

CHAPTER - II

THE CONCEPTUAL FOUNDATIONS OF THE STUDY

2.1 INTRODUCTION

The purpose of this chapter is to give a more detailed concept of the major variables which are included in the present study.

There has been an explosion of knowledge due to scientific and technological development. A person's well being is in moving with the changing world. There is a constant demand of the teacher to update himself/herself in knowledge, skills, techniques and methods of teaching. Society's expectations too, are high from the teachers to deliver the goods - knowledge, skills etc., to the younger generation and to prepare him for tomorrow's society to live more fittingly and meaningfully. So the teacher has to make constant adjustments. In his life and work he plays a multiple role, all demanding his equal attention - his family, neighbourhood, school and other organisations. In playing all these roles the teacher needs a guiding force. He finds such a direction from meaning and purpose in life. As the teacher experiences joy, happiness, acceptance and satisfaction, he glows on in life. To the extent

that he is glow-on, he/she experiences his own concept of himself and the values of work.

However, in playing his/her multiple roles and the expectations of the society, often he may be faced with frustrations, rejections etc. In such situations he experiences burnout which needs to be resolved. Thus the whole person is directed by the meaning he experiences or the meaninglessness which causes burnoutness in him. Everything seems to have its connection and links with meaning which influences other correlates in the teacher.

It is assumed that this may be related to meaning in life and other psychological correlates which has been diagrammatically presented at the end of the Chapter (Fig.2.2)

2.2 MEANING IN LIFE

The concept of meaning in life is based on Viktor Frankl's (1959) 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 raisons 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.

2.2.1 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.

(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 reflecting, judging and even rejecting himself.

Frankl believes that man is free to rise above the constraints of heredity or experiences in infancy. If we conceive of man as 'nothing but' a 'naked ape' and the human personality as merely a battle ground of the clashing claims of Id, Ego and Super Ego, these 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 meanings 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.

(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 meaningfulness. 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 cannot 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^t 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 effect 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 " (1959).(Maslow,1969).

Frankl thus refers to the individual's deep seated striving for a higher and ultimate meaning to his existence. There is a tension between that 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 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) says, "If 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."

(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 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 a 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. Through the attitude or stand we take toward life, toward a fate we can no longer change, toward what Frankl calls the 'tragic triad' of human existence made up of pain, guilt and death.

Logotherapy teaches that there are no tragic and negative aspects which cannot be, by the stand one takes to them, transmuted into 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 realise 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 meaningfulness. In principle nevertheless, the fact remains that meaning is available under any condition even the worst conceivable ones.

2.2.2 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 the present age - an age of meaninglessness, depersonalization 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). He regards existential vacuum as a concomitant of industrialisation and the affluent society. He found that only 25 per cent of his European (German, Swiss, Austrian) students reported this experience in early 1970's while it was 60 per cent 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 overconcerned 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 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-thirty age group is suffering more from existential vacuum than older generations confirm that crumbling of traditions is a major factor since it is in the young in whom the wane of traditions 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.

2.2.3 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).

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. Statistical research conducted in London, Vienna, Germany and other places regarding the frequency of noogenic neurosis, point out that about 20 per cent 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.

2.2.4 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, curious,** 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 religious, their children, new lovers, new careers, social causes, elaborate hobbies and sometimes even personal catastrophes for having given their lives 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 and 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 per cent 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 purposes in life. In Klinger's study of the College students who acknowledged finding meaning in more than 20 of the categories given, 81 per cent reported their lives to be very meaningful' or 'full of meaning while it

was true for only 35 per cent 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 the case of negative concerns) the concern ends or becomes transformed into a different concern.

Many of life's great 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 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 stabilizing and purpose-giving influences on human lives.

Klinger has focused 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 becomes facets of a single, integral life-thrust.

2.3 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 burn-out syndrome because the word has become ubiquitous and used in an extraordinary 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.

(a) Emergence of the Concept of Burnout

Freudenberger (1974) 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 focuses 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 Berkeley 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 Freudenberg 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 (just 16 years old), there have been, relatively few opportunities for theorists, clinicians, researchers and consultants to collaborate, exchange views or criticise each other's work. Progress in the field have 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 in severe form. There are many stress reactions of non-burnout 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 cope 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.

(b) The Problem of Definition

Burn out has been defined in a variety of ways. Webster's Collegiate Dictionary defines burnout as 'to fail, wear out or become 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 hoplessness, 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'.

