Safety is focused on choosing to trust other people. According to the studies, psychological safety is a cognitive statement related to the workplace and affects workplace outcomes. meanwhile, trust is more about thinking about vulnerability (Newman et al., 2017; Yener, 2015).

Recent research of psychological safety has been conducted at the individual, group and organizational levels. In particular, psychological safety as an individual-level variable has a relationship with creative work involvement (Kark and Carmeli, 2009), individual creativity, employee proactivity, and information exchange (Gong, Cheung, Wang and Huang, 2012). Edmondson (1999) also studied the concept of psychological safety as a group level variable. In this respect, Edmondson (1999) found a significant relationship between psychological safety and organizational culture. On the ground of organizational-level analysis, psychological safety can be related to organizational climate and leadership (Newman et al., 2017). Therefore, psychological safety has several aspects as it is illustrated in Table 4.

Table 4. The Definitions of Psychological Safety

Source	Definition
Individual Level	
Kahn (1990, p.708)	"Psychological safety is the ability to demonstrate and employ one's self without fear of negative consequences to self-image, status or career."
Tynan (2005, p.229)	"Self- psychological safety is defined as how emotionally safe an individual feels with another, whether he or she feels the other is likely to embrass him or her, and how much he or she feels trusted and respected by the other."
Team/ Group Level	
Edmondson (1999, p.354)	"A shared belief that the team is safe for interpersonal risk taking."
Dollard and Bakker (2010, p.580)	"Psychological safety is a shared belief held by a team that the team is safe regarding interpersonal risk taking."
Physical Aspect	
Amponsah- Tawiah et al. (2013, p.75)	"Physical factors, such as noise, physical hazards and accidents relate to employee's psychological safety."

Source: Abror, A. (2017). *The relationship between psychological safety, self-efficacy and organisational performance : a case in Indonesian companies*. (Doctoral Dissertation).

Kahn (1990) suggested the determinants of psychological safety as interpersonal relationships and group dynamics. In addition to contextual level factors, Kahn (1990) added individual factors, such as Big Five Personality (Edmondson and Mogelof, 2005). Most studies have found the individual and team level antecedents of psychological safety, while few studies revealed some organizational factors. For instance, supportive leadership, organizational practices, and relationships with co-

workers were found as the antecedents of psychological safety. Also, the concept was studied as a moderator in the antecedent and outcome relationship, such as performance, work engagement, organizational commitment, innovation, creativity and learning (Newman et al., 2017).

Some examples also have shown the impact of psychological safety on organizational level outcomes. After a longitudinal study in Google, it was found that the highest performing teams usually have one thing in common, which is stated as psychological safety, because there is an open communication, feedback and encouragement system in these teams (Delizonna, 2017; Newman et al., 2017). Moreover, psychological safety can affect negative work attitudes and behaviors, such as job stress.

In Newman and colleagues' (2017) review, psychological safety has predominantly studied as a mediator. Like mentioned previously, some individual, group and organizational level variables were studied as antecedents of psychological safety, such as organizational practices, team characteristics, and individual/ team differences. Prior research has revealed the role of psychological safety on the relationship between an individual's perceived status within the team and several outcomes, including the employees' motive to speak up and engagement. Also, individual-level empirical studies have found the mediating role of psychological safety on the relationship between leader inclusiveness and behavioral integrity and employee outcomes, such as voice behaviors, creative involvement, job performance, and work engagement (Bienefeld and Grote, 2014; Palanski & Vogelgesang, 2011).

In general, individual differences, relationships with other people and organizational practices were found as the antecedents of psychological safety, whereas performance, creativity, and organizational commitment were stated as the consequences of psychological safety. Consequently, psychological safety has mediated the relationship between these antecedents and outcomes in the previous research models (Newman et al., 2017).

In line with the above suggestions, the assumed mediating roles of psychological safety will be discussed in the following sections.

2.7. The Mediating Role of Psychological Safety

2.7.1. The Mediating Role of Psychological Safety on the Relationship between Workplace Spirituality and Innovative Work Behavior

Individuals' psychological states were realized as an important condition to increase positive employee attitudes and behaviors. Likewise, psychological safety had a mediator role on the relationship between the employee antecedents and organizational level outcomes in the literature (Newman et al., 2017). Even though, there is a gap in the organizational studies about the role of psychological safety on the relationship between workplace spirituality and IWB, some studies and theoretical frameworks might be used to explain this model.

Workplace spirituality is a personal, interpersonal and organizational construct that includes the meaning in life, connectedness and being in alignment with organizational values and affects several workplace attitudes and behaviors (Miliman et al., 2003). In this respect, the sense of community as a dimension of workplace spirituality affects individuals' freedom of expression through the feeling of psychological safety. In other words, the interpersonal relations and the feeling of community reduce ineffective workplace conflicts, increases trust and psychological safety that leads to creativity (Deci, Connell and Ryan, 1989; Oldham and Cummings, 1996) and innovative behaviors (Carmeli, Gelbard and Gefen, 2010). Additionally, if an organization that is characterized as spiritual, individuals' risk perceptions may decrease and they can behave innovatively (Wang, Liu and Zhu, 2018).

Moreover, researchers indicated that individuals in high performing work teams have the feeling of community as well as psychological safety and individuals in these teams have a high work engagement (Delizonna, 2017). Additionally, workplace spirituality was studied with the concept of spiritual leadership, previously. Spiritual leaders (Fry, 2003) help their followers and encourage a mutual respect, this affects the feeling of psychological safety. Employees, who work with a spiritual leader, can be

more confident to raise their voice and contribute to organizations. Also, individuals do not think that they get hurt if they express a new idea. In other words, spiritual leaders spread an altruistic love in their teams and turn, interpersonal relationships and trust can increase. Individuals start to believe that they are respected and valued. The spiritual discourses about leadership may be related to workplace spirituality and a spiritual atmosphere affect individuals' psychological comfort for innovative behaviors (Pandey et al., 2019). In line with these arguments, Chen and colleagues (2019) unveiled the role of psychological safety on the relationship between spiritual leadership and proactive workplace behavior.

Furthermore, Hackman and Oldham's (1976) theory can explain the role of psychological safety on the relationship between workplace spirituality and IWB. For Job Characteristics Model (Hackman and Oldham, 1976), work characteristics affect individuals' psychological states and workplace outcomes. More specifically, varied work characteristics affect employee and organization outcomes through employees' psychological states. With this viewpoint, work characteristics can be counted as workplace spirituality, whereas employees' psychological states can be psychological safety perceptions and IWB is one of the work outcomes that is affected by workplace spirituality and psychological safety perception. Accordingly, the following hypothesis has been suggested.

H3: Psychological safety perception has a mediating role on the relationship between workplace spirituality and innovative work behaviors.

2.7.2. The Mediating Role of Psychological Safety on The Relationship Between Perceived Corporate Social Responsibility and Innovative Work Behaviors

Even though most studies were conducted at a macro level, there is a growing trend for micro studies of CSR, as mentioned previously. Particularly, the impact on PCSR on employees' behaviors and attitudes has been studied (Aguinis and Glavas, 2012). But, studies have not clearly demonstrated the impact of PCSR on individuals' psychological safety. Besides, the role of psychological safety on the relationship between PCSR and IWB has not been found. Even though there are gaps in the

literature, some studies and theoretical frameworks can be used to explain this relationship.

First of all, individuals can feel ownership and loyalty in their organizations, if their PCSR is increased. In addition, PCSR affects employees' psychological safety. As a result of psychological safety, individuals feel comfortable to behave extraordinarily. Also, psychological safety may affect employees' IWB and creativity because they do not perceive any interpersonal risks (Agarwal and Farndale, 2017). In addition, scholars stated that perceived safe work environment reduces anxiety and affects creativity (Kark and Carmeli, 2009) and psychological safety promotes employees to show themselves more (Glavas and Kelley, 2014). Consequently, Ahmad, Magda, and Shahzad (2018) revealed the role of psychological safety on the relationship between intrinsic corporate social responsibility attributions and employees' creativity.

Furthermore, psychological safety usually results from perceived organizational support that has been found to be positively connected with CSR (De Roeck and Delobbe, 2012; Farooq et al., 2014b; Glavas and Kelley, 2014; Hansen, Dunford, Boss, Boss and Angermeier, 2011) and IWB. For example, perceived organizational support affects several workplace outcomes (e.g., creativity and innovative work behavior) through the mediating role of psychological safety (Chen et al., 2015). In this case, PCSR can be studied as perceived supportive organizational practice to employees and other stakeholders (Türker, 2009).

Furthermore, the relationship between PCSR and IWB was explained with SET and SIT framework in the previous chapters. Since the previous studies did not mention any relationship among PCSR, psychological safety, and IWB, we have made a logical inference about the theoretical roots of this relationship. In this regard, Social Exchange Theory (SET) and Job Characteristics Model (JCM) will be used to explain this relationship. As mentioned previously, JCM suggests that employees' psychological states are affected by job characteristics. While CSR may not be necessarily related to job characteristics by its definition, the basic assumption of JCM (several work-related properties affect work outcomes through affecting employees' psychological states) can be helpful to understand the role of psychological safety on the relationship between

PCSR and IWB. In addition, individuals may feel meaningfulness in their work, if they perceive CSR in their organizations. Also, according to SET perspective, if employees as internal stakeholders perceive a fair and good treatment from their organization, they develop a positive attitude and behaviors as reciprocity. So far, they can feel psychological safety and this perception help them to develop positive workplace outcomes (Cropanzano and Mitchell 2005; Hackman and Oldham, 1976).

Because there is an existing gap about the relationship among PCSR, psychological safety, and IWB, as an important antecedent of IWB, psychological safety can be evaluated as a mediator in a relationship between PCSR and IWB. Concerning this gap, the hypothesis about this relationship was set as:

H4: Psychological safety perception has a mediating role on the relationship between perceived corporate social responsibility and innovative work behaviors.

3. The Focus of This Study and Summary of the Generated Hypotheses

Based on the literature review and evidences for the conceptual relations among the relavant variables of the study, the hypotheses of the current research were generated. As it has been mentioned, this study examines particularly the IWB concept and the variables contributing to IWB. Thus, workplace spirituality, PCSR and psychological safety have been suggested to be variables that may be related and contribute to IWB. Further, psychological safety was included as a mediating variable in the suggested relations of workplace spirituality and PCSR with IWB Accordingly, the hypotheses that were stated in previous chapters are listed below and the proposed conceptual framework of the current study is presented in Figure 2.

Figure 2. Research Model of the Study



H1: There is a positive relationship between workplace spirituality and innovative work behaviors.

H2: There is a positive relationship between perceived corporate social responsibility and innovative work behaviors.

H3: Psychological safety perception has a mediating role on the relationship between workplace spirituality and innovative work behaviors.

