

Relationship between Spiritual Wellbeing and Productivity among the Rehabilitation Staff of Tehran Welfare Organization

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Mitra Nouri^{1*} , Mohammad Kamali¹, Hossein Mobaraki¹

¹ School of Rehabilitation Science, Iran University of Medical Sciences, Tehran, Iran.

Abstract

Background and Objectives: The promotion of spirituality and spiritual well-being brings substantial benefits for organizations which encompasses the enhancement of staff productivity toward organizational goals. In recent years, spiritual wellbeing has received increasing attention from managers and employees as a necessity for interactions with organizations and society. Welfare organization of is one of the most important organizations in the country and issues related to its productivity and spirituality are matters of concern to this organization. To date, no research has directly investigated the relationship between spiritual wellbeing and productivity in this organization. Therefore, the current study aimed to assess the relationship between productivity and spiritual wellbeing among rehabilitation staffs of Tehran welfare organization in 2017.

Methods: This practical study was conducted based on a descriptive-correlational design. The statistical population of this study included all rehabilitation workers in Tehran welfare organization out of whom 256 cases were selected by simple random sampling as the sample size. Finally, 224 people completed the research questionnaire. Data were collected by The Spiritual Well Being Scale (SWBS) developed by Paloutzian & Ellison (1982) and Hersey and Goldsmith's Productivity Questionnaire (1980). Data were analyzed in SPSS software (version 24) using spearman correlation test and multiple regression analysis.

Results: Based on the obtained results, staff productivity was positively correlated with existential wellbeing and religious wellbeing. The correlation coefficient between spiritual wellbeing and productivity was obtained at 0.459, and the highest correlation was between spiritual wellbeing and validity, while the lowest was observed between spiritual wellbeing and compatibility. The mean scores of spiritual wellbeing and productivity were reported as 90.76 and 2.68. Finally, the results of regression analysis indicated that 27% of the variance in total changes in the productivity of rehabilitation workers in Tehran welfare organization is related to spiritual wellbeing components (existential wellbeing and religious wellbeing), and religious wellbeing had a stronger effect.

Conclusion: As evidenced by the results of the current study, there was a significant relationship between employees' spiritual wellbeing and their productivity. In other words, as the spiritual wellbeing of employees increases, so does their productivity. Therefore, it is possible to increase staff productivity by planning to promote their spiritual wellbeing.

Keywords: Efficiency, Existential Wellbeing, Rehabilitation, Religion, Spirituality.

***Correspondence:** Should be addressed to Ms. Mitra Nouri. **Email:** mitraaudiologist@gmail.com

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Introduction

Human resources are the leading success factor of any organization, and the development and flourishing of all organizations hinge on their manpower. Human capital is recognized as the most important and valuable asset of every organization, and the devotion of special attention to this precious capital positively affects the success of organizations. Therefore, sustained effort should go into the enhancement of human

resources productivity (1).

Productivity is defined as the ratio of the amount of output from an individual, unit, and organization per unit of output. The identification of two concepts of efficiency and effectiveness is essential to define productivity. Efficiency is recognized as the ratio of useful output to total input and is equal to the optimal consumption of resources, while effectiveness signifies the degree to which organizational

goals are achieved (2). The improvement of human resource productivity should be considered one of the vital goals of any country, organization, or institution demanding meticulous and thoughtful planning.

Human resource productivity is the maximum appropriate use of labor in order to guide them towards the achievement of organizational goals with the least time and cost (3). In this regard, spiritual wellbeing has recently received attention as one of the factors affecting the productivity of organizations. It positively affects the performance and productivity of individuals, groups, and ultimately the organization at individual, group, and organizational levels.

Spiritual wellbeing as one of the important dimensions of wellbeing in human beings provides an integrated and harmonious relationship among internal forces. It is characterized by stability in life, harmony, as well as a sense of close relationship with self, God, society, and the environment (4). In another definition, spiritual wellbeing was described as a sense of connection, harmony with self, others, nature, and transcendent existence which leads to the recognition of the ultimate goal and meaning of life through an attainable, dynamic, and coherent growth process(5).

