

**CHAPTER - II**

**CONCEPTUAL FOUNDATIONS OF THE STUDY**

## CONCEPTUAL FOUNDATIONS OF THE STUDY

The present study involves three variables which are quite new in the field of research. The purpose of this chapter is to present a more detailed conceptual framework of the concepts like meaning in life, burnout and workorientation on which the present study is based.

### 2.1.0 Meaning in Life

The concept of meaning in Life is based on Viktor Frankl's existential philosophy that there is a fundamental need for meaning or purpose in a person's Life.

Frankl is the originator of the school of psychotherapy known as logotherapy which literally means 'therapy through meaning'. Frankl believes that we need to develop the capacity for finding our personal *raison d'être*.

As a long time prisoner in Nazi concentration camps, Frankl found that those who had a reason or goal to survive, were the most likely to survive in such inhuman, brutalising conditions. The prisoners had to make a sense out of their apparently senseless suffering. If there is a purpose in Life at all, there must be a purpose in suffering and dying as well. But each must find out for himself what the purpose is and must accept the responsibility that his answer prescribes. If he succeeds he will continue to grow in spite of all indignities. Frankl is fond of quoting Nietzsche - 'He who has a why to live can bear with almost any how'.

As a psychotherapist, Frankl wants to help awaken in his patient the realisation that Life holds a meaning for him, that he is responsible to Life for something, however grim his circumstances may be.

### 2.1.1 Basic Assumptions of Logotherapy

Logotherapy's concept of man is based on three assumptions:

- a. The freedom of Will
- b. The Will to Meaning
- c. The Meaning of Life

#### 2.1.1.a The Freedom of Will

Logotherapy assumes freedom and intentionality of man. Man has the freedom of will to find meaning in his existence and to take decisions. Needless to say, it is freedom within limits. Man is not free from circumstances or conditions, be they biological, psychological or sociological in nature but he is free to take a stand toward, these conditions, to decide in what manner he will respond. Man is capable of taking a stand not only toward the world but also toward himself. He is capable of reflecting, judging and even rejecting himself.

Frankl believes that man is free to rise above the constraints of heredity or experience in infancy. If we conceive of man as 'nothing but' a 'naked ape' and the human personality as merely a battleground of the clashing claims of Id, Ego and Super Ego, then reasons, meanings and values in the world are excluded and only causes and effects are left, represented by drives and instincts, conditioning processes and S-R bonds. Drives and instincts push but reasons and meanings pull. Man relates to values and meaning and for that he can go outside the self, can transcend himself. So Frankl arrives at humanism as an expansion of freedom but warns that freedom is only half the truth and must be accompanied by responsibility.

#### 2.1.1.b The Will to Meaning

The most powerful motivational force for man is the will

to meaning, i.e. the desire to find a meaning or purpose in Life. It is the most human phenomenon as an animal never worries about the meaning of its existence.

Both the pleasure principle of Freud and the will to power of Adler are derivatives of this original will to meaning-fulfilment. Since Freud and Adler had to deal with neurotic patients, i.e. people frustrated in their will to meaning-fulfilment, it is understandable that they thought man was basically concerned with pleasure or power. Lukas found that people frequenting the prater, the amusement park in Vienna, proved to be more existentially frustrated than the average population of Vienna (Frankl, 1972)

According to Frankl, concepts like 'self-actualisation' and 'Peak Experiences' of Maslow must also remain effects of meaning-fulfilment- they too, ensue and can not be pursued.

Reacting to, Frankl's criticism, Maslow (1969) says,

"I agree entirely with Frankl that man's primary concern (I would rather say 'highest concern') is his Will to Meaning.... My experience agrees with Frankl's that people who seek self-actualisation directly, selfishly, personally, dichotomised away from mission in Life, i.e. as a form of private and subjective salvation don't in fact achieve it.... It is more clear to me now that Peak experiences may come without obvious insight or growth or benefit of any kind beyond the effects of pleasure itself....insight (B-cognition) can come without emotional ecstasies. Indeed B-cognition can come from pain, suffering and tragedy, as Dr. Frankl has helped to teach us".

Frankl thus refers to the individual's deepseated striving for a higher and ultimate meaning to his existence. There is a tension between what a man is and what he ought to become, between existence and essence, between being and

meaning. This tension is inherent in being human and indispensable to mental well-being - they facilitate the individual to grow and mature.

The importance of this Will to meaning has been noted by others. Albert Camus (1955,p.4) expressed the significance of the need for meaning by stating, "The meaning of life is the most urgent of questions". Bruno Bettelheim (1976,p.3) says,

"we hope to live not just from moment to moment, but in true consciousness of our existence then our greatest need and most difficult achievement is to find meaning in our lives".

#### 2.1.1.c Meaning of Life

Life has a meaning under any and all circumstances. Meanings are unique to the individual and a matter of personal discovery. The meaning of life must be conceived in terms of the specific meaning of a personal life in a given situation.

Life is a chain of questions which man has to answer by being responsible, by making decisions. Each question, according to Frankl, has only one answer, the right one. This does not imply that man is always capable of finding the right answer or solution to each problem, of finding the true meaning to his existence. As a finite being he is not exempt from error but he has to try to reach the absolute best.

Man is guided in his search for meaning by his conscience, the intuitive capacity of man to find out the meaning of a situation. It follows that psychotherapist must not impose a value on the patient who must be referred to his own conscience. Logotherapy only acts as a catalyst to start the individual's own wheels of self-analysis turning once again.

According to Frankl, Life can be made meaningful through

three value areas-creative, experiential and attitudinal. First, through what we give to Life, in terms of our creations and achievements. Second, by what we take from the world in terms of our experiences and encounters, e.g. by experiencing truth, goodness and beauty, by experiencing nature and culture, by encountering and loving another human being. Third, through the attitude or stand we take toward life, toward a fate we can no longer change, toward what Frankl calls 'tragic triad' of human existence made up of pain, guilt and death.

Logotherapy teaches that there are no tragic and negative aspects which can not be, by the stand one takes to them, transmuted in to positive accomplishments. In the case of pain, one takes a stand toward one's fate which cannot be changed but in the case of guilt one takes a stand to one's self as man may well change himself. The third aspect, life's transitoriness, adds to man's responsibilities, for he is all the more responsible for using the passing opportunities to actualise potentialities, to realize values, to make life meaningful.

However, conditions may vary in the degree to which they make it easier or more difficult for an individual to find meaning in his life or to fulfil the meaning of a given situation. We can consider the different societies and the different extents to which they promote or inhibit meaning-fulfilment. In principle, nevertheless, the fact remains that meaning is available under any conditions, even the worst conceivable ones.