H4: Psychological safety perception has a mediating role on the relationship between perceived corporate social responsibility and innovative work behaviors.

4. Methodology

4.1. Research Design and Data Collection

A quantitative research method was conducted for this study and the numerical data was collected through the structured surveys, which were designed by relevant literature. Also, the research design was cross-sectional and descriptive due to the nature of the hypotheses.

In this regard, data was collected by both hard- copy and online surveys. The scales took approximately 15- 20 minutes to complete. Individuals were asked for their participation in the study by email and social media. In addition, the employees in a private sector organization were asked for their participation.

4.2. Sample

Convenience sampling method was used in this research to reach more data. The population of this study is white-collar workers who work in the service sector of Turkey. Therefore, the sample has been identified as white-collar workers who worked in different sectors in İstanbul, including technology, Research & Development (R& D), Telecommunications, Education, Bank-Finance and Marketing.

The surveys were distributed to 300 white-collar workers. 249 of them completed the surveys with a return rate of 83%. In addition, 8 of the participants' data were counted as the missing value during the analysis, because they included both incomplete and irregularly rated data. Therefore, the participants consisted of 241 white-collar employees. The sample was composed of 132 (52.8%) female and 109 (43.6 %) male with a mean age of 29.1, while 169 (67.6%) participants were single and 72 (28.8%) of them were married. The demographic characteristics of the sample is summarized on Table 5.

Table 5. Demographic Characteristics of Sample

	N	%
Gender		
Female	132	52.8
Male	109	43.6
Total	241	96.4
Education Level		
Primary School	1	0.4
High School	8	3.2
University	148	59.2
Master's Degree	80	32.0
Ph.D. Degree	2	0.8
Total	241	99.6
Work Experience		
Less than 5 years	156	62,4
6- 10 years	46	18,4
11- 16 years	16	6.4
17 years and more	23	9.2
Total	241	96.4

4.3. The Scales

There were two different sections in the surveys. The first section had seven demographic items that the participants answered in relation to their age, gender, marital status, educational level, job title in their current organization and total work experience. The other section had four scales to measure the main variables of this study, mainly workplace spirituality, perception of corporate social responsibility (PCSR), psychological safety, and innovative work behaviors (IWB).

4.3.1. Innovative Work Behavior Scale

Individuals' innovative work behavior (IWB) was measured with 14 items. Participants responded to a 6- point Likert scale varying from "never" (1) to "always" (6) to evaluate their innovative work behaviors. De Jong and Den Hartog's scale (2010) with 10 items are used to rate IWB and 4 items were derived from Scott and Bruce' (1994) study to analyze employees' innovative behaviors in more detail. De Jong and Den Hartog's (2010) scale was adapted to Turkish language by Çimen and Yücel (2017), Scott and Bruce's scale was translated to the Turkish by Çalışkan, Akkoç, and Turunç (2011).

The internal consistency of De Jong and Den Hartog's (2010) scale was found to be above .70 in their study. The previous studies indicated the reliability of the scale as .86 (Taştan and Davoudi, 2015). In addition, the internal consistency of Scott and Bruce's (1994) scale was found as .89, while other studies revealed the Cronbach alpha of the scale as .87 (Taştan, 2013).

De Jong and Den Hartog's (2010) scale measures four dimensions, including "problem recognition", "idea generation", "supporting ideas", and "idea implementation", whereas all the items are collected under one factor in Scott and Bruce's (1994) study.

All the items of the survey are given in the Appendix. Some items from the survey are:

- "I pay attention to issues that are not part of your daily work and I wonder how things can be improved."
- "I systematically introduce innovative ideas into work practices."
- "I contribute to the implementation of new ideas."

4.3.2. Workplace Spirituality Scale

Workplace Spirituality Scale was developed by Kinjerski and Skrypnek (2006) and consists of 18 items. The internal reliability of the scale was found as .93 in the original study. Each item of the scale was scored on a 6-point Likert- type ranging from 'totally disagree' (1), to 'totally agree'(6). The Turkish translation of the scale was done by Ünal and Turgut (2015) and they found the internal consistency of the scale as .93.

The scale has four dimensions that are "engaging work", "sense of community", "spiritual connection" and "mystical experience". All the items of the survey are given in the Appendix. Some items from the survey are:

- "I experience a match between the requirements of my work and my values, beliefs, and behaviors."
- "I experience a real sense of trust and a personal connection with my coworkers."
- "I receive inspiration or guidance from a Higher Power about my work."

4.3.3. Perceived Corporate Social Responsibility Scale (PCSR)

Türker (2009)'s PCSR Scale was utilized in the current study to evaluate employees' PCSR. The items were rated on a 6-point Likert scale varying from "Never" (1) to "Always" (6). According to Türker (2006)'s original study, Cronbach's alpha value of the scale was found higher than .90. Wu, Kwan, Yim, Chiu and He (2015) found the reliability of the scale as .91.

There are four factors in the PCSR scale that is named as "CSR to social and nonsocial stakeholders" (can be represented as CSR-1 – such as CSR to society, natural environment, next generations and non-governmental organizations), "CSR to

employees" (is denoted as CSR-2), "CSR to customers" (is denoted as CSR-3) and "CSR to government" (is denoted as CSR-4). All the items of the survey were given in the Appendix. Some items from the survey are:

- "Our company policies encourage employees to develop their skills and careers."
- "Our company respects consumer rights beyond the legal requirements."
- "Customer satisfaction is highly important for our company."

4.3.4. Psychological Safety Scale

Edmondson's (1999) "Psychological Safety Scale" was utilized to assess individuals' psychological safety. Participants responded to a 6- point Likert scale varying from "Totally disagree" (1) to "Totally agree" (6). The Cronbach alpha value of the scale was found as .79 in Edmondson's (1999) original study, also it was found as .93 in Üçok and Torun's (2016) study. The scale has 7 items and the Turkish adaptation of the scale was done by both Üçok (2016) and Yener (2015).

Psychological safety scale has one dimension in Edmondson's (1999) original study. Also, there were reverse items, but they were turned into positive statements for this study. The items were rated on a 6-point interval scale ranging from "totally disagree" (1), to "totally agree" (6). All the items of the survey are given in the Appendix. Some items from the survey are:

- "It is safe to take a risk on this team."
- "It is difficult to ask other members of my organization for help."

5. Research Findings

Several statistical analyses were conducted in this study. Principal component analysis with varimax rotation was performed to see the factor structure of the scales and the reliability of each construct was determined by Cronbach's Alpha. Later, the correlations among all the variables were found by Pearson's Correlation. Before the correlation analysis, it was checked whether there was a multicollinearity problem among the variables. Finally, multiple regression analyses were conducted. Also, t-test and ANOVA were used to do analyses with demographic variables.

5.1. Factor and Reliability Analyses of the Scales

The principal components analysis with varimax rotation was conducted to determine the factor structures of each variable in the research models. Based on Durmuş, Yurtkoru and Çinko's (2016) recommendations, the items with a factor loading of less than .50, the items that were loaded on more than one factor and the items that were loaded under one factor as a single item were eliminated. After controlling these steps, the factor structures of the scales were found for this study. The internal consistencies of the scales and each factor were computed by Cronbach's Alpha.

More specifically, a principal components factor analysis with varimax rotation was shown for all the four scales in this study: Workplace spirituality, perceived corporate social responsibility (PCSR), psychological safety and innovative work behaviors (IWB). The Kaiser Meyer Olkin (KMO) values were found to be larger than .50 and Bartlett's test of sphericity value was found as significant for all the scales that were proper for factor analyses. The items of workplace spirituality have been collected under two factors, while three factors were found for PCSR scale. Additionally, IWB and psychological safety scales had single factor.

5.1.1. Innovative Work Behavior

As mentioned previously, two different scales are combined for this study and there are four factors, which are named as “problem recognition”, “idea generation”, “idea championing” and “idea implementation”, in the de Jong and den Hartog (2010)’s original study, and one factor in Scott and Bruce (1994)’s study. But, in this study, all the items in two different scales were loaded under one factor with KMO value of .940 and significant Bartlett’s Test of Sphericity with the value of 3496, 043 ($p<.01$). Also, Cronbach's alpha value was .961 for the IWB scale (Table 6).

Table 6. Factor Analysis Results of Innovative Work Behaviors

Factor Name	Item Numbers	Factor Loadings	Cronbach Alpha	Total Variance Explained
IWB	10. I put effort in the development of new things.	0,897	0,961	67,414
	12. I generate new ideas.	0,876		
	11. I investigate and secure funds needed to implement new ideas.	0,876		
	14. I am innovative.	0,874		
	5. I find new approaches to execute tasks.	0,855		
	3. I search out new working methods, techniques or instruments.	0,839		
	7. I attempt to convince people to support an innovative idea.	0,837		
	13. I devevelop adequate plans and schedules for the implementation of new ideas.	0,834		
	6. I make important organizational members enthusiastic for innovative ideas.	0,832		
	9. I contribute to the implementation of new ideas.	0,829		
	4. I generate original solutions for problems.	0,820		
	2. I wonder how things can be improved.	0,772		
	8. I systematically introduce innovative ideas into work practices.	0,758		
	1. I pay attention to issues that are not part of his daily work.	0,531		
			Kaiser Meyer Olkin Measure of Sampling Adequacy= 0,940	
			Bartlett's Test of Sphericity Approx. Chi-Square= 3496, 043	
			df= 91	
			p value= 0,00	

5.1.2. Workplace Spirituality

After the factor analysis for workplace spirituality, The KMO measure of sampling adequacy was found as .920 and Bartlett's Test of Sphericity was revealed as 2615,027 with a significance level ($p<.01$). Thus, data were suitable for the factor analysis and the items of workplace spirituality scale were loaded on two factors differently from Kinjerski and Skrypnek's (2006) original study. The factors were named as "feeling of engagement and community" and "spiritual connection" for the current research, therefore the factor of "mystical dimension" has disappeared. Also, because of their factor loadings (lower than .50), three items were excluded from the analysis (9., 10., and 12. item). Two factors of the scale explained 63,9% of the total variance and the Cronbach alpha was found as .946 for the scale (see Table 7).