In the current situation, the workforce is facing increasing ambiguity in terms of adapting emerging technologies to their lives, careers, and professions. Information technology and globalization also encourage leaders to promote resilience in their organizations. In this process, there is a need for the development of some concepts with new dimensions most important of which are spirituality and spiritual wellbeing (6). Managers must necessarily deal with this emerging phenomenon with the introduction of spirituality into the field of organization and management, as a challenge of the 21st century.

Moreover, the enhancement of human resources productivity and optimum utilization of human capacities are among the critical programs of organizations (7). The results of a study indicated that workplace spirituality exerts a direct impact on the success of organizations since it increases staff capacities

and consequently reduces staff turnover, fatigue, and absenteeism (8). Spirituality and spiritual wellbeing bring substantial benefits for the organization, such as increased commitment to organizational goals, trust, altruism, justice, creativity, profits, career success, peace, dignity, job satisfaction, wellbeing, and many other psychological variables. Moreover, they improve productivity, morale, and quality of life and reduce staff turnover and absenteeism (9).

Researchers also believe that the promotion of spirituality provides numerous benefits which can be used by organizations for the enhancement of productivity and financial indicators (10). There is a paucity of studies on the relationship between the two main research variables. Welfare employees would gain considerable advantages from the promotion of spirituality. The enhancement of their productivity toward the realization of organizational goals is among these benefits.

Moreover, spiritual wellbeing offers both direct and indirect advantages to welfare organization which leads to better performance of organizations and their profitability. The main impetus behind the assessment of spiritual wellbeing in the current study was the enhancement of organizational efficiency and productivity among the rehabilitation staff of Welfare Organization. Welfare Organization is undoubtedly the main government institution which organizes the vulnerable groups of society. Numerous responsibilities, such as the provision of welfare to a large number of people with disabilities, have been assigned to this organization.

Therefore, it is of paramount importance to devote attention to organizational factors which affect the improvement of employee performance in this department. The assessment of the effect of spiritual wellbeing on employee productivity in this department can be of great help to managers and employees in managing organizational affairs. Moreover, it can be effective in ensuring coordination between individual and organizational goals, increasing wellbeing, and enhancing the quality of life of employees, which in turn, increases the satisfaction of clients.

With this background in mind, the current

study aimed to determine the relationship between spiritual wellbeing and productivity among the rehabilitation staff of Tehran Welfare Organization in 2017

Methods

This practical study was conducted based on a descriptive-correlational design. The statistical population included all 750 rehabilitation staff in Tehran Welfare Organization in Tehran, Shahr-e Rey, and Shemiranat. Out of this population, 256 employees were selected as the sample size by the simple random sampling method without replacement and using Cochran's formula. Finally, 224 subjects completed the research questionnaire.

To assess spiritual wellbeing, the Spiritual Well Being Scale (SWBS) (Paloutzian & Ellison, 1982) was used. It is a 20 item scale that measures an individual's wellbeing and overall life satisfaction on two dimensions of religious well-being (10 items) and existential well-being (10 items). Religious and existential well-being scores range from 10-60. The overall score obtained from the SWBS ranges from 20-120 and is computed by summing the responses to all twenty items in these two subscales. Each item is answered on a 6-point Likert scale ranging from "strongly agree" (1) to "strongly disagree" (6). In addition, 9 items are reversely scored. Negative items were also reversely scored. Finally, spiritual wellbeing was divided into three levels: low 20-40, medium 41-99, and high 120-100. "strongly disagree" was designed a score of '1' in items 3, 4, 7, 8, 10, 11, 14, 15, 17, 19, 20, while it was assigned a score of '6' in items 1, 2, 5, 6, 9, 12, 13, 16, and 18,

In a study performed by Seyyed Fatemi et al. and Dehshiri et al., the content validity of the questionnaire was confirmed after being translated into Persian. Moreover, the reliability of the questionnaire was confirmed in these two studies rendering a Cronbach's alpha of 0.82 (11,12). To measure productivity, the labor productivity questionnaire based on the Achieve model was used in a 26-item standard test based on Hersey and Goldsmith Model (1980). This questionnaire comprises of seven dimensions, including ability (knowledge and

skills), clarity(perceived or imagined role), organizational support, incentive, feedback, credibility, and environmental fit. The items are scored on a five-point Likert scale; very low (1), low (2), somewhat (3), high (4) very high.