### 2.1.2 Existential Vacuum

The individual's will to meaning, however, is not always satisfied. The failure to find meaning in life leads to feelings of emptiness, futility, absence of purpose and consequent despair which Frankl refers to as 'Existential

Frustration' or 'Existential Vacuum'. It is not necessarily a pathological or abnormal condition. Prolonged existential frustration, however, can lead to a neurotic condition which Frankl terms 'Noogenic Neurosis'.

According to Frankl, this is a problem of increasing proportions and can be called the collective neurosis of our age - an age of meaninglessness, depersonalisation and dehumanisation. Psychiatrists and counsellors are continually being confronted by people, especially young people who complain about the meaninglessness of their life. Many instances of suicide among students is attributable to this (Frankl, 1973). Frankl regards existential vacuum as a concomitant of industrialisation and the affluent society. He found that only 25% of his European (German, Swiss, Austrian) students reported this experience in early 1970's, while it was 60% among his American students. He believes that the indoctrination of American students along reductionist lines reinforces their existential vacuum. (Frankl, 1972).

Psychiatrists more and more meet patients in whom the psychoanalytic treatment has become a substitute for life content - the obsessive compulsion to analyse themselves is another indication of the existential vacuum. Man becomes over concerned with self-interpretation only when he has missed his mission and has been frustrated in his search for meaning.

For too long the world has been dreaming that if the socio-economic situation of people is improved, everything will be okay, people will be happy. But as the struggle for survival has subsided, the question has emerged, 'survival for what?'. People today have the means to live but no meaning to live for. On the other hand we see people being happy under adverse, even dire conditions.

Even the marxist societies are not free from this phenomenon. The frequency of existential vacuum has been

reported in investigations in East Germany and Czechoslovakia. In Africa too it has been spreading, particularly among the academic youth. (Frankl, 1972)

According to Frankl, existential vacuum arises from man's two-fold loss - the loss of the instinctual security which surrounds an animal's life and the more recent loss of traditions which governed man's life in former times. At present instincts do not tell man what he must do, nor do traditions, conventions and values tell him what he should do. Research findings that the pre-30 age group is suffering more from existential vacuum than older generations confirm that crumbling of tradition is a major factor since it is in the young in whom the wane of tradition is most pronounced.

Existential vacuum manifests itself chiefly through depression, aggression and addiction. Depression and its sequel, suicide has already been mentioned. Man needs tension and if he does not find enough tensions, sometimes creates tensions artificially as in sports and what is worse, in aggressive antisocial acts. If an individual is not challenged by tasks which would add meaning to his life and is spared the tension, existential vacuum may ensue. Addiction to drugs and alcohol can be traced partially to a feeling of meaninglessness, as shown by various studies. It goes without saying, however, that in addition to these three, other symptoms may also occur, be it on a covert or an overt level.

### 2.1.3 Noogenic Neurosis

The existential vacuum may or may not lead to neurosis or psychopathology depending upon the dynamic factors but Frankl feels that the incidence of clinical cases thus rooted is of major significance. Noogenic neurosis, in contradistinction to psychogenic and somatogenic neuroses originates within the spiritual dimension of people and may be caused by 'value collisions, by conflicts of conscience, or by the unrewarded groping for man's highest value - an

ultimate meaning of Life'. (Fabry, 1975, P.43)

Crumbaugh and Maholick developed the purpose in Life Test (PIL) to differentiate noogenic neurosis from the conventional neuroses and arrived at the conclusion that noogenic neurosis existed apart from the usual neuroses as dynamically conceived. It represented a new clinical Syndrome which could not be comprehended under any of the classical descriptions (Crumbaugh and Maholick, 1964). Statistical research conducted in London, Vienna, Germany and other places regarding the frequency of noogenic neurosis point out that about 20% of the neuroses one encounters are noogenic in nature and origin. (Frankl, 1969)

Frankl contends that the treatment of neuroses, even noogenic, should be limited to the medical profession, while treatment of existential vacuum should be open to other counselling professions as well. There is no reason why the clinical psychologist, the social worker, the priest and the educator should not offer assistance to people who are seeking or questioning the meaning in life.

#### 2.1.4 Klinger's study on Meaning and Void

Frankl's philosophy influenced Klinger (1977) who contends that people derive their sense of meaningfulness from involvement with significant incentives. People need to be occupied nearly all the time with something that can make them feel awe, curiosity, pleasure, love, hate, relief, pride, lust, devotion, communion. Young people search for purpose in their lives, older people seek to revive it. People have the tendency to bless something or someone, their religions, their children, new lovers, new careers, social causes, elaborate hobbies and sometimes even personal catastrophes for having given them a new sense of meaning. That is, people are organised around pursuing and enjoying objects, events and experiences that are emotionally compelling for them, which Klinger calls 'incentives'. When people are deprived

of important incentives, either objectively or for reasons within themselves, their lives seem less meaningful and they are more likely to try altering their inner experiences, the Void - by drugs or alcohol, by changing major aspects of their life situations such as their marriages, careers, life styles or by ending it all, by committing suicides. Incentives provide purposes which people strive to obtain and maintain which provide motivation for acting.

Klinger uses the term 'meaning' as something akin to 'purpose' and 'purpose' is thought of as 'aim' or 'goal'.

Some theorists have suggested that for one's life to feel meaningful one had to become dedicated to a single, consuming, relatively lofty purpose, preferably spiritual. But Klinger's work on college students of three American campuses shows that people find their sense of meaning in pursuing and enjoying many kinds of incentives, some lofty and remote, but most everyday and homely. In his study only 23% of the subjects claimed a single important source of meaning and only half reported having any extremely important source at all. And two of the traditionally loftiest sources of meaning - religion and vocation were among the weakest.

Furthermore, there is evidence that the more kinds of incentives people can respond to, the greater their sense of meaning or purpose in life. In Klinger's study of the college students who acknowledged finding meaning in more than 20 of the categories given, 81% reported their lives to be 'very meaningful' or 'full of meaning' while it was true for only 35% of the students who found meaning in less than 12 of the categories (difference significant at .001 level). Similar results were obtained with the PIL by Doerris (1970), Tryon and Radzin (1972) and Rude (1981).

The inner process whereby a person becomes set to pursue an incentive as a goal is called 'commitment' by Klinger. People presumably remain committed to their goals until they are attained or abandoned as inaccessible or too costly. The

process of giving up a goal is called 'disengagement'. Klinger uses the term 'current concern' to refer to the organism's state of being still committed to a particular incentive. When the incentive has been fulfilled or eliminated (in case of negative concerns) the concern ends or becomes transformed into a different concern.

Many of Life's personal upheavals arise from disappointments in pursuing incentives. Continued disappointment from attaining an incentive or sheer habituation and satiation may lead to disillusionment and alienation from it. The alienated individuals seem to have a characteristic feeling of meaninglessness, futility, resentment and depression.