Table 7. Factor Analysis Results of Workplace Spirituality

Factor Name	Item Numbers	Factor Loading	Cronbach Alpha	Variance Explained
Feeling of Engagement and Community	3. I experience a real sense of trust and personal connection with my coworkers.	0,836	0,937	43,991
	1. I experience a match between the requirements of my work and my values, beliefs and behaviours.	0,783		
	5. At moments, I experience complete joy and ecstasy at work.	0,777		
	18. At the moment, I am right where I want to be at work.	0,754		
	6. I experience a connection with a greater source that has a positive effect on my work.	0,724		
	17. I feel like I am part of "a community" at work.	0,705		
	7. I am passionate about my work.	0,699		
	16. I experience moments at work where everything is blissful.	0,683		
	11. I have a sense of personal mission in life, which my work helps me to fulfill.	0,671		
	2. At times, I experience a "high" at my work.	0,630		
Spiritual Connection	14. I feel grateful to be involved in work like mine.	0,881	0,854	19,926
	15. I receive inspiration or guidance from a Higher Power about my work.	0,836		
	13. I share a strong sense of purpose and meaning with my coworkers about our work.	0,796		
				Total= 63, 917
				Kaiser Meyer Olkin Measure of Sampling Adequacy= 0,920
				Bartlett's Test of Sphericity Approx. Chi-Square = 2615,027
				df= 105
				p value= 0,000

5.1.3. Perceived Corporate Social Responsibility (PCSR)

The KMO measure of sampling adequacy was found as .940 and Barlett's test produced the value of 4747, 279 with a significance level of 0,00. These findings were confirmed that data was proper for the factor analysis. As mentioned before, there are four factors in the original scale to measure individuals' PCSR. They are named as "CSR to social and nonsocial stakeholders", "CSR to employees", "CSR to customers" and "CSR to government". Like presented in Table 8, three factors were found as the result of the factor analysis for the PCSR scale and these three factors explained 77.942 of variance. Also, the factors were renamed as "CSR to society", "CSR to employees" and "ethical consideration", therefore "CSR to government" and "CSR to customers" dimensions disappeared in this study. Furthermore, Cronbach alpha value was found as .964 for PCSR scale in this study (Table 8).

Table 8. Factor Analysis Results of Perceived Corporate Social Responsibility

Factor Name	Item Numbers	Factor Loadings	Cronbach Alpha	Variance Explained
CSR to Society	18. Our company encourages associations and foundations operating in different fields in various ways.	0,817	0,963	30,912
	16. Our company makes investment to create a better life for future generations.	0,812		
	14. Our company actively participates in activities aimed at protecting and improving the natural environment.	0,784		
	15. Our company targets a sustainable growth which considers future generations.	0,762		
	17. In our company, all employees are encouraged to participate in voluntary work and charity activities.	0,760		
	13. In our company, various programs are implemented that reduce the negative impact on the environment.	0,747		
	9. Our company attaches great importance to social responsibilities towards society.	0,673		
	10. Our company tries to contribute to organizations and projects that will contribute to the society.	0,672		
CSR to Employees	4. The management of our company is primarily concerned with employees' needs and wants.	0,844	0,930	25,749
	3. Our company implements flexible policies to provide a good work & life balance for its employees.	0,815		
	2. Our company policies encourage the employees to	0,809		

	develop their skills and careers.			
	5. The managerial decisions relating to employees are usually fair.	0,746		
	1. Our company supports employees who want to acquire additional education.	0,729		
Ethical Consideration	12. Our company attaches importance to fulfill its legal obligations against the state in a timely and complete manner.	0,816	0,889	21,281
	11. Our company always pays its taxes on time and in full.	0,814		
	6. Our company offers complete and accurate information to customers about its products or services.	0,708		
	8. Our company attaches great importance to customer satisfaction.	0,705		
	7. Our company has a sensitivity beyond the legal regulations on consumer rights.	0,623		
			Total= 77,942	
			Kaiser Meyer Olkin Measure of Sampling Adequacy= 0, 940	
			Bartlett's Test of Sphericity Approx. Chi-Square= 4747, 279	
			df= 153	
			Sig. = 0, 00	

5.1.4. Psychological Safety

As a result of the factor analysis, psychological safety scale was found to have one factor. The result of factor analysis was in accordance with Edmonson's (1999) study. The KMO measure of sampling adequacy was found as .915 and Bartlett's test indicated a value of 1164,926 with a significance level ($p < .01$). Additionally, Cronbach alpha value was found as .924 for this scale. The scale explained 68.774% of the total

variance for this sample. The details of the factor structure of the psychological safety scale are shown in Table 9.

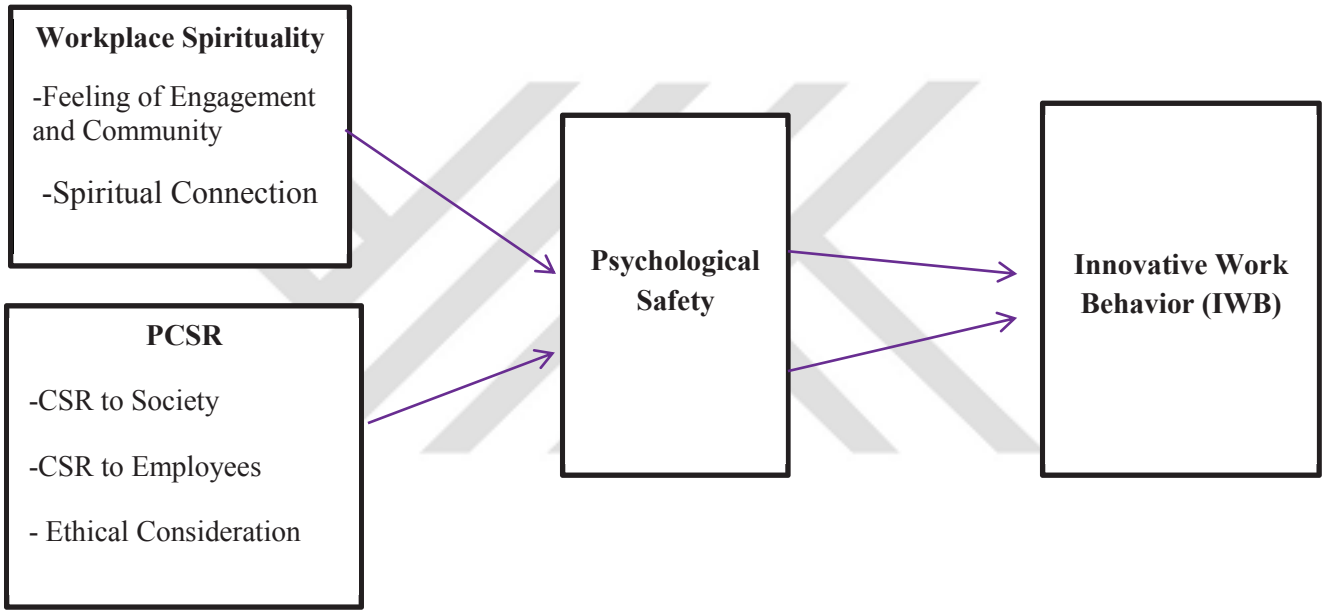
Table 9. Factor Analysis Results of Psychological Safety

Factor Name	Item Numbers	Factor Loadings	Cronbach Alpha	Total Variance Explained
Psychological Safety	7. Working with members of this team, my unique skills and talents are valued and utilized.	0,873	0,924	68,774
	3. People on this team sometimes reject others for being different.	0,857		
	6. No one on this team would deliberately act in a way that undermines my efforts.	0,834		
	5. It is difficulto ask other members of this team for help.	0,832		
	1. If you make a mistake on this team, it is often held against you.	0,821		
	2. Members of this team are able to bring up problems and tough issues.	0,806		
	4. It is safe to take a risk on this team.	0,779		
	Kaiser Meyer Olkin Measure of Sampling Adequacy= 0,915			
	Bartlett's Test of Sphericity Approx. Chi-Square= 1164,926			
	df= 21			
	p value=0.00			

5.1.5. Research Model after Factor Analyses

Following the findings of the factor analyses, the research model was reconstructed with the factors as showed below (Figure 3).

Figure 3. Research Model after Factor Analyses



The potential existence of multicollinearity among the main variables was examined because it may cause estimation and inference problems for the later analyses (Taha, 2019). At the end of statistical tests, no multicollinearity problem was found among the main independent variables (workplace spirituality, PCSR, and psychological safety).

In addition, the results of correlation analysis (r= .735) showed that there may be risks of multicollinearity among the factor variables if they are counted as independent variables in this study (see Table 10 and 11). These two variables were "CSR to society" and "CSR to employees". For this reason, multicollinearity statistics (tolerance and VIF scores) were utilized for each factor, before including them to the

research model (see table 10). Critical values for Tolerance are .20 and VIF scores are 10 respectively. In other words, if the tolerance value is less than .20 and the VIF value is higher than 10, there can be a multicollinearity problem (Durmuş et al., 2016). Like it is presented in Table 10 below, none of the scores showed any multicollinearity among the factor variables.

Table 10. Multicollinearity Diagnostics For Variables

	Tolerance	VIF
Workplace Spirituality		
Feeling of Engagement and Community	.61	1.63
Spiritual Connection	.67	1.48
PCSR		
CSR to Society	.32	3.07
CSR to Employees	.43	2.29
Ethical Consideration	.44	2.23

5.2. Correlation Analysis Findings

Correlation analyses were conducted by Pearson Correlation test to find out the relations between the variables. After the analysis, correlation coefficients were found as the determinants of the strength of relationships among the variables. Also, the factors of the main variables were added to the analysis for a detailed understanding. The means, standard deviations, and correlations of the research variables are given in Table 11.

The highest correlation value was .649 ($p < .01$). All the correlations were significant at the 0.1 level (2-tailed) for N=241. After the correlation analysis, two hypotheses of the current study were confirmed:

H1: There is a positive relationship between workplace spirituality and innovative work behaviors (IWB).

There is a significant moderate positive relationship between employees' workplace spirituality and IWB ($r = .434$, $p < .01$). Thus, individuals who experience more spirituality in their workplace can show more IWB (see Table 11).

H2: There is a positive relationship between perceived corporate social responsibility and innovative work behaviors.

A significant small positive relationship was found between employees' PCSR and IWB ($r = .238$, $p < .01$). Therefore, it can be concluded that if employees' perceptions of CSR is high, their IWB may increase (see Table 11).

Table 11. Correlations Findings of the Research Variables

Variables	M (SD)	1	2	3	4	5	6	7	8	9
1.WS	3.94 (1.97)		.405**	.964**	.715**	.381**	.385**	.315**	.434**	.434**
2.PCSR	4.16 (1.16)			.390**	.235**	.954**	.865**	.834**	.649**	.238**
3.WSEng	4.19 (1.10)				.536**	.356**	.371**	.326**	.446**	.416**
4.WSSpirit	3.26 (1.40)					.256**	.229**	.100	.193**	.214**
5.PCSR1	4.04 (1.39)						.735**	.720**	.587**	.189**
6.PCSR2	3.81 (1.33)							.597**	.658**	.235**
7.PCSR3	4.69 (1.09)								.493**	.245**
8.PS	4.17 (1.16)									.275**
9.IWB	4.52 (.94)									

5.3. Mediation Analysis Findings

Multiple regression analyses were utilized to test the mediating role of psychological safety on the relationship between PCSR and IWB and between workplace spirituality and IWB. For this aim, Baron and Kenny's (1986) recommendations respecting the three-step regression analysis was followed to test the mediating role of psychological safety. The steps of mediation analysis are listed below:

- In the first step, a statistically significant relationship between the independent variable (IV) and mediator (mediating variable) is checked.
- In the second step, a statistically significant relationship between the independent variable (IV) and the dependent variable (DV) is controlled.
- In the third step, both the independent variable (IV) and the mediating variable are treated as independent variables. After the introduction of the mediating variable into the analysis, it is expected that the contribution of the original independent variable either decreases (partially mediation) or disappears (fully mediation).