The reliability of this questionnaire was obtained by Sharifi rendering a Cronbach's alpha of 0.88 (13). In the present study, the reliability scores of the questionnaires based on Cronbach's alpha coefficient were obtained at 0.94 and 0.91 for the productivity questionnaire and SWBS, respectively. In order to complete the questionnaires, the organization was referred to within two weeks and the questionnaires were provided to the employees.

In order to observe ethical considerations, the employees were assured of the confidentiality of their personal information. The obtained data were analyzed in SPSS software (version 24) using descriptive statistics (number and frequency) and analytical (Pearson correlation coefficient, Kolmogorov-Smirnov test, and linear regression analysis).

Result

In the current study, 27.61% of cases were female and 73.16% were male. In terms of education, 64.3% of subjects hold a bachelor's degree and 35.7% had a master's degree. Concerning marital status, 65% of participants were married, and 35% were single. Owing to the fact that the significance level in the normal distribution test for all variables was less than 0.05, the data distribution was abnormal. As illustrated in Table (1), it can be observed that the mean scores of spiritual wellbeing and productivity were reported as 90.76 and 2.56.

Spearman correlation coefficient (Table 2) demonstrates that in general, there is a significant correlation between the spiritual wellbeing and productivity of the rehabilitation staff of Tehran Welfare Organization (Sig=0.001, $r=0.459$). To evaluate the prediction power of spiritual wellbeing components (existential wellbeing and religious wellbeing) regarding staff productivity, the simultaneous multiple linear regression test was used.

The multiple correlation coefficient was

Table 1. Descriptive statistics of spiritual wellbeing and productivity of rehabilitation staff of Tehran Welfare Organization

Variable	Number	Minimum	Maximum	Mean	Standard deviation
Religious wellbeing	224	30	60	46.14	8.42
Existential wellbeing	224	17	60	44.62	10.27
Spiritual wellbeing	224	55	120	90.76	18.14
Ability	224	1	5	3.25	1.22
Clarity	224	1	5	2.43	0.66
Organizational support	224	1	5	2.23	0.99
Incentive	224	1	5	1.86	0.82
Feedback	224	1.5	5	2.74	0.82
Credibility	224	1	5	2.42	1.01
Adaptability	224	1	5	3.13	1.2
Productivity	224	1.31	4.77	2.56	0.75

Table 2. Relationship between spiritual wellbeing and employee productivity using simultaneous multiple linear regression test

Employee productivity			
Independent variable	n	Spearman correlation	Significance level
Spiritual wellbeing	224	0.459	0.001
Existential wellbeing	224	0.494	0.001
Religious wellbeing	224	0.44	0.001

obtained at 0.519; moreover, the coefficient of determination (R^2), which represents the percentage of variation in the dependent variable explained by variation in the independent variables, was calculated at 0.27. This means that 27% of the total variance of staff productivity variation is related to their spiritual wellbeing components (existential wellbeing and religious wellbeing) and 73% are ascribed to factors outside the model.

In addition, based on the results of the ANOVA test (Table 3), it can be concluded that the regression model of research consisting of independent variables (existential wellbeing and religious wellbeing) and dependent variable (employee productivity) is a good model. Moreover, these components are able to explain the alteration in the

productivity of the rehabilitation staff of Tehran Welfare Organization.

The results of the regression test showed that religious wellbeing ($\text{Sig}=0.021$, $t=2.330$) and existential wellbeing ($\text{Sig}=0.032$, $t=2.159$) have a significant effect on employee productivity. Standardized beta coefficients (β =Beta) help to determine the relative contribution of the independent variable or independent variables (religious well-being and existential wellbeing) in explaining the variation of the dependent variable (employee productivity).