Simple pleasures that are innate satisfiers like food, sex as well as some not so simple ones like romantic love, exercising skills and capacities are the most reliable incentives. The other kind of stable incentives are those that cannot be fully attained but are realistic enough. However, these do not constitute a very powerful basis for leading a full life. The kinds of long-term incentive commitments that Frankl regards as especially effective sources of meaningfulness - do seem to incorporate a very large share of the most stabilising and purpose giving influences on human lives.

Klinger has focussed on the problem of life's meaning only from the psychological view point - what are the factors that make life feel meaningful or empty? He has not delved into the philosophical or teleological view point. However, the arguments developed in his book suggest that higher purposes or ulterior goals transform the psychological nature of immediate activities and short-range goals by enabling people to transform their emotional lives here and now, without any change in the objective facts of their life situations, simply by viewing them from a different perspective.

According to Klinger, perhaps the most meaningful life is one that combines many and varied enduring sources of satisfaction. Then pleasure, love and work cease to be separate compartments - each current concern meshes with the others and become facets of a single, integral life-thrust.

#### 2.1.5 Some Research Findings:

High school students with low in meaning in life had a significantly higher level of drug involvement (Padleford, 1974).

College students with low in purpose in life scores were regular users of marijuana (Shean and Fetchman, 1971).

Alcoholics tended to view their lives as without any meaning or sense of purpose (Jacobson and Ritter, 1977).

Psychiatric population tend to score low on purpose in life than non-patient population (Crumbaugh and Maholick, 1969).

Meaning orientation and mental health has a significant positive relationship (Kotchen, 1960).

Well motivated, successful professional and business population scored high scores on PIL (Crumbaugh, 1968)

It was found that the more socially active students scored high on the PIL (Butler and Carr, 1968). High scores on the PIL was associated with the value of salvation, confirming the results of Crumbaugh et.al. 1970 (Crandal and Rasmussen, 1975)

Secondary school teachers high in meaning in Life were found to be low in burn out (Misra, 1986)

The studies quoted above on meaning in Life are of two types:

1. One type showing the lack of meaning with life pattern.

From such studies we can see that lack of meaning leads to neuroticism, alcoholism, drug addiction etc.

2. Second type shows high meaning. Person with high meaning shows hope, aspiration, will to live and better performance.

### 2.2.0 Burnout

Burnout is a concept which was born in mid 1970s in the U.S.A. and with astonishing rapidity has become almost a 'catchword' to convey an almost unlimited variety of social and personal problems of American workers.

There is some doubt about the true extent of the burnout Syndrome because the word has become ubiquitous and used in an extraordinarily wide variety of contexts. It is used as an accusation against uncaring workers by undeserving, frustrated clients. It is also used as an excuse by some professionals for half-hearted efforts, as an indication to others of the need for professional renewal, and as a motivation for still others to leave their field altogether. Burnout is used technically to describe a stress related Syndrome that has circumscribed causes and symptoms, but is also used colloquially to describe a transient state of fatigue. Burnout is said to be caused by stress, yet is often used as a synonym for stress. Burnout is said to afflict only human service professionals, but has also been used to describe students, blue collar workers, sportsmen, and indeed, practically everyone. It appears in America as if each week the media identifies yet another group of workers as burned out. The human service professionals, especially, have integrated the concept of burnout within their collective self-image as workers.

Burnout though is more than a 'hot topic', it is a serious issue that affects the welfare of not only millions of human service workers but of their tens of millions of clients as well.

### 2.2.1 Emergence of the concept of Burnout

Freudenberger (1974,75) is usually given credit for first using the term 'burnout' in its present sense to denote a state of physical, emotional and attitudinal depletion resulting from conditions of work. He used it to characterise the psychological state of certain volunteers who worked with him at alternative health care agencies like free clinics for drug addicts. Within a few months of work, these young, idealistic men and women would begin to appear as more tired, depressed, apathetic and needy than the clients for whom they were working. These symptoms were accompanied by guilt, paranoia and a sense of omnipotence which made it difficult for them to cut back on their level of activity or involvement. Freudenberger was trained as a psychoanalyst and is currently in private practice in New York. His model of burnout is based primarily on a paradigm that emphasises the psychology of the individual. His work relies on a case-study approach and focusses on the psychological capabilities and vulnerabilities of individuals placed in stressful work situations. He has studied the individual dynamics of burnout - the psychological reasons why it occurs and the process by which it occurs.

Maslach and Pines, on the other hand, are both social psychologists by training. Maslach from the University of California at Berkley was interested in the problems of dehumanisation and depersonalisation. Before coming to the United States, Pines did research on stress for the Israeli army. Their approach has been to study burnout from a more social-psychological, research-oriented perspective with a heavier focus on the relationship between environmental and individual factors. Working individually, as well as collectively, using both questionnaire and interviews, they have collected data on several thousand workers across many types of human service jobs, thus providing an empirical basis for the study of burnout. Their work documented the presence of three central factors. Within the burnout Syndrome -

emotional exhaustion, depersonalisation and lack of personal accomplishment and also explored the role of social support networks as potential mediators of job stress. Thus their research examined the situational factors that contribute to the helpers' reactions.

These two perspectives - the 'clinical' approach of Freudenberger and the 'empirical' approach of Maslach and Pines have complemented each other well. Findings based on each perspective have been mutually corroborative and together, they have generated a wealth of data and insights into the phenomenon of burnout.

However, despite a rapidly growing literature, there is still a notable lack of critical perspective on the field. Because the field is new, there have been relatively few opportunities for theorists, clinicians, researchers and consultants to collaborate, exchange views or criticise each others work. Progress in the field has also been hindered by the burden of a 'pop psychology' image. Theories have not been built upon the work of previous researchers, insights proposed a decade ago are constantly being 'rediscovered' and the field in general seems to be in danger of trivialised by popular magazines and other news-hungry media. (Farber, 1982)

Burnout, as opposed to stress, is the more 'popular' current concern. But aversive working conditions may produce a variety of stressful reactions of which burnout is but one, though severe form. There are many stress reactions of non-burnt out variety and these should not be confused with burnout.

Burnout is the result not of stress per se, but of unmediated stress - of not being able to cope with the stress, having no outlet for it, no buffer, no support system, no compensation. Inability to may make the individual unable to maintain the enthusiasm, care and commitment he initially brought to the job and then the process of burnout begins.

### 2.2.2 The Problem of Definition

Burnout has been defined in a variety of ways.

Webster's Collegiate Dictionary defines burnout as, 'to fail, wear out or becomes exhausted by making excessive demands on energy, strength or resources'.

Freudenberger and Richelson (1980, P.15) describe burnout as a 'state of fatigue or frustration brought about by devotion to a cause, way of life or relationship that failed to produce the expected reward'.

Edelwich and Brodsky (1980, P.14) define burnout as a 'Progressive loss of idealism, energy, purpose and concern as a result of conditions of work'.