H3: Psychological safety perception has a mediating role on the relationship between workplace spirituality and innovative work behaviors.

For testing H3, three regression analyses were performed for the mediation analysis and the results suggested the following (see Table 12, 13, 14 for the values):

- In the first step, workplace spirituality significantly predicted psychological safety (mediating variable). Therefore, the first regression analysis result in a significant p-value by showing that workplace spirituality had a contribution on psychological safety (*Path A*).
- In the second step, workplace spirituality significantly predicted IWB. The second regression analysis result in a significant p-value by showing the contribution of workplace spirituality on IWB. Since, both the first and the second regression analyses were found as significant, the third step was performed *(Path B)*
- In the third step, workplace spirituality and psychological safety (mediating variable) were both treated as independent variables to examine the mediating role of psychological safety on the relationship between workplace spirituality and IWB. After the introduction of the mediator variable (psychological safety) to the regression analysis, the model was still significant, but the contribution of workplace spirituality on IWB decreased. Therefore, the results of the analyses suggested that "psychological safety" partially mediated the relationship between "workplace spirituality" and "IWB". Thus, the third hypothesis of the study was partially supported *(Path C)*.

Table 12.

The Contribution of Workplace Spirituality on Psychological Safety (Path *A*)

Variable	β	Std. Error	t	P
(Constant)		.261	8.813	.000***
WSEng	.649	.064	7.453	.000***
R^2= .189; F= 55.547; P<.001				

a. *p<0.05; **p<0.01;***p<.001
b. Dependent Variable: Psychological Safety
c. Independent Variable: Workplace Spirituality

Table 13.

The Contribution of Workplace Spirituality on IWB (Path *B*)

Variable	β	Std. Error	t	P
(Constant)		.212	14.579	.000***
WSEng	.412	.052	6.982	.000***
R^2= .169; F= 48.749; P<.001				

a. *p<0.05; **p<0.01;***p<.001
b. Dependent Variable: IWB
c. Independent Variable: Workplace Spirituality

Table 14.

The Mediating Role of Psychological Safety on Workplace Spirituality and IWB (Path *C*)

Variables	Model 1	Model 2	Model 3
Workplace Spirituality	.475***	.362***	.360***
R^2	.189	.169	.181
F	55.547	48.749	26.274
ΔR^2	.72	.166	.174

Even though hypotheses of the present study primarily focused on the relationships between the main variables of this research, multiple regression analyses were repeated with the factors of the main research variables for a detailed understanding of their relationship with other variables. Since workplace spirituality was collected into the two factors as "feeling of engagement and community" and "spiritual connection", these two dimensions were treated as independent variables (IV), psychological safety as mediating variable and IWB as dependent variable (DV), respectively.

Hence, the regression analyses were performed for "feeling of engagement and community" as the independent variable (IV), psychological safety as the mediating variable and IWB as the dependent variable (DV). The findings revealed that psychological safety partially mediated the relationship between "feeling of engagement and community" and IWB (Table 15, 16,17).

Table 15.

The Contribution of Feeling of Engagement and Community on Psychological Safety (Path *A*)

Variable	β	Std. Error	t	P
(Constant)		.263	8.004	.000***
WSEng	.465	.061	8.112	.000***
R^2= .216; F= 65.809; P<.001				

d. *p<0.05; **p<0.01;***p<.001
e. Dependent Variable: Psychological Safety
f. Independent Variable: WSEng

Table 16.

The Contribution of Feeling of Engagement and Community on IWB (Path *B*)

Variable	β	Std. Error	t	P
(Constant)		.216	13.867	.000***
WSEng	.426	.050	7.271	.000***
R^2= .181; F= 52.863; P<.001				

d. *p<0.05; **p<0.01;***p<.001
e. Dependent Variable: IWB
f. Independent Variable: WSEng

Table 17.

The Mediating Role of Psychological Safety between Feeling of Engagement and Community and IWB (Path *C*)

Variables	Model 1	Model 2	Model 3
WSEng	.465***	.426***	.380***
R^2	.216	.181	.189
F	65.809	52.863	27.688
ΔR^2	.213	.178	.182

*p<0.05; **p<0.01*** p<.001

Then, the regression analyses were repeated for the other factor of workplace spirituality that was named as "spiritual connection". Thus, the regression analyses were conducted by taking "spiritual connection" as an independent variable, psychological safety as an intervening variable, and IWB as a dependent variable. The results showed the partially mediating role of psychological safety on the relationship between "spiritual connection" and IWB (see Table 18,19,20).

Table 18.

The Contribution of Spiritual Connection on Psychological Safety (Path *A*)

Variable	β	Std. Error	t	P
(Constant)		.189	19.297	.000***
WSSpirit	.465	.053	3.042	.003*
R^2= .037; F= 9.256; P<.05				

g. *p<0.05; **p<0.01;***p<.001
h. Dependent Variable: Psychological Safety
i. Independent Variable: WSSpirit

Table 19.

The Contribution of Spiritual Connection on IWB (Path *B*)

Variable	β	Std. Error	t	P
(Constant)		.151	26.793	.000***
Psychological Safety	.426	.043	3.385	.001**
R^2= .046; F= 11.456; P<.001				

g. *p<0.05; **p<0.01;***p<.001
h. Dependent Variable: IWB
i. Independent Variable: WSSpirit

Table 20.

The Mediating Role of Psychological Safety between Spiritual Connection and IWB (Path *C*)

Variables	Model 1	Model 2	Model 3
WSSpirit	.465*	.426**	.167*
R^2	.037	.046	.103
F	9.256	11.456	13.594
ΔR^2	.033	.042	.095

*p<0.05; **p<0.01*** p<.001

H4: Psychological safety perception has a mediating role on the relationship between perceived corporate social responsibility and innovative work behaviors.

For testing H4, the intervening role of psychological safety on the relationship between PCSR and IWB was evaluated. While testing this relationship, PCSR was analyzed as the independent variable, psychological safety as the mediator and IWB as the dependent variable. The results of the three regression analyses are presented as below:

- In the first step, PCSR significantly predicted psychological safety (mediating variable). Furthermore, the first regression analysis presented a significant p-value by showing that PCSR had a contribution on psychological safety.
- In the second step, PCSR significantly predicted IWB. The second regression analysis resulted in a significant p-value by showing the contribution of PCSR on IWB. Since, both the first and the second regression analyses were found as significant, the third step in the analysis was conducted.
- In the third step, PCSR and psychological safety (mediating variable) were both treated as independent variables to examine the mediating role of psychological safety on the relationship between PCSR and IWB. Hence, after the introduction of the mediator variable (psychological safety) to the regression analysis, the model became non-significant.

Therefore, psychological safety fully mediated the relationship between PCSR and IWB (see Table 21, 22, 23).

Table 21.

The Contribution of PCSR on Psychological Safety (Path *A*)

Variable	β	Std. Error	t	P
(Constant)		.1215	6.734	.000***
PCSR	.649	.050	13.188	.000***
R^2= .421; F= 173.927; P<.001				

j. *p<0.05; **p<0.01;***p<.001
k. Dependent Variable: Psychological Safety
l. Independent Variable: PCSR

Table 22.

The Contribution of PCSR on IWB (Path *B*)

Variable	β	Std. Error	t	P
(Constant)		.220	16.865	.000***
PCSR	.238	.051	3.790	.000**
R^2= .057; F= 14.367, P<.001				

j. *p<0.05; **p<0.01;***p<.001
k. Dependent Variable: IWB
l. Independent Variable: PCSR

Table 23.

The Mediating Role of Psychological Safety between PCSR and IWB (Path *C*)

Variables	Model 1	Model 2	Model 3
WSEng	.649***	.238***	.103
R^2	.421	.057	.082
F	173.927	14.367	13.594
ΔR^2	.419	.053	.074

*p<0.05; **p<0.01*** p<.00

Since factor analyses showed three factors for employees' PCSR, the regression analyses were repeated with each factor of PCSR. Firstly, the regression analyses were conducted for "CSR to society" factor as an independent variable, psychological safety as a mediating variable, and IWB as the dependent variable. The

results revealed that psychological safety fully mediated the relationship between "CSR to society" and "IWB" (Table 24, 25, 26).

Table 24.

The Contribution of CSR to Society on Psychological Safety (Path *A*)

Variable	β	Std. Error	t	P
(Constant)		.190	11.406	.000***
PCSR1	.587	.044	11.198	.000***
R^2= .345; F= 125.387; P<.001				

m. *p<0.05; **p<0.01;***p<.001
n. Dependent Variable: Psychological Safety
o. Independent Variable: WSEng

Table 25.

The Contribution of CSR to Society on IWB (Path *B*)

Variable	β	Std. Error	t	P
(Constant)		.185	21.629	.000***
PCSR1	.189	.043	2.968	.003*
R^2= .036; F= 8.810, P<.001				

m. *p<0.05; **p<0.01;***p<.001
n. Dependent Variable: IWB
o. Independent Variable: PCSR1

Table 26.

The Mediating Role of Psychological Safety between CSR to Society and IWB (Path *C*)

Variables	Model 1	Model 2	Model 3
PCSR1	.587***	.189*	.149
R^2	.345	.036	.076
F	125.387	8.810	9.780
ΔR^2	.342	.032	.068

*p<0.05; **p<0.01*** p<.001

In addition, the multiple regression analyses were conducted for the other factor of PCSR. More specifically, regression analyses were conducted by taking "CSR to employees" as an independent variable, psychological safety as an intervening variable and IWB as the dependent variable. The results demonstrated that psychological safety fully mediated the relationship between "CSR to employees" and IWB (Table 27, 28, 29).

Table 27.

The Contribution of CSR to Employees on Psychological Safety (Path *A*)

Variable	β	Std. Error	t	P
(Constant)		.173	11.288	.000***
PCSR2	.658	.043	13.512	.000***
R^2= .433; F= 182.576; P<.001				

p. *p<0.05; **p<0.01;***p<.001
q. Dependent Variable: Psychological Safety
r. Independent Variable: PCSR2

Table 28.

The Contribution of CSR to Employees on IWB (Path *B*)

Variable	β	Std. Error	t	P
(Constant)		.180	21.573	.000***
PCSR2	.235	.045	3.737	.000***
R^2= .055; F= 13.964, P<.001				

p. *p<0.05; **p<0.01;***p<.001
q. Dependent Variable: IWB
r. Independent Variable: PCSR2

Table 29.