Variables with a higher beta coefficient perform a more significant role in the prediction of variations in the dependent variable. Therefore, according to the obtained beta value, it can be concluded that religious wellbeing ($\beta = 0.279$) has a stronger effect on employee productivity, compared to existential wellbeing ($\beta=0.258$). Finally, based on the results and the amount of non-standardized coefficients, the regression equation of the research hypothesis will be as follows:

Employee productivity= 0.25 (existential wellbeing) + 0.18 (religious wellbeing)+0.527

Table 3. Results of ANOVA test (regression model of existential wellbeing and religious wellbeing with employee productivity)

Simultaneous multiple regression	Unstandardized beta coefficients		standardized beta coefficients	T-value	Significance level
	B	Std. Erroe	Beta		
y-intercept	0.527	0.256		2.059	0.041
Religious wellbeing	0.025	0.011	0.279	2.330	0.021
Existential wellbeing	0.018	0.008	0.258	2.159	0.032

Discussion

As evidenced by the results of the current study, there is a positive and significant relationship between the spiritual wellbeing

and productivity of the rehabilitation staff of Tehran Welfare Organization. The results are consistent with the findings of studies reported by Hangelman et al. (2009) and Amir Hosseini and Ghobadi (2015) who indicate that

productivity is positively correlated with spirituality and spiritual wellbeing (8, 4).

The results of multiple linear regression illustrated that 27% of the total variance of changes in the productivity of rehabilitation staff of Tehran Welfare Organization is related to their spiritual wellbeing components (existential wellbeing and religious wellbeing), and existential and religious wellbeing were able to predict employee productivity. Furthermore, regression coefficients demonstrated that religious wellbeing has a stronger effect on employee productivity, compared to existential wellbeing. This result was in agreement with the results of the studies carried out by Haidarzadegan and Kuchakzai (2015), and Balouch et al. (2015) in which spiritual wellbeing had the highest prediction power regarding students' self-efficacy (14, 13).

There is a significant positive relationship between the religious wellbeing and productivity of rehabilitation staff in Tehran Welfare Organization. Religious wellbeing refers to the satisfaction obtained from connection with a higher power or God. In other words, religious wellbeing focuses on how people perceive wellbeing in life when connected with a higher power. The presence of managers with a higher spiritual perspective seemingly contributes to the achievement of this goal.

Furthermore, there was a significant relationship between existential wellbeing and components of employee productivity (ability, charity (perceived or imagined role), organizational support, motivation, feedback, credibility, adaptability) at a significance level less than 0.01. It is noteworthy that the highest correlation coefficient was reported between existential wellbeing and feedback, whereas the lowest correlation coefficients were obtained between existential wellbeing and adaptability.

These results can be considered in accordance with the results of studies conducted by Omidvari (2008) and Hosseini et al. (2016) since existential wellbeing indicates our relationship with self, others, and the environment which can be regarded as the ability to integrate different dimensions of

human existence more evident in the components of ability and charity (perceived and imagined roles). Moreover, according to the results of the research performed by Hosseini et al., It can be argued that existential wellbeing focuses on social and psychological concerns and how people relate to self, society, and the environment.

They discuss how individuals adapt to themselves, society, or the environment. Therefore, it can be concluded that the concerns of Welfare staff rehabilitation staff lead to optimal communication and are involved in the component of support or credibility in productivity (15, 16, 17). This finding is also in line with the results of the study conducted by Brown (2013) who reported that existential wellbeing discusses the adaptation of individuals to society and self, as well as their social and psychological concerns, which in turn, increases productivity (18).

In agreement with the results of the studies performed by Zeighami Mohammadi et al. (2014) and Ebadi et al. (2016), no significant relationship was observed between age and spiritual wellbeing (19, 20). Furthermore, in accordance with the results of the studies carried out by Ataeifar and Hemmati (2018) Ghahremani and Nadi (2012), no significant relationship was detected between education level and productivity (21, 22).

In general, education is one of the key factors in the transformation of human resources into human capital. In fact, it is the educated workforce that leads to innovation and technological advances, lays the ground for new methods, and ultimately improves productivity. This discrepancy between these two variables can be ascribed to the research population, tools, culture, and many other issues. Furthermore, a significant relationship was observed between work experience and productivity.