Pines and Aronson (1981, P.15) state that burnout is 'characterised by physical depletion, by feelings of helplessness and hopelessness, by emotional drain and by the development of negative self-concept and negative attitudes toward work, life and other people \_ \_ \_ \_ \_ it is a sense of distress, discontent and failure in the quest of ideals'.

According to Maslach and Jackson (1981) burnout has three separate aspects - emotional exhaustion, depersonalisation and a feeling of reduced personal accomplishment.

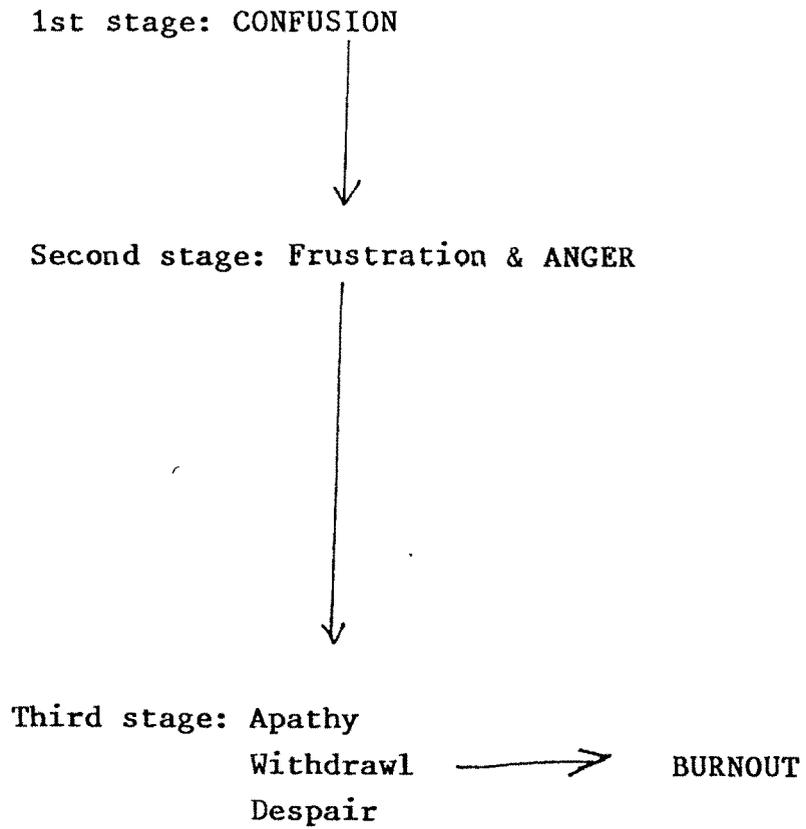
Despite general unanimity of opinion regarding some of the characteristics of burnout, the determination of whether a worker is or is not burned out is not easily made. Burnout does not lend itself to such clear dichotomies because burnout is a process and not an event. Nor is the process identical for each person - it is a subtle pattern of symptoms, behaviour and attitudes that are unique for each person.

### 2.2.3 Stages of Burnout

Burnout does not happen suddenly, but occurs as a gradual deterioration. There are three stages that can occur in the

FIGURE-1

## DIAGRAMATIC REPRESENTATION OF STAGES OF BURNOUT



burnout progression. The first stage is puzzlement, confusion and the appearance of frustration. The second stage is characterised by intense frustration and anger. The third stage is apathy, withdrawal and despair.

#### **Stage - 1: Confusion**

The individual begins to feel that something is not quite right. There is an occasional feeling of anxiety - a nagging worry that something is amiss. The individual becomes unable to identify what is wrong. Low level health complaints start to appear. These include headaches, tension, sleeplessness, lack of energy and so on.

#### **Stage - 2: Frustration**

At the second stage, confusion turns toward frustration and anger. The individual begins to feel somehow that he has been taken. He may lash out at friends or coworkers, quit his job, or in some other way show his frustration through anger and hostility. He takes action motivated by anger. He thinks that what he should receive is in some way being denied to him. He feels cheated, deceived.

Physical symptoms now become more pronounced. Tension-related illness such as backaches or migraine headaches occur.

#### **Stage - 3: Despair**

At the third stage, the individual feels that he and his efforts have no meaning or value. The activity - the role - loses its meaning, its consequence. At this juncture, burnout is at its extreme and the individual feels like an object used by others. The person experiences a well-defined weariness with work, responsibility, family or the world. The individual becomes apathetic and withdrawn and feels inadequate.

Levels or stages of burnout vary for each individuals. The consequences of burnout are complex, as well, have critical implications for all aspects of the individual life. A diagrammatic presentation of stages of burnout is given in the next page.

#### **2.2.4 Factors in Burnout**

In general burnout can be conceptualised as a function

of stresses engendered by individual, work-related and societal factors.

#### 2.2.4.a Individual factors

An understanding of the individual factors underlying burnout must include an assessment of the individual personality variables, mediational processes like cognitive appraisal of stressful events, and current life stresses and supports.

There is a general agreement that burnout-prone individuals are empathic, sensitive, humane, dedicated, idealistic and 'people-oriented' but also anxious, introverted, obsessional, over-enthusiastic and susceptible to over-identification with others (Freudenberger, 1975; Pines and Aronson, 1981). People who go in to human service work want to help others and have an excessive need to 'give' and may base their self-esteem too exclusively on the attainment of unrealistic goals.

Recent studies have shown that 'Workaholic' Type A persons are particularly prone to develop physiological symptoms, including cardiac trouble, as a result of stress. Type A personalities are aggressive, intense, competitive, moody, with low frustration - tolerance level and are more likely to get angry and stressed when they perceive their efforts to be unsuccessful or unfairly compromised. How a person reacts to job is a function of both the stress encountered and the individual personality type.

Life changes may make individuals especially susceptible to burnout. Consistent relationships have been found between the numbers and types of changes in a person's life and the onset of illness or disease within as little as one year (Holmes and Rahe, 1967). Both positive changes such as marriage and negative changes such as death or divorce are considered stressful in as much as both demand adjustment to new behaviour patterns.

Life changes may be viewed from a developmental perspective. For example, normative crisis periods occur between each stage of adult development and may involve significant re-evaluation of one's personal and professional life (Ericson, 1968; Levinson, 1978). As such these periods may dramatically affect one's self-esteem, marital relationship or faith and investment in work. These transitional periods are stressful and leave one with less capacity to cope successfully with other daily stresses and make him more vulnerable to burnout.

#### 2.2.4.b Work-related factors

The search for causes of burnout, says Maslach (1978), is better directed away from identifying the bad people and toward uncovering the characteristics of the bad situations where many good people function.