The Mediating Role of Psychological Safety between CSR to Employees and IWB

(Path *C*)

Variables	Model 1	Model 2	Model 3
PCSR2	.658	.235	.095
R^2	.433	.055	.081
F	182.576	13.964	10.461
ΔR^2	.431	.051	.073

*p<0.05; **p<0.01*** p<.001

The multiple regression analyses were applied by taking the third factor of PCSR namely "ethical consideration" as an independent variable, psychological safety as mediating variable and IWB as the dependent variable. The results revealed that psychological safety partially mediated the relationship between "ethical consideration" and IWB (Table 30, 31, 32).

Table 30.

The Contribution of Ethical Consideration on Psychological Safety (Path *A*)

Variable	β	Std. Error	t	P
(Constant)		.292	5.779	.000***
PCSR3	.493	.061	8.740	.000***
R^2= .243; F= 76.396; P<.001				

s. *p<0.05; **p<0.01;***p<.001
t. Dependent Variable: Psychological Safety
u. Independent Variable: PCSR3

Table 31.

The Contribution of Ethical Consideration on IWB (Path *B*)

Variable	β	Std. Error	t	P
(Constant)		.261	13.490	.000***
PCSR3	.245	.054	3.899	.000***
R^2= .060; F= 15.204, P<.001				

s. *p<0.05; **p<0.01;***p<.001
t. Dependent Variable: IWB
u. Independent Variable: PCSR3

Table 32.

The Mediating Role of Psychological Safety between Ethical Consideration and IWB (Path *C*)

Variables	Model 1	Model 2	Model 3
PCSR3	.493***	.245***	.145***
R^2	.243	.060	.081
F	76.396	15.204	10.461
ΔR^2	.240	.056	.073

*p<0.05; **p<0.01*** p<.001

5.4. Results of the Comparative Analyses

Independent sample t-tests and ANOVA tests were conducted to compare the means of different employee groups based on their demographics, such as gender, marital status, education level, working experience, and age. Individuals' ages were categorized into two groups for independent sample t-test. The first category included the employees, who were 35 years old and younger, and employees aged 36 years and older formed the second category in this study. Participants' work experiences also were divided into two categories. The first group included employees who were working 10 years and less (n= 201), while the second group consisted of employees who were working 11 years and more (n= 40).

No significant difference was found for individuals' differences regarding their means of workplace spirituality, PCSR, IWB and psychological safety. However, marginally significant differences were found on "spiritual connection" dimension of workplace spirituality between females and males, t(227)= 1.93, p= .055. As it is showed in Table 33, females (M= 3.42, SD= 1.37) showed slightly higher mean than males (M= 3.07, SD= 1.42).

Table 33. **Independent Sample t- test Results for Gender**

		N	Mean	Std. Deviation	t- value	p value
Spiritual Connection	Female	132	3.42	1.37	1.93	.05
	Male	109	3.07	1.42		

Further analysis revealed a significant difference between two age groups regarding their spiritual connection (t(48)= 1.93, p= <.05). As it is presented in Table 34, Individuals who were older than 35 years old (M= 3.93, SD= 1.35) showed a higher spiritual connection than younger individuals (M= 3.15, SD= 1.38).

Table 34. Independent Sample t- test Results for Age

		N	Mean	Std. Deviation	t- value	p value
Spiritual Connection	Younger than 35	205	3.15	1.38	-3.17	.002
	Older than 36	36	3.93	1.35		

In addition, employees who were working 11 years and more (M= 3.80, SD= 1.35) had a marginally significant higher means for their spiritual connection than the employees who were working 10 years and less (M= 3.16, SD= 1.39), t(239)= -.26, p= .08).

Table 35. Independent Sample t- test Results for Work Experience

		N	Mean	Std. Deviation	t- value	p value
Spiritual Connection	Having experince 10 years and less	201	3.16	1.39	-2.65	.008
	Having experience 11 years and more	40	3.80	1.35		

In addition, no significant difference was found among the participants' educational levels with a 95% confidence interval.

6. Conclusion and Discussion

6.1. Summary of Main Findings

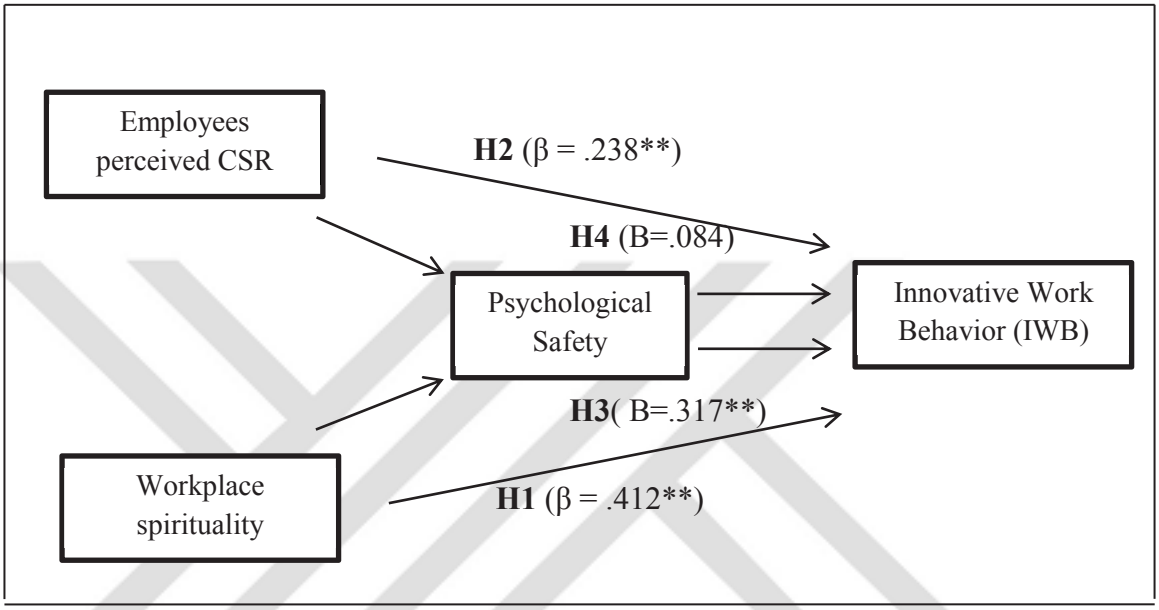
According to the statistical analysis of the current research, all the hypotheses were supported. The results of hypothesis testing were summarized and presented in Table 35 and Figure 4 (next pages).

Table 36. Summary of Hypotheses Findings

	Hypotheses of the Study	Findings
H1	There is a positive relationship between workplace spirituality and employees' innovative work behavior.	Supported
H2	There is a positive relationship between perceived corporate social responsibility and employees' innovative work behavior.	Supported
H3	Psychological safety perception has a mediating role on the relationship between workplace spirituality and innovative work behaviors.	Partially Supported
H4	Psychological safety perception has a mediating role on the relationship between perceived corporate social responsibility and innovative work behaviors.	Supported

As can be seen in Table 21, each of the hypotheses of this study was supported. In brief, the impacts of workplace spirituality, psychological safety and perceived corporate social responsibility on innovative work behaviors were found. In addition, psychological safety partially mediated the relationship between workplace spirituality and innovative work behaviors. Also, psychological safety had a fully mediating role on the relationship between perceived corporate social responsibility and innovative work behaviors. Additionally, later detailed studies will be argued in the discussion section.

Figure 4. Results of Hypothesis Testings



(H1, H2, H3, H4 supported)

6.2. Discussion

In the previous sections, relevant literature about innovative work behavior was argued and we formed our hypotheses. Later, the research methods were described and the results of the collected data were shown. Based on the findings and the literature, our findings will be explained by particularly in this chapter as well as the limitations and the future recommendations will be discussed.

The changes in the 21st-century business world have affected organizations. As a result, survival and growth of organizations depend on their ability to create a sustainable competitive advantage in their sectors, since today's dynamic business environment is characterized by competition. Thus, organizational innovativeness is an essential capability to gain a competitive advantage. Also, organizations do not just trust specialists, scientists and R&D to find innovative solutions, but also they use employees' innovative capabilities for organizational innovations. The reason behind this can be explained by the empirical evidence that showed the crucial importance of employee innovation. In addition, several new ideas are generated and implemented through employees' innovative behaviors (IWB) that otherwise may not be developed.

In other words, changing work conditions as well as evolving political, social and economic factors made innovation a compulsory act and process for organizations, since they are needed to renew themselves in order to catch the demands of workforce and environment. For this reason, researchers in OB and related disciplines have been studying to improve employees' IWB. In this context, finding the factors that affect innovative work behaviors has become a focal point in organizational behavior studies.

Consequently, there are many factors that have a contribution to IWB, such as personality and job characteristics (Anderson et al., 2014; Woods et al., 2018), but the focus of this study was to understand the impact of workplace spirituality, perceived corporate social responsibility (PCSR) and psychological safety on innovative work behaviors because of the gap respecting these concepts in the innovation literature. Therefore, the antecedents of IWB were studied in this research as workplace spirituality, perceived corporate social responsibility and psychological safety. More

specifically, the main objective of this thesis was to investigate the relationships among PCSR, workplace spirituality, psychological safety and IWB.

At first, the relationship between workplace spirituality and IWB were investigated. As a result of the analyses, a positive relationship between workplace spirituality and IWB was revealed. This finding supported the first hypothesis of the current study. This result also was in line with some previous discussions in the literature. For example, Turner (1999) argued that if employees bring their spiritual side to their workplace, they do not behave like a machine or in a routine way, rather they can engage in creative thoughts and behaviors. Also, Kumar (2016) stated a positive relationship between workplace spirituality and IWB.

Additionally, the theoretical background of the positive relationship between workplace spirituality and IWB can be related to some theories and perspectives. One of them is social exchange theory (SET), as mentioned previously. The concept of workplace spirituality refers to positivity, such as the feeling of community and meaningful work that contribute to employees' work life. Individuals behave innovatively to help the organization in return for benefits they get from workplace spirituality. This relationship between workplace spirituality and IWB also can be explained with culture. According to Hofstede and Hofstede (2005, p. 28), culture is "The collective programming of the mind that distinguishes the members of one group or category of people from another". Given the logic that organizational culture is about employees' both formal and informal context, it guides individuals in their behaviors and can be defined as the shared basic assumptions that characterize the workplace setting. Workplace spirituality can be linked with organizational cultures. For example, individuals' feeling of community can be a part of organizational culture (Robbins and Judge, 2012). In addition, the relationship has been found between organizational culture and the dimensions of workplace spirituality. For example, if there is knowledge sharing and solidarity culture in an organization, these characteristics can be related to spiritual workplace (Alas and Mousa, 2016).