As the work experience increases, the workforce adapts less to work environment, whether administrative or productive, which in turn, reduces the speed and quality of work performance of experienced staff, in comparison with newly employed or less experienced personnel. Nevertheless, it can be

accepted that experience accelerates workforce skill which can be effective in the improvement of productivity. This finding is in line with the findings of the studies conducted by Malek and Naeem (2011) and Bloch et al. (2015) (13, 23).

Conclusion

Based on the obtained results, it can be concluded that there is a significant correlation between the spiritual wellbeing and productivity of the rehabilitation staff of Tehran Welfare Organization. In this regard, we can witness a significant elevation in the productivity of the rehabilitation staff of Tehran Welfare Organization by increasing the level of spiritual wellbeing of personnel. Therefore, managers of welfare organizations across the country should place great priority on the promotion of spiritual wellbeing of welfare organization rehabilitation staff.

It can be acknowledged that managers' attitudes toward the phenomenon of spiritual wellbeing in the workplace can help improve extra-role behaviors, as well as job satisfaction, organizational commitment, and quality of life of employees. Therefore, it is hoped that the overall performance of the organization and productivity would improve. Managers can improve employees' perception of spiritual wellbeing by such measurement as job rotation, job enrichment, and employee empowerment, and job satisfaction.

Conflict of interest

The authors declare that they have no conflict of interest regarding the publication of the current study.

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Appendix 1. Spiritual wellbeing questionnaire

Row		Fully disagree	Disagree	Partially disagree	Partially agree	Agree	Fully agree
1	I do not find much satisfaction in private prayer with God.						
2	I do not know who I am, where I came from, and where I am going.						
3	I believe that God loves me and cares about me.						
4	I feel that life is a positive experience.						
5	I believe God is impersonal and not interested in my daily situation.						
6	I feel unsettled about my future.						
7	I have a personally meaningful relationship with God.						
8	I feel very fulfilled and satisfied with life.						
9	I do not get my strength and support from my God.						
10	I have a sense of wellbeing about the direction of my life.						
11	I believe that God is concerned about my problems.						
12	I do not enjoy much about life.						
13	I do not have a personally satisfying relationship with God.						
14	I feel good about my future.						
15	My relationship with God helps me not to be lonely.						
16	I feel that life is full of conflicts and unhappiness.						
17	I feel most fulfilled when I am in close communion with God.						
18	Love does not have much meaning.						
19	My relation with God contributes to my sense of wellbeing.						
20	I feel there is some real purpose for my life.						

Appendix 2. Productivity questionnaire

Row		Very low	Low	Somewhat	High	Very high
1	How much do you feel your job in the organization will lead to success?	1	2	3	4	5
2	How much in-service training courses do you take on behalf of the organization?					
3	How much training have you received to do your job?					
4	To what extent are you warned by the authorities for mistakes caused by an incorrect understanding of the work?					
5	How much are you encouraged to ask about the ways of performing your job duties correctly?					
6	How well do you understand your business goals in the organization?					
7	How much does the organization strive for employees to have a proper understanding of their work?					
8	To what extent the organization allocates sufficient funds for different units of the organization?					

Appendix 2. Continued	
9	How much t do you receive the equipment you need for your job?
10	How much do you support other units in achieving your unit goals?
11	How much support do you have directly from the authorities for difficult tasks?
12	.How many promotion opportunities are there at your job?
13	How much cash rewards do you receive from the organization when demonstrating initiative?
14	How much the organization appreciates the initiative of employees?
15	How much are you comforted by your superior manager in times of personal problems?
16	How much do you know about the quality of your work?
17	How much are you aware of performance improvement methods by the organization?
18	How much feedback does the organization provide on the individual performance of employees?
19	How much do you know about the positive and negative results of the work?
20	To what extent do you consider organizational decisions to be in accordance with ethical principles?
21	How fair do you think organizational decisions are?
22	To what extent is the appointment of personnel in the organization based on criteria and competencies?
23	How much do you trust your superiors?
24	To what extent do market conditions affect your performance in the organization?
25	To what extent does alteration in economic conditions of the society affect your performance in the organization?
26	How much competition with other similar organizations affects your performance in the organization?