For any professional group one could compile an almost endless list of work-related stresses. For example, all human service professionals complain of long hours, isolation, lack of autonomy, client 'neediness', inadequate salary, insufficient resources, lack of criteria to measure accomplishments, excessive demands for productivity, inadequate job training, administrative indifference or interference.

Those who work in the institutional rather than private settings are often faced with stresses endemic to organisational structures, like role conflict, role ambiguity and role overload (Kahn, 1974; Caplan and Jones, 1975). Role overload is the most common complaint of those who work in organisations. This source of stress is likely to become more prevalent in the number of clients, depleted aspect of role overload as well, when increasingly complex work requires skills or abilities that are beyond an individual's current level of functioning.

The common element in most work-related stresses is the feeling of inconsequentiality - a feeling on the part of the professionals that no matter how hard they work, the payoffs in terms of accomplishment, recognition, advancement or appreciation are not there. To balance this discrepancy between input and output, burned out workers begin to give considerably less to their jobs. This sense of inconsequentiality is akin to Seligman's (1975) notion of 'learned helplessness'. Both concepts refer to a state in which individuals feel that their actions can no longer effect desired changes in the environment and, therefore, there is no point in continuing to try.

#### 2.2.4.c Societal factors

Burnout may also be symptom of broader social concerns. Relatively recent and dramatic changes in family, work and social structures within western society, the 'culture of Narcissism; (Lasch, 1979) rooted in the competitive individualism of western civilisation, moving away from a sense of community toward greater anonymity, impersonality and disconnectedness are at the root of increasing stress and burnout. As a result of social fragmentation and uprootedness, workers have become increasingly insistent upon attaining personal fulfilment and gratification from their work. The combination of these two trends have produced workers with higher expectations of fulfilment and fewer resources to cope with frustrations - a perfect recipe for burnout.

Present economic conditions, like recession and rising unemployment have also made career shifts more difficult. As a result burned out professionals may find few economically comparable opportunities in other fields and may feel 'stuck' and increasingly resentful at remaining in their present job. Their sense of frustration grows and feelings of burnout increases.

### 2.2.5 Teacher Burnout

Burnout has most often been discussed and written about in relation to teaching and teachers.

#### 2.2.5.a Stages of Teacher Burnout

Clouse and Whitekar (1981) point out three stages of teacher burnout.

(i) **Loss of enthusiasm** : Most teachers enter the profession with good intentions and a sincere desire to help children. Energy levels are high, ideals are strong. Majority of teachers are also individuals with decent value systems, a high sense of motivation, a desire to be needed and having an inner hope that through their intervention, something positive can be done with young people. Burnout leads to a drastic reversal in attitude and behaviour within a few years, sometimes even after one year of teaching.

It has been suggested that many who enter teaching exhibit dependency characteristics where personal needs are met through helping others. That is, they obtain an overwhelming component of their self-identity from their work and therefore, have a strong need to be liked. When teachers do not receive positive responses and feedback from students, enthusiasm falters.

(ii) **Frustration** : Frustration is one of the earliest signs in the process of burnout.

As already mentioned, several factors may contribute to the frustration of teachers within the school environment as well as outside, in the socio-political milieu. Student apathy, growing indiscipline and violence, uncooperative or overcritical parents, low salary and social status and various malfunctions of the organisation and the profession itself are some of the factors. All these and many others may

contribute to frustration and lowered morale of teachers and increase their stress and burnout.

(iii) **Alienation** : Alienation of the professional from the work environment may be viewed as a response or result of powerlessness, frustration and loss of meaning in one's work. Alienation is associated with detachment, withdrawal and isolation within the work environment. A strong relationship exists between alienation and lack of support and positive feedback. Alienation is also directly related to the number of clients with whom the professional has a direct contact. As the ratio increases, a higher emotional overload is inevitable. Inherent in the teaching profession is a high level of responsibility for a large number of students.

It has been found that teacher alienation increases (a) the less frequently teachers participate in the decision-making process; (b) the more rigid the organisation hierarchy of authority; (c) the greater the degree of job codification; and (d) the more rigidly rules are enforced.

#### 2.2.5.b Symptoms of teacher Burnout

Teachers experiencing such feelings of burnout show number of symptoms in their personal and professional life. Research has identified a number of these symptoms.

Personal symptoms include cynicism and negativism; rigid thinking, inflexibility, and a closed mind, blocking progress and constructive changes; increased absenteeism and illness frequency; boredom and growing fatigue; loss of idealism and commitment; alienation and minimal compliance; verbalising helplessness and hopelessness and fatalism; changes in behaviour and social contacts, e.g. . becoming a loner, withdrawn or constantly socialising; hypersensitivity and paranoia about colleagues and administrators.

Professional symptoms include growing doubts about professional career, dissatisfaction with level of performance

and feeling inadequate and overwhelmed by task, reluctance to go to work or merging self and life with profession and withdrawing from activities previously rewarding. That is, undervaluing or overvaluing professional prerogatives and capabilities.

Stated more descriptively, burned out teachers may plan classes less often or less carefully; assign problems instead of teaching concepts; schedule disliked subjects late in the day and never getting to them; day dream, dawdle, ignore misbehaviour in students. They may have a lower tolerance of frustration in the class room; shant, scold, pile on busy work assignments and even resort to corporal punishment. They may expect less reward from their job and less effort from their students. They may frequently feel emotionally drained and physically exhausted and fantasise or actually plan to leave the profession.

Physical signs are fatigue, exhaustion, insomnia, headaches, backaches etc. If stress is left uncontrolled it may lead to psychosomatic illness, to use and abuse of alcohol and tension reducing drugs, seeking counselling help for a feeling of personal failure and guilt and increased marital and family conflicts.

Symptoms of burnout are very similar to what Jenkins (1979) refers to as 'pathological end states' of stress as exhaustion, despair, apathy, psychopathology, meaninglessness, alienation, victimisation, and disruption of inter-personal ties.

#### 2.2.6 Teacher Stress and Burnout

Many studies on teacher burnout have been equating stress with burnout. Stress is a reality of teaching which can be beneficial or harmful depending on how a person responds. For example, an able challenging class can be stressful to teach. If efforts to meet student needs lead to increased teacher growth and satisfaction, the effects of stress are beneficial. If

such efforts result in emotional and physical illness, the effects of stress are harmful and may eventually lead to burnout.