In the second model, the relationship between PCSR and innovative work behaviors was studied. After statistical analyses, a positive correlation between the two

like it was supposed in the second hypothesis. In other words, when individuals perceive their organizations' social responsible behaviors, they may engage in extra-role behavior, like working innovatively. Thus, these findings were in line with Ahmad and colleagues (2018) study that where an indirect positive relationship was found between intrinsic corporate social responsibility attributions and employees' creativity. In addition, the correlation between employees' PCSR with positive employee attitudes and behaviors has been stated in the literature (Farooq et al., 2014b, Glavas and Kelley, 2014; Hansen et al., 2011; Ng et al., 2019). For example, some research demonstrated a positive relationship between employees' PCSR and the concepts like work engagement, job satisfaction, organizational commitment and organizational citizenship behaviors, which are related with IWB and employee creativity (Glavas and Piderit, 2009; Rupp et al., 2018). These empirical results also support our findings. Therefore, it can be concluded that individuals' PCSR would likely to result in positive employee attitudes and behaviors.

Furthermore, psychological safety was included in the two research models as a mediator, because of the critical role of psychological safety on IWB (Pandey et al., 2019). Thus, the mediating role of psychological safety on the relationship between workplace spirituality and IWB was examined with several statistical analyses. The results indicated the partially mediating role of psychological safety between workplace spirituality and IWB. After this finding, the third hypothesis of the study was partially confirmed. However, some interpretations can be made for this result. For example, Baron and Kenny's (1986) suggested that the absence of the mediator variable does not change the impact of the independent variable on the dependent variable for partial mediation. Hence, based on these statements, we concluded that individuals may not necessarily need to feel psychologically safe to engage in IWB if they feel spiritual in their workplace. Also, these findings were consistent with the previous studies that stated the relationship between workplace spirituality and IWB (Afsar, 2016; Prasanna and Madhavaiah, 2018) as well as this finding was in accordance with the first supported hypothesis of this study that revealed the positive relationship between workplace spirituality and IWB.

In order to examine the fourth hypothesis, the mediating role of psychological safety on the relationship between individuals' perceptions regarding their organizations' CSR and IWB was examined. Subsequently, the fully mediating role of psychological safety was found on the relationship between PCSR and IWB. This finding is precious because of the reason that revealing such a relationship since a similar model was not studied in the literature. Especially, there is a gap in the literature concerning micro- CSR (e.g., PCSR). Therefore, the impact of micro- CSR on positive psychological states (psychological safety) and positive employee behaviors (innovative work behaviors) was demonstrated in the current research. More specifically, we found that if employees' perceived CSR in their workplace, they may feel more psychologically safe (β= .649) and behave innovatively. These findings were inconsistent with Ahmad and colleagues' (2018) other findings since they stated a negative relationship between extrinsic CSR and creativity with the mediating role of psychological safety. Morover, this thesis contributes to the current literature by showing evidence of the significant impact of PCSR on psychological safety and employees' innovative behaviors.

Also, it can be beneficial to compare the findings of each model for the sake of the research. When we compare the results, it was interesting that the role of psychological safety on the relationship between workplace spirituality and innovative work behaviors was found as weak (r=.238), when it is compared to the relationship with PCSR and IWB. This impact can be better explained by the dimensions of workplace spirituality since they have important characteristics to affect employees' IWB directly and Kumar's (2016) study supported this logic. Like mentioned previously, employees may not need to feel psychologically safe to behave innovatively, if there is workplace spirituality in the organizations. Moreover, the moderate positive relationship between PCSR and psychological safety is important with its contributions to organizational psychology, since CSR showed its impact on individuals' psychology in the current research. Also, these results can fill the gaps regarding the relationship between workplace spirituality, psychological safety and IWB in the literature, since there is a need to understand the influence of these concepts with more clear empirical evidence (Afsar and Rehman, 2015).

Nevertheless, the evidenced mediating role of psychological safety in the current research was consistent with the theoretical framework of Hackman and Oldham's Job Characteristics Model (JCM) (1976). The model assumed that several work characteristics affect employees' psychological states and work outcomes. For this perspective, psychological safety mediates the relationship between work characteristics and employees' attitudes as well as behavioral outcomes. In respect to this, workplace spirituality can be analyzed as work characteristic that includes the feeling of community and is aligned with organizational values, whereas the concept of psychological safety can be described as individuals' psychological state and is affected by work characteristics directly. In addition, organizations' CSR practices and workplace spirituality can influence the psychological climate of organizations. With this approach, perceptions regarding CSR and workplace spirituality affect psychological safety perceptions and individuals' IWB.

The relationship between PCSR, psychological safety and innovative work behaviors, as well as the role of psychological safety on the relationship between workplace spirituality and employees' IWB might also be explained through Affective Events Theory (Weiss and Cropanzano, 1996). Psychological safety can be stated as an opposite term of negative emotions in the workplace, such as job stress (Yener, 2014). The theory (AET) discusses that workplace characteristics influence employees' affections and emotions in organizations. Therefore, employees' perceptions and thoughts of CSR and workplace spirituality may awake individuals' positive emotion-related behaviors and attitudes, such as psychological safety and innovative work behaviors.

So far, workplace spirituality and PCSR as two main research topic in OB (see Meyer et al., 2018), seemed to have influence on innovative work behaviors through motivating employees' psychological states (in this study, feeling of psychological safety). As it can be seen in the two psychological safety mediating models, psychological safety can be key role as an antecedent of behaving in an innovative way like Kahn (1990) expressed about psychological safety feeling as individuals can open their inner selves and state themselves without having any fear of ruining their careers.

Before the main statistical analyses, the self- report surveys were utilized as a data collection method, because more participants could be reached through the surveys (Jones, Baxter and Khanduja, 2013). Also, self- report surveys offered participants a situation of anonymity that they could give more accurate answers to the items. In addition, through convenience sampling method, a representative number of business professionals participated in the current study from several sectors.

During the analyses, all the scales had excellent reliability with their Cronbach Alpha values that were higher than .90. Also, Principal Component Analysis (PCA) was performed for all the questionnaires to determine the validity and the factor structures of the scales for the current study. The findings of PCA pointed out good fitness so that the selected measurement tools were good representatives of each variable. However, the number of factors changed for workplace spirituality and PCSR scale after the factor analysis. As participant had rated their levels of workplace spirituality, PCSR, psychological safety and innovative work behaviors, it can be concluded that individuals' perceptions related to each construct can be derived from the current research.

While workplace spirituality has four dimensions in Kinjerski and Skrypnek's (2004) study ("engaging work", "sense of community", "spiritual connection" and "mystical experience"), two factors were found in this study. They were named as "feeling of engagement and community" as a first factor and "spiritual connection" as the second factor of workplace spirituality. After these findings, we can conclude that the definition of workplace spirituality combines employees' feeling of engagement and community with feeling spiritual at work. In other words, if employees feel blissful and find a meaning through the feeling of community, they are probably in a state that is called workplace spirituality.

Furthermore, in Turker's (2009) study, the development of PCSR scale was based on stakeholder management theory. The scale has four-dimensional categorizations of stakeholders as primary social stakeholders, secondary social stakeholders, primary non- social stakeholders and secondary non- social stakeholders (see also Wheeler and Sillanpää, 1997), however, the items were collected under the

factors with their relatedness to the fairness to employees, society and ethical consideration, rather than just typology of stakeholders.

After the statistical analyses, the factors of employees' PCSR were clustered in three groups. "Employees" as secondary social stakeholders dimension was not changed, but thinking about the natural environment, future generations and society were collected under the label of the general statement of "society". An example of society dimension of PCSR would be the charity works of an organization. Another dimension of the scale was named as "ethical consideration" in this study because this factor included all the works that were related with doing the rights things for customers and the government (e.g., paying taxes regularly). In the current research, employees seem to rate the items of PCSR scale for their relatedness with not only stakeholders but also they made evaluations about organizational justice actions like it was stated by Colquitt, Conlon, Wesson, Porter and Ng (2001). For example, the participants did not differentiate the government and customers as a different stakeholder, instead they perceived the fair and ethical applications of the organization.

Additionally, the results of factor analysis about psychological safety were in line with the original study of Edmonson (1999), who stated one dimension for the scale. Similarly, one factor was found for IWB scale. As mentioned previously, two different scales were combined to measure IWB in a more extensive way. De Jong and Den Hartog (2008) had stated four dimensions including "problem recognition, idea generation, supporting ideas and idea implementation" to assess innovative work behaviors, as Scott and Bruce (1994) measured innovative work behaviors with the logic of "individuals' tendency to act in an innovative way any time in the process". The factorial structure of the IWB scale was inconsistent with the De Jong and Den Hartog (2008), however, they also stated high intercorrelations among each factor and they suggested more empirical findings for IWB scale. Moreover, the results can be stated as contrary to some previous studies (Kanter, 1988; King and Anderson, 2002), since they differentiate creativity and idea implementation.

After factor analyses, the dimensions of PCSR and workplace spirituality were included in Pearson Correlation and multiple regression analyses for a better

understanding of the relationship among the variables. After correlation analyses, we added the factors of workplace spirituality to the mediation analyses. Psychological safety partially mediated the relationship between "spiritual connection" and IWB as well as the relationship between "feeling of engagement and community" and IWB. Also, psychological safety had a fully mediating role on the relationship between "CSR to society", "CSR to employees" and employees' IWB. However, psychological safety had a partially mediating role on the relationship between "ethical consideration" and innovative work behaviors.

Based on the statistical analyses, we can make several inferences about the relationship between the factors of the main variables, employees' psychological safety and IWB. Firstly, individuals' perception about their organizations' CSR to society, employees, and ethical behaviors affected their IWB. More specifically, individuals' perceptions regarding "ethical consideration of their organizarion" actions are more highly correlated with IWB, when it is compared with "CSR to society" and "CSR to employees" factors. This can be explained by Jung and Ali's (2017) study that highlighted the relationship between employees' PCSR and attitudes, since employees perceive the just behaviors. Therefore, employees can conclude whether their organization is fair to the other parties, after observing socially responsible behaviors.

The second most effective factor of PCSR on IWB was "CSR to employees". This finding was consistent with SET. When employees feel that they are valued and noticed, they engage in discretionary behaviors as a return (Cropanzano and Mitchell, 2005). Then, positive employee attitudes and behaviors can increase. Also, according to the findings, when individuals feel that their organization behave in a socially responsible way, such as giving importance to train employees and think about their benefits, their psychological safety level increases (r=.64). Also, there was a moderate correlation between "CSR to employees" and psychological safety (r= .658). When individuals think that their organizations treat each stakeholder equally, they can feel more comfortable in their organization.

Furthermore, two factors of workplace spirituality had a relationship with IWB. This finding was in congruence with the previous studies that revealed the relationship

between individuals' discretionary behaviors and individuals' feeling of community, engagement and spiritual connection to their workplace as factors of workplace spirituality. Especially, the feeling of community helps individuals to have a sense of freedom in expression under the feeling of psychological safety that leads to creativity and innovative work behaviors (Deci et al., 1989; Carmeli et al., 2010; Oldham and Cummings, 1996).

Beyond the hypothesis testing, the differences among the individuals' demographics in respect to workplace spirituality, PCSR, psychological safety and IWB were investigated. No difference was found between for participants' age, gender, marital status, work experience and education level. However, individuals' spiritual connection (e.g., 'I receive inspiration or guidance from a Higher Power about my work.' and 'I share a strong sense of purpose and meaning with my coworkers about our work.') as the factor of workplace spirituality changed according to individuals' demographics. More specifically, employees who were younger than 35 had a lower spiritual connection than people who were older than 36. Also, females had a higher score in the mean of spiritual connection than male participants. Finally, individuals who had an experience of 10 years and less had a higher spiritual connection mean than individuals who had 11 years and more working experience.

Accordingly, it was determined that individuals' finding a purpose and meaning of work can be affected by individuals' age, gender and work experience. It was interesting that individuals' gender affected their spiritual connection levels. These findings can be understood by gender roles. It seems that females are more inspired and finds, more meaning in their work life. These findings are congruent with the previous studies about gender roles since males are seen as breadwinner and 'working to live' (Emslie and Hunt, 2008) and they think that their work is compulsory to earn money, rather than a place, where they find inspiration and meaning for their life. Moreover, individuals' who were younger and had less total working experience had more spiritual connection means. These findings can be explained by different generation characteristics and in line with the previous statements that revealed the generation differences in values and beliefs (Calloway, 2018). Also, individuals' differences about

their “spiritual connection” can be explained by “work values”. Employees may differ each other, because of their reasons as well as aims for working (Tevruz, Turgut and Çinko, 2010).

6.3. Practical and Conceptual Implications

A few important practical and conceptual implications can be derived from this thesis.

The first practical implication is the importance of corporate social responsibility (CSR) for employees and organizations. Consequently, we suggest that organizations should realize the importance of CSR for all stakeholders, especially CSR may provide benefits for employees as internal stakeholders. Therefore, CSR might affect employees’ attitudes, behaviors and even psychological states. In this context, creating a physically healthy work environment that includes the elements to protect the natural environment and human health is beneficial for employees’ productivity and performance (Stringer, 2009). Based on these statements and empirical evidence of the current research, employees should be informed about their organizations’ CSR practices.

As this research provided evidence about individuals’ perceptions of CSR activities have important contributions for their psychological safety and innovative work behaviors (IWB), organizations can implement several practices to shape employees’ view of CSR. In this case, Donia and Sirsly (2016) suggested using communication tools to make employees aware of CSR programs. Thus, informal workgroups can be another tool to inform employees about the CSR activities of the organization. In addition, individuals can learn the CSR philosophy and practices of the organization through employee training programs. The training for self- development also might be helpful for employees’ perceptions of CSR, since employees’ perceptions of CSR is also related to the organizations’ contributions to individuals’ self-development.

As further, the impact of workplace spirituality has emphasized on individuals’ psychological safety perceptions and IWB in this study. According to Rego and Cunha

(2008), human beings have a spiritual side and it can be crucial to understand the potential outcomes of workplace spirituality on positive work attitudes and/ or behaviors, like psychological safety and IWB. In other words, for practical implementations, managers should understand the antecedents of workplace spirituality. For instance, understanding individuals' values and goals is important, because the congruence between them and organizational values may be critical for workplace spirituality. Hereby, employee selection and retention are gained more importance for ensuring IWB in organizations (Riggio, 2012). If employees do not match their significant beliefs and thoughts with their workplace, they may not engage in innovative behaviors and may not feel psychologically safe. In accordance with this, appropriate employee selection is essential for organizations' survival and long- term benefits.

After highlighting the importance of employee selection in organizations, HRM and its functions should be emphasized (e.g., Buller and McEvoy, 2012). HR employees are important for their contributions because they play a vital role in all the selection and recruitment processes. Their congruence with the organization and their wisdom about their impact the whole employee process are significant. For example, as an applicator of workplace spirituality, the HR professional should find meaning in their work.

The influence of psychological safety on individuals' IWB was demonstrated in the current study. Delizonna (2017) stated a human evolution perspective of psychological safety and correlated the term with high performing teams. Paul Santagata, Head of Industry at Google recommended several exercises to increase employees' psychological safety perception for Delizonna's (2017) Harvard Business Review piece, including a practice that is called as "Just Like Me". In this practice, participants are asked to say the following statements:

"This person has beliefs, perspectives and opinions, just like me."

"This person has hopes, anxieties and vulnerabilities, just like me."

"This person has friends, family and perhaps children who love them, just like me."

"This person wants to feel respected appreciated, and competent, just like me."

"This person wishes for peace, joy and happiness, just like me."

This kind of mental activities may encourage individuals' psychological safety, innovative work behaviors and even performance.

Besides the practical implications, there are contributing conceptual implications of the current research:

Firstly, the impact of individuals' psychological factors on employees' behavioral outcomes have been underlined in the current study. As stated before, innovation is crucial to today's global business. For this logic, psychological safety perception can be highly important to understand the success stories of global organizations that might be derived from the relationship between employees' psychological safety and IWB.

Psychological safety can be affected by contextual level factors. Workplace spirituality and individuals' perceptions about CSR can be evaluated as context, also they are related to the general psychological climate of organizations. In other words, employees' perceptions of CSR and feeling spiritual in organizations can be a motivator for IWB and other positive employee behaviors and attitudes (e.g., psychological safety).

Another conceptual finding of this research can be stated as there was not a conceptual difference between being creative and behaving innovatively. Whether or not, their destination point would be the same that is defined as contributing the whole business in a new way. Moreover, after analyzing the participations' mean scores on surveys, we can conclude that individuals are aware of CSR practices of organizations and their relations with justice, such as thinking about ethics (e.g., their organizations behave the right way, even they may not be forced to). Also, employees can perceive the behaviors of organizations to society, such as socially responsible behaviors for protecting the natural environment.

To sum up, individuals' all considerations and perceptions related to their workplace affect organizational behaviors. In this study, we evaluated employees' impact on organizations with their innovative work behaviors.

6.4. Limitation and Future Recommendations

Even though this study did not focus on a certain sector, studying a particular sector may be beneficial to understand the workplace behaviors in more detail. As Gupta (2017) recommended a sector-specific study for workplace spirituality, the model of this research should be investigated in the critical sectors that are important in today's business world. While we stated the impact of workplace spirituality on positive workplace attitudes and behaviors (psychological safety and innovative work behaviors), more empirical studies are necessary to reveal the possible workplace spirituality implications and employee outcomes.

Another recommendation for the future researchers may be studying individual-level differences for psychological safety perception. For example, employees' perceptions related to CSR and its relation with psychological safety might also be explained by individuals' values, culture and personality. For example, Kahn (1990) suggested the individual differences for individuals' psychological safety perceptions. Therefore, there may be a need to study the relationship between workplace spirituality, PCSR, psychological safety and innovative work behaviors for individual differences.

The current research may subject to the criticisms because of the absence of the moderating variables. The reason for this can be the possible significant factors that strengthen and weaken the relationships between the variables. In this regard, the moderating role of culture can be investigated. Even the aim of this study was to generalize the results, future researchers may want to test the provided model of this study in other cultural settings. For example, Rupp et al. (2018) demonstrated the differences between individualism and autonomy related to their CSR perceptions and work engagement. From this point of view, it may be beneficial to study the impacts of workplace spirituality and perceived corporate social responsibility on workplace attitudes and behaviors, such as psychological safety and innovative work behaviors on

the side of individuals' self- construals (see Kağıtçıbaşı, 1997). In other words, individuals' motivation to engage in innovative work behaviors can be affected by their self- construals. Furthermore, future studies may examine the differences regarding individuals' perceptions about corporate social responsibility practices of their organizations and workplace spirituality, since individuals' work values seem to be important concept to understand their perceptions in organizations.

Other criticisms for this study can be self- report surveys. The data collection method may be extended for later studies. As Üçler and Taştan (2018)' study, individuals' in- role and extra-role performance behaviors were measured and rated by their supervisors and they suggested that multiple data collection method may be useful to gain a more valid data. Thus, individuals' innovative work behaviors can be rated by their supervisor and might be obtained from the performance evaluation results of the organizations in later researches. Such a method can lead to eliminating potential social desirability bias. Additionally, a larger sample size is recommended for future studies to get more generalizable findings. Since this study was conducted in a limited sample group through a cross-sectional survey, a longitudinal study may be beneficial to understand the possible interactions and changes among the variables.

Additionally, revealing the both a direct and indirect relationship between workplace spirituality, perceived corporate social responsibility and innovative work behaviors may subject to theoretical criticisms. Consequently, more studies are needed to see a clear relationship between them. Especially, more empirical evidence is necessary to highlight the importance of psychological factors on innovative work behaviors. Even more, the contributions of workplace spirituality and PCSR on individuals' psychology as well as innovative behaviors were found in this study, future studies may clarify the mediating role of psychological safety on the related models with a more extensive sample.

As a final recommendation for later researchers, green behaviors may be important research topic, since it is a new kind of innovation not only for organizations but also for employees that are affected by environmental changes (Stringer, 2009; Su and Swanson, 2019). Individuals concerns related to environmental problems and their

relations with organizational psychology and related OB outcomes should be studied in the future studies.

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APPENDIX

Appendix 1: Informed Consent

(Bilgilendirilmiş Onam Formu)

Sayın Katılımcı,

Bu anket, Marmara Üniversitesi İngilizce İşletme Anabilim Dalı Örgütsel Davranış Bilim Dalı'nda gerçekleştirilmekte olan bir yüksek lisans tez çalışmasına veri tabanı sağlamak üzere hazırlanmış olup, çalışanların görüşlerini almayı amaçlamaktadır.

- Lütfen anketin üzerine hiçbir şekilde kimliğinizi belirtecek bir yazı yazmayınız.
- Anket sonuçları araştırmacıda saklı kalacaktır.
- Lütfen hiçbir ifadeyi **atlamadan ve boş bırakmadan** değerlendirmenizi yapınız.

Bilimsel araştırma sürecine ve çalışmamıza yaptığınız katkıdan dolayı çok teşekkür ederiz.