A number of studies have been attempting to explain burnout by simply enumerating the many stresses teachers may encounter. The error is perhaps motivated partly by the desire for data. Since virtually no hard data on teacher burnout is available, data on teacher stress are often substituted. Secondly, it is due to the implicit and erroneous assumption that a stressed teacher inevitably becomes a burned out teacher. (Farber, 1982)

Farber (1983) points out several theories where certain stress reactions are suffered to in terms that are quite similar to those in the description of burnout. For example, Hackman (1970) has noted four general types of strategy for coping with stress: (1) Explicit movement against the stressful factor such as aggression, attack, hostility; (2) movement away from the source of stress, such as avoidance, withdrawal, resignation, inaction, or escape; (3) Submission or collaborative movement toward the source of stress (4) distortion of the situation through traditional psychological mechanisms such as denial, displacement, reaction formation or intellectualisation. In this context burnout may be seen as final step in the progression from active problem solving to anger and depletion (1 and 2) to submission and distortion (3 and 4). When earlier steps in the progression fail to alleviate stress, more severe reactions like those seen commonly in burnout become manifest. Selye (1956, 1976) in his stage theory of stress 'The General Adaptation Syndrome' proposes three stages: (1) 'Alarm reaction' in which the body mobilises forces to defend itself against stresses; (2) 'Resistance', in which a person is able to function in what appears to be a normal fashion; (3) 'Exhaustion' in which the cumulative effects of damaging stress have become too severe to allow for adaptation. The symptoms noted in the last stage are very similar to the symptoms of burnout.

Burnout then can be regarded as the final step in a progression of unsuccessful attempts to cope with a variety of negative stress conditions.

It is, therefore, not surprising that both the popular press and the professional literature have often confused or equated stress with burnout, treating them as if they were inter-changeable terms. Such confusions ignore the myriad number of variables that mediate between stressful environmental conditions and subjective perception of being 'burned-out', e.g. constitutional vulnerability to stress, cognitive appraisal of stressful events, personality type, other life events, and knowledge and availability of coping mechanisms including social support. These factors explain why there is considerable variance in the ways that individuals react to identical or nearly identical stress situations. (Jenkins, 1979)

However, popular accounts of teacher burnout have opted not to explain the process of burnout, but rather to simply list its most observable and immediate precipitants, without taking in to account the entire social, psychological, political and historical context.

It is likely that teacher burnout has always been around, masquerading in the past under labels like job dissatisfaction, job-anxiety and worker alienation. Even in 1932 (Waller) described how community pressures, the need for constant vigilance to control large number of students in classes, and loneliness and isolation could all combine to reduce a teacher's morale.

Stress and burnout in teachers, then are not new phenomena. What is new is that burn-out teachers have become vocal and visible and for many of them burnout is no longer a term of approbrium but rather a symbol of perverse notoriety.

What may also be new is the magnitude of teacher burnout.

There is, of course, no way of comparing the percentage of teachers burn ← out twenty or fifty years ago from the number burned out today. Moreover, determination of the seriousness of the problem is a direct function of the method we choose to define the term.

Few would quarrel with the statement that teaching is an emotionally taxing profession. A teacher's day is filled with constant, intensive interaction with people. In a study of student - teacher interaction, Jackson (1968) indicate that teachers can interact with students more than 1,000 times a day. Besides students, administrators, other teachers, parents, school board members also consistently make demands on the energies of teachers.

However, it is necessary to understand why, since all teachers are involved in such interactions, only some exhibit feelings of burnout. One must keep in mind that systematic research on teacher burnout is in the infant stage of development and the results of the studies are by no means comprehensive or conclusive.

#### 2.2.7 Some Research findings

Burnout seems to arise from high self-expectations than from the demands of the organisation and other extrinsic conditions (Colasudro, 1981).

Teachers having 6 or more years of experience gave evidence of high burnoutness (Devorah, 1986).

Where high levels of role conflict and role ambiguity were present, teachers experienced high levels of emotional exhaustion and fatigue as well as negative attitude toward students (Schwab et.al., 1986).

Higher level of burnout is positively related with stress (Misra, 1986).

Burnout has effect on leadership behaviour of teachers and burnout do exist in various demographic areas (Rhoades, 1987).

Significant positive relationship were found between burnout and the variables of perceived environmental stress and locus of control (Shapiro, 1987).

Principals and teachers were experiencing moderate to high levels of burnout, especially in the area of personal accomplishment (Bruno, 1987).

### 2.3.0 Concept of Work

The concept of work or karma occupies a very great place in the history of mankind. It is believed that, it moulds our lives, present and future to it's laws, with the result that some are poor, some are rich, some have materialistic attitude, some spiritualistic, some are poets, others are engineers etc. This concept presents a remarkable solution of the great riddle of the diversity of human conditions and the origin of suffering, and enables us to understand the various aspects of life in a manner which is satisfying to our reason.

Human life is life activity. It grows complicated under different circumstances and environments which crop up and surround a man at different times. A work or karma useful under certain circumstances may not be so under other circumstances. So, at times, a man gets confused and is unable to decide whether one particular action should be done by him or not. The wise people with the help of their highly developed faculties of mind pierce in to a thing, see the ins and outs, weigh all the necessary pros and cons of it and then reach the right conclusion. They are also sometimes at their wit's end to solve the puzzling question, "what should be done and what should not be done"? As rightly set forth by the Srimad Bhagabat Geeta (Kim Karma Kimakarmeti Kavayopyatra Mohita - BG. 4.16). However, work or karma is unrelinquishable

and no one can remain without doing work or karma even for a moment. (na hi Kaschit ksanamapi jatu tistatyakarmakrit - BG.3.5). Work is the activity of man by which he meets the needs of himself and his society, which affords him a degree of choice in the type of work done, and which provides him with a cultural and subcultural identity. (Stanley & Michael)

Work or karma is a force which can uplift one's life when rightly performed. It can also spoil the life when wrongly performed. Before performing any work, this point generally kept in mind, "What purpose is it going to serve on its completion. In determining the kind of the work, it's result affecting the agent and other people as well is taken into account. As the Gita says, a technique of doing work should be evolved which can help in fulfilling the aim of life for which a man has taken work on this earth (B.G. 2.50)

Thus, from the above analysis it is evidently clear that success or failure of a person depends upon his work or karma in general and his perception or the purpose of work or karma in particular.

### 2.3.1 Work and the Individual

All living creatures expend some kind of effort in the process of acting upon and taking from their environment whatever they need for survival. Human beings are no different from any other animal in this general respect. However, they are distinctive in the degree to which, as a species, they have devised a vast range of different ways of dealing with their material situation. They are unique in the extent to which they have divided up and allocated particular tasks to individuals and groups within the overall and general task of subsisting. The methods of work which human adopt and the social organisation which accompanies it cannot be explained by reference to any clearly definable set of instincts. Human agency, choice, values and interpretations are essential factors to be appreciated in any understanding of work forms.

At a basic level work can be seen as the carrying out of tasks which enable people to make a living within the environment in which they find themselves. A living is not simply extracted from the environment. In many ways work effectively transforms environments and in the process, creates for many a level of living far in excess of basic subsistence. Not only this but the work which we do becomes closely bound up with our very conception of self. (Argyris 1972).