Serin İŞİAÇIK

Marmara Üniversitesi / İşletme Anabilim Dalı

Örgütsel Davranış Bilim Dalı Yüksek Lisans

Appendix 2. Workplace Spirituality, Innovative Work Behaviors, Perceived Corporate Social Responsibility, and Psychological Safety Questionnaires

(İşyeri Maneviyatı, Yenilikçi İş Davranışları, Kurumsal Sosyal Sorumluluk Algısı, ve Psikolojik Güvenlik Anketleri)

Demografik Bilgiler

1. Cinsiyetiniz : 1 ( ) Kadın 2 ( ) Erkek

2. Medeni Durumunuz nedir ? 1 ( ) Bekar 2 ( ) Evli

3. Yaşınız? .....

4. Mesleğiniz: .....

5. Eğitim Durumunuz nedir?

1 ( ) İlk-orta derece 2 ( ) Lise 3 ( ) Üniversite

4 ( ) Yüksek Lisans 5 ( ) Doktora

6. Meslek yaşamınızdaki tecrübeniz? (Yıl olarak).....

7. Şu anki kurumunuzda kaç yıldır çalışmaktasınız? (Yıl olarak).....

8. Kurumunuzdaki göreviniz (unvanınız) nedir? .....

İşyeri Manevitayı Ölçeği

Aşağıdaki ifadeleri kendi duygu ve düşüncelerinizi, işinizdeki deneyimlerinizi dikkate alarak lütfen samimi şekilde yanıtlayınız.		Kesinlikle Katılmıyorum	Katılmıyorum	Pek Fazla Katılmıyorum	Biraz Katılıyorum	Katılıyorum	Kesinlikle Katılıyorum
1	Yaptığım iş ile değerlerimin ve davranışlarımın uyumlu olduğunu hissediyorum.	**1**	**2**	**3**	**4**	**5**	**6**
2	İşimde anlam ve amaç bulabiliyorum.	**1**	**2**	**3**	**4**	**5**	**6**
3	İşimle ilgili heyecan duyuyorum.	**1**	**2**	**3**	**4**	**5**	**6**
4	İşim aracılığı ile hayatta varoluş nedenimi sağlıyorum.	**1**	**2**	**3**	**4**	**5**	**6**
5	İşim hayatımda sahip olduğum misyonumu gerçekleştirmeme yardımcı oluyor.	**1**	**2**	**3**	**4**	**5**	**6**
6	Böyle bir işi yaptığım /sahip olduğum için şükrediyorum.	**1**	**2**	**3**	**4**	**5**	**6**
7	Şu anda işimde olmak istediğim yerdeyim.	**1**	**2**	**3**	**4**	**5**	**6**
8	Şu anda kendimi işimde yükseldiğimi hissettiğimi deneyimliyorum	**1**	**2**	**3**	**4**	**5**	**6**
9	Çalışırken zaman ve mekân algısını kaybettiğim anlar oluyor.	**1**	**2**	**3**	**4**	**5**	**6**
10	Şu anda, çalışırken tamamen keyifli ve kendimden geçtiğimi hissediyorum.	**1**	**2**	**3**	**4**	**5**	**6**
11	İşimde her şeyin esenlik içinde olduğu zamanlar yaşıyorum.	**1**	**2**	**3**	**4**	**5**	**6**
12	Çalışırken kimi zaman tarifsiz bir enerji ve canlılık yaşıyorum.	**1**	**2**	**3**	**4**	**5**	**6**
13	Manevi inançlarım işle ilgili günlük kararlarımda önemli bir rol oynuyor	**1**	**2**	**3**	**4**	**5**	**6**
14	Yüce bir güç işimi yaparken bana ilham veriyor veya rehberlik yapıyor.	**1**	**2**	**3**	**4**	**5**	**6**
15	İşimi olumlu olarak etkileyen büyük bir güç ile bağ kurduğumu deneyimliyorum.	**1**	**2**	**3**	**4**	**5**	**6**
16	Çalışırken kendimi bir topluluğun parçası gibi hissediyorum.	**1**	**2**	**3**	**4**	**5**	**6**
17	Çalışma arkadaşlarıma karşı gerçek güven duygusu ve kişisel bağlılık hissediyorum.	**1**	**2**	**3**	**4**	**5**	**6**
18	Çalışma arkadaşlarımla işimiz anlamı ve amacı ile güçlü bir paylaşım içindeyim.	**1**	**2**	**3**	**4**	**5**	**6**

Yenilikçi İş Davranışları Ölçeği

	Aşağıdaki soruların sizi ne derecede ifade ettiklerini düşünmektesiniz?	Hiçbir zaman	Nadiren	Bazen	Genellikle	Çoğu zaman	Her zaman
1	Rutin iş yüküne dâhil olmayan konulara da önem veririm.	1	2	3	4	5	6
2	Kurumdaki süreçlerin nasıl geliştirileceği hakkında kafa yorarım.	1	2	3	4	5	6
3	Problemler için orijinal çözümler üretirim.	1	2	3	4	5	6
4	İşlerimi yaparken kullanabileceğim yeni çalışma yöntemlerini ve tekniklerini araştırırım.	1	2	3	4	5	6
5	Görevlerini etkili bir şekilde yerine getirmek için yeni yaklaşımlar bulurum/geliştiririm.	1	2	3	4	5	6
6	Kurumda etkili olan kişileri yenilikçi fikir geliştirme konusunda cesaretlendiririm.	1	2	3	4	5	6
7	Diğer çalışanları yenilikçi bir fikri desteklemeleri için cesaretlendiririm.	1	2	3	4	5	6
8	Sistematik bir şekilde yenilikçi fikirleri okulda uygulamaya çalışırım.	1	2	3	4	5	6
9	Yeni fikirlerin uygulanmasına katkı sağlarım.	1	2	3	4	5	6
10	Yeni şeyler geliştirmek için çaba sarf ederim	1	2	3	4	5	6
11	Yeni fikirler için kaynaklar araştırırım.	1	2	3	4	5	6
12	Yeni fikirler üretirim	1	2	3	4	5	6
13	Yeni fikirlerin uygulanması için planları ve faaliyet takvimlerini geliştiririm.	1	2	3	4	5	6
14	İşyerimde yenilikçiyim.	1	2	3	4	5	6

Kurumsal Sosyal Sorumluluk Algısı Ölçeği

	Aşağıdaki soruları kurumunuzla ilgili düşüncelerinizi dikkate alarak yanıtlayınız.	**Hiçbir zaman**	**Nadiren**	**Bazen**	**Genellikle**	**Çoğu zaman**	**Her zaman**
1	Çalıştığım kurum, eğitim almak isteyen çalışanlarını destekler.	**1**	**2**	**3**	**4**	**5**	**6**
2	Çalıştığım kurum, çalışanların yeteneklerini ve kariyerlerini geliştirmeleri için teşvik eder	**1**	**2**	**3**	**4**	**5**	**6**
3	Çalıştığım kurum, iş-özel yaşam dengesinin kurulmasını sağlayan esnek politikalar uygular.	**1**	**2**	**3**	**4**	**5**	**6**
4	Çalıştığım kurum, çalışanların istek ve ihtiyaçlarına önem veren bir yönetime sahiptir.	**1**	**2**	**3**	**4**	**5**	**6**
5	Bu kurumda çalışanlar hakkında alınan kararlar genelde adildir.	**1**	**2**	**3**	**4**	**5**	**6**
6	Çalıştığım kurum, ürün veya hizmetleri hakkında müşterilere tam ve doğru bilgi sunmaktadır.	**1**	**2**	**3**	**4**	**5**	**6**
7	Çalıştığım kurum, tüketici hakları konusunda yasaların ötesinde bir duyarlılığa sahiptir.	**1**	**2**	**3**	**4**	**5**	**6**
8	Çalıştığım kurum, müşteri memnuniyetine büyük önem verir.	**1**	**2**	**3**	**4**	**5**	**6**
9	Çalıştığım kurum, topluma yönelik sosyal sorumluluklarına büyük önem verir.	**1**	**2**	**3**	**4**	**5**	**6**
10	Çalıştığım kurum, topluma katkı sağlayacak projelere katkı sağlamaya çalışmaktadır.	**1**	**2**	**3**	**4**	**5**	**6**
11	Çalıştığım kurum, her zaman vergilerini zamanında ve eksiksiz öder.	**1**	**2**	**3**	**4**	**5**	**6**
12	Çalıştığım kurum, yasal yükümlülüklerini zamanında ve eksiksiz yerine getirmeye önem verir.	**1**	**2**	**3**	**4**	**5**	**6**
13	Çalıştığım kurum, çevreye olan olumsuz etkileri azaltan çeşitli programlar uygulanmaktadır.	**1**	**2**	**3**	**4**	**5**	**6**
14	Çalıştığım kurum, doğal çevreyi korumaya dönük faaliyetlere aktif olarak katılmaktadır.	**1**	**2**	**3**	**4**	**5**	**6**
15	Çalıştığım kurum, gelecek nesilleri de gözeten bir sürdürülebilir büyümeyi hedefler.	**1**	**2**	**3**	**4**	**5**	**6**
16	Çalıştığım kurum, nesillere yönelik sosyal yatırımlar yapmaya çalışır.	**1**	**2**	**3**	**4**	**5**	**6**
17	Çalıştığım kurum, tüm çalışanların gönüllü çalışmalara katılması teşvik edilir.	**1**	**2**	**3**	**4**	**5**	**6**
18	Çalıştığım kurum, değişik alanlarda çalışan dernek ve vakıfları, çeşitli yollarla teşvik eder.	**1**	**2**	**3**	**4**	**5**	**6**

Psikolojik Güvenlik Ölçeği

	Aşağıdaki soruların sizi ne derece ifade ettiğini düşünmektesiniz?	**Kesinlikle Katılmıyorum**	**Katılmıyorum**	**Pek Fazla Katılmıyorum**	**Katılıyorum**	**Katılıyorum**	**Kesinlikle Katılıyorum**
1	Bu işyerinde bir hata yaparsanız, bu tüm çalışanlar tarafından aleyhinizde kullanılmaz.	**1**	**2**	**3**	**4**	**5**	**6**
2	Bu işyerinde çalışanlar karşılaştıkları problemleri açıkça dile getirirler.	**1**	**2**	**3**	**4**	**5**	**6**
3	Bu işyerinde çalışanlar, diğer çalışanların fikirlerine sırf farklı oldukları için karşı çıkmazlar.	**1**	**2**	**3**	**4**	**5**	**6**
4	Bu işyerinde işlerin yürümesi için hesaplı risk alınabilir ve sonunda çalışan zarar görmez.	**1**	**2**	**3**	**4**	**5**	**6**
5	Bu işyerinde çalışanlardan kolayca yardım istenebilir.	**1**	**2**	**3**	**4**	**5**	**6**
6	Bu işyerinde hiç kimse benim çabalarımı kasıtlı olarak engelleyecek şekilde davranmaz.	**1**	**2**	**3**	**4**	**5**	**6**
7	Bu işyerinde insanlar ile çalışırken, bana özel beceri ve yeteneklerime değer verilir.	**1**	**2**	**3**	**4**	**5**	**6**