The transformations of western world which have resulted from rise of capitalism and industrialism have already been shown to be dependent, in part, on a new meaning given to work. The work ethic which has been such a motivating force in the growth of modern societies, defines work as having intrinsic value to the person carrying it out. It is something more than a means to other ends. The behavioural-science entrepreneurs of the neo-human relations tradition, people like McGregor, Argyris, Herzberg and Likert urge the providers of work to adopt job and organisational designs which will enable people to fulfill their 'self-actualisation' needs. The implications behind many of these writers' argument is that to be fully human or 'mature' we need to engage in a form of work which gives us autonomy, discretion and the fullest opportunity to use whatever talents we have - in order to advance self-growth. Although some writers of this school recognise a cultural specificity, their work as a whole is such that it has been labelled the 'psychological Universalistic approach'. As Daniel (1973) has put it:

"They are universalistic in the sense that they suggest that there are certain needs shared by workers of all types and levels and their response to the work situation can be explained in terms of the extent to which these needs are satisfied."

The problem with this is that it suggests that explanations of the meanings of work can be derived from a conception of human nature rather than their being recognised

FIGURE-2

Meaning. of Work : a continuum

Work which gives  
INTRINSIC SATISFACTIONS



Work is an  
enriching experience

Work provides challenges  
to the individual

the individual develops  
and fulfils self at work



Work has an  
EXPRESSIVE MEANING



Person works with  
Intrinsic Motivation

Work which gives  
EXTRINSIC SATISFACTIONS



Work yields no  
value in itself

Work becomes a means  
to an end

human satisfaction or  
fulfilment is sought  
outside work



Work has an  
INSTRUMENTAL MEANING.



Person works with  
Extrinsic Motivation

as social-cultural variables. In the opinion of Anthony (1977) Work does take up a large proportion of many people's lives and the satisfactions and deprivations which it involves are not equally shared across the social structure. Basic to many of the debates about the meaning of work has been a distinction, between the intrinsic satisfactions which work can give individuals and the extrinsic satisfactions which may be derived from it. We can use the ideas of intrinsic and extrinsic satisfactions to develop two ideal type of meanings which work can have for people. The range of possible meanings can be located on a continuum between these ideal types as in figure 2.

Much discussion of what is often termed 'attitudes to work' or 'work motivation' centres on whether people generally go to work to seek extrinsic satisfaction (do people go to work 'just for the money', 'Just for the company'?) or intrinsic ones (do people want jobs which are 'inherently satisfying'?). In reality different people attach different meanings to work and that for any given individual this meaning may change over time. We must also recognise that frustrations and deprivations play as big a part as potential 'satisfactions'. Individual's personalities will be a factor influencing the meaning of work to them but so also will such factors as their age, upbringing, sex, education, job, employing organisation and social class. To develop a conceptual apparatus which enable to take account of the multiplicity of factors influencing the meanings and experiences of work, to do this we can turn to the ideas developed in recent decades by sociologists in relation to orientations to work or work orientation.

### 2.3.2 Concept of Work-Orientation

Orientation to work or work-orientation has been recognised as an important factor influencing work place behaviour. (Indiresan, 1986). In any work place an individual behaves in a definite way. His way of behaving, in a particular way depends on certain significant factors like

his understanding of work value, his expectation of achievement, or for his subsistence social prestige, self identity etc. Of these innumerable extrinsic and intrinsic factors leading to the definite behaviour of the individual in a particular work place like a factory, or in a educational institution, work orientation is most significant.

From sociological point of view, the concept work orientation or orientation to work is the phenomenon by which an individual works with deep interest in order to achieve certain goals, whether of individual or of society. But why and how an individual works with complete satisfaction, a question raises its head. The answer to this question, as suggested by the fruitful researches is that two factors - (a) the perception or a logical understanding of the value of the work and the style of performing the work. Taking into consideration these two factors different typologies of work orientation are suggested by various authors.

### 2.3.3 Types of Work-orientation

The research study which first introduced the notion of 'orientation to work' looked at workers in the car industry. As part of their wider study of social class in Britain in the 1960s, Goldthorpe, Lockwood et.al. (1968) examined the attitudes and behaviour of assembly line workers in the vauxhall plant in Luton. These workers did not appear to be deriving either intrinsic or social satisfactions from their work experience. Yet they did not express dissatisfaction with the jobs which they were doing. The possible paradox here was removed by the authors' explanation that these workers had knowingly chosen work with these deprivations, regarding such work as a means to a relatively good standard of living which could be achieved with the income made on the assembly line.

Goldthorpe, Lockwood et.al.(1968) suggest that a

typology of work orientations can nevertheless be offered. However, they suggested for four tier orientation. The instrumental orientation reflects that found among the study's manual workers, the bureaucratic orientation reflects patterns found among white-collar employees whilst the solidaristic orientation was found among the more traditional working class employment situations like coalmining and ship building. The last orientation, professional orientation was remained indescriptive.

Beynon and Blackburn (1972), as a consequence of their detailed study of a factory involved in the manufacture of luxury foods, found that although employees tend, as far as possible, to select employment in keeping with their priorities in what they want from work they nevertheless make important accomodations and adjustments once in work, as their experience is influenced by such workplace factors as work processes, pay levels and power structures. Orientations are also shown to be influenced by biographical factors in the worker's life outside the workplace. The authors argue that the rejection of the adequacy of explanations based on technological determinacy and systems needs should not lead us to adopt one which replaces an analysis of the work situation with one based on prior orientations.

Wedderburn and Crompton (1972) who studied three chemical plants, make a similar point. These authors found that the workers whom they studied generally displayed, different attitudes and behaviour which 'emerged in response to the specific constraints imposed by the technology and the control setting'.

W.W. Daniel (1973), a major critic of the approach of Goldthorpe, Lockwood et.al., has accused those authors of failing to recognise the complexities of what it is workers look for in their jobs. He suggests that they paid too much attention to the job choice situation and thus failed to

recognise that, once in work, employees display varying priorities, attitudes, interests - depending on the context in which we look at them. Daniel (1973) suggests that different attitudes will prevail, for instance, in what he calls the bargaining context from those which are indicated in the work context. In the bargaining context priority is given to the material rewards accruing from the job.

The importance of what Daniel (1973) is saying is considerable. It suggests that every employee is likely to have different priorities at different times and in different contexts. Definitions of the situation vary with the aspect of the situation which is of major concern at any particular time.

What is becoming clear that is to understand work behaviour we must recognise the importance of dynamic orientations and that, instead of relating work attitudes and behaviour in a direct way to either fixed psychological needs or technological constraints, we must recognise that individuals see things differently and act accordingly in different situations and at different times.

However, in a recent six country project on work orientation, Indiresan (1986) speaks that people work with four different orientations:

- (a) Meaning orientation
- (b) Reproductive Orientation
- (c) Achievement Orientation
- (d) Significant other orientation.

These are explained as follows:

Meaning Orientation (MO) : This orientation refers to the internalising work values with an emphasis on intrinsic motivation and an active search for meaning and doing the job with comprehension and understanding. Individuals high in meaning orientation take a much broader approach, trying to find meaning in what they are doing and

having no boundaries within which they will confine their work.

Reproduction Orientation (RO) : This orientation refers to the extrinsic motivation and fears of failure and doing just what is required, looking at work as a means to an end. Individuals high in this orientation would be predominantly ritualistic in their approach to work, carrying out just what they are told and unwilling to go beyond what is absolutely essential with the attitude "Why do more when what is prescribed is enough".

Achievement Orientation (AO) : This orientation refers to organised work methods, general attitude to working and the achieving as the main component. For individuals high in this orientation, achieving is all important and would try all means of reaching their set goals. They set their own standards and directions for work and prefer freedom from close supervision. Individuals high in this orientation are self-starters carrying out self-directed work.

Significant other Orientation (SO) : This orientation refers to what extent the work is carried out for social status or prestige. For individuals high in this orientation, the social rewards are most important and they would do things only to win the recognition and approval of significant others without any consideration for the meaning of the work itself.

Indiresan (1986) reports, it has been well established that the person - environment fit is an important factor in understanding behavioural outcomes. From this perspective an investigation of the congruence between the work

orientation of an individual and the organizational climate prevalent in his place of work would be very valuable for the understanding, prediction and control of behaviour.

In the present study the work orientation of teacher educators has been classified into two orientations. They are achievement orientation and affiliation orientation. The achievement orientation includes the meaning orientation as stated by Indiresan (1986) and the affiliation orientation includes significant other orientation. It is because meaning orientation and achievement orientation are having greater similarity indicated by a correlation of .737 and the same phenomena in case of reproduction orientation and significant other orientation indicating a positive correlation of .563. Secondly, achievement orientation is negatively related with reproduction orientation and significant other orientation and meaning orientation is also negatively related with orientation and significant other orientation. (Indiresan, 1986)

a. Achievement Orientation : This orientation refers to organised work methods, general attitude to working and the achieving as the main component. For individuals high in this orientation, achieving is all important and would try all means of reaching their set goals. They internalise work values with an emphasis on intrinsic motivation. They try to find meaning in what they are doing and having no boundaries within which they will work. They set their own standards and directions for work and prefer freedom from close supervision.

b Affiliation Orientation : This orientation refers the extrinsic motivation and fear of failure and doing just what is require, looking at work as a means to an end. Individuals high in this orientation work of satisfying the person or

institution to whom they affiliate. They work for social status or prestige. Their work is predominantly ritualistic nature and wait for direction to work.

#### 2.3.4 Research findings

Work orientations are influenced by biographical factors in the workers life, outside the work place (Beynon and Blackburn, 1972).

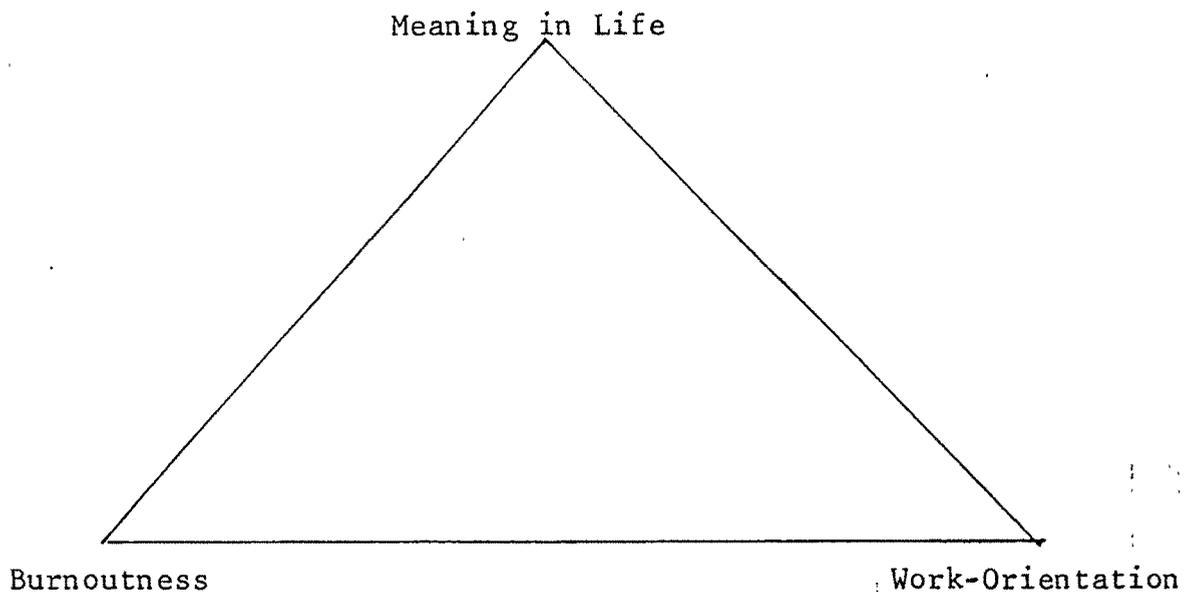
The motivational characteristics were essential for high-quality managerial performance - one is the need for advancement, and second is inner work standards (Bray and Howard, 1983)

Managers from government organisations found to work within the framework of rules and regulations, attributing their behaviour to helplessness. Managers in public limited companies show two extreme tendencies. Some show full independence and others complete compliance (Indiresan, 1986).

Intrinsically teachers show us creative talents for their professional growth whereas extrinsically oriented teachers consider increase in salary, job security will motivate them (Moore, 1987).

Teachers needed higher order satisfactions from their work (Henderson, 1987).

The work orientation of a person is extremely important for efficiency and productivity. Various work orientations are here in researches, which clearly indicate the relationships.



The investigator has taken these three components with an idea of exploring the hypothetical relationship among them:

1. A teacher-educator high in meaning in life will show low in burnout because burnout shows lack of meaning. Whereas a teacher-educator low in meaning in life may show high burnout.
2. A teacher-educator low in meaning in life will show affiliation orientation in work-orientation. Whereas a teacher-educator high in meaning in life will show achievement orientation in work-orientation.
3. Similarly a teacher-educator high in burnout will show affiliation orientation whereas a teacher-educator low in burnout will show achievement orientation in work orientation.

Misra, 1986 studied the meaning in life, stress and burnout among the secondary school teachers of Calcutta and her major findings are as follows:

"The meaning in life is negatively related with burnout.

The teachers high in meaning in life were low in burnout and the teachers low in meaning in life were highly burnout".

The relationship of meaning in life with work orientation is only at a conceptual level. It has not yet been studied or found out. The present investigator intends to study all the above relationships.