Most researchers have supported a narrower definition of the term, applying it only to workers in the helping professions, to those who do 'people work'. Pines and Aronson, for example, prefer to distinguish between burnout and

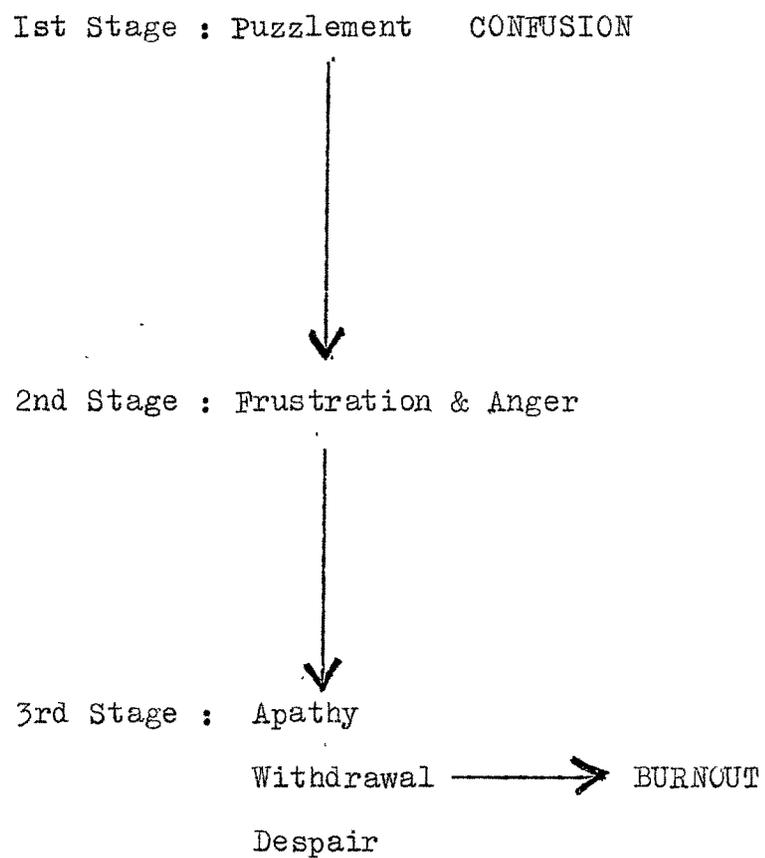
'tedium' a similar constellation of feelings that affect workers in non-human service jobs. Restricting burnout to human service or 'caring' professions acknowledges the unique pressures of utilizing one's self as the 'tool' in face to face work with needy, demanding and often troubled clients. Through their work in the helping professions including education, these researchers have indicated that people, involved in prolonged, constant, intensive interaction with people in an emotionally charged atmosphere are susceptible to the syndrome of burnout.

Acc. 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.

(c) Stages of Burnout

Burnout does not happen suddenly, but occurs as a gradual deterioration. There are three stages that can occur in the burnout progression. The first stage is puzzlement,

Fig. 2.1DIAGRAMATIC REPRESENTATION OF STAGES OF
BURNOUT

confusion and the appearance of frustration. The second stage is characterized 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 lashout at friends or co-workers, quite 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 migrain. 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 individual. 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.

(d) Factors in Burnout

In general burnout can be conceptualised as a function of stresses engendered by individual, work-related and societal factors.

(i) 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, overenthusiastic and susceptible to over-identification with Stress (Freudenberger, 1975, Block, 1977 : Cherniss, 1980; Edelwich and Brodsky, 1980; Pines and Aronson, 1981). People who go into human service work

want to help others and have an excessive need to give' and may base their self-esteem to exclusively on the attainment of unrealistic goals.

Recent studies have also suggested that 'work alcoholic 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 marriages 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.

(ii) 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.

(iii) 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 frustration** - a perfect recipe for burnout.

Present economic conditions, like recession and rising unemployment have also made career shifts more difficult. As a result burnedout 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.

2.4 TEACHER BURNOUT

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

(a) Stages of Teacher Burnout

Clouse and Whitekar (1981) pointout 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.

(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.

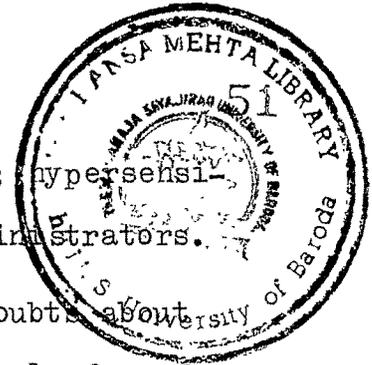
Personal symptoms include cynicism and negativism; rigid thinking, inflexibility, and a closed mind, blocking progress and constructive changes; increased absenteeism and illness frequency; boredom and growing fatigue; loss of idealism and commitment; alienation and minimal compliance; verbalising helplessness 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 interpersonal ties.

(c) 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 into 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 burnout 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 burnout 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.

2.5 GLOW ONNESS

The concept. According to Chambers New English Dictionary, 'Glow On' means to continue "to burn without flame, to give out a steady light, tingle with warmth or emotion' (p.152).

The Reader's Digest Great Encyclopaedic Dictionary has defined 'glow' as "be heated to incandescence, throw out light and heat without flame, shine like thing intensely heated, show warm colour, burn with bodily heat or emotional fervour" (p.372).

In ordinary language, the word commonly and identically used is enthusiasm or enthusiastic. Motivation would be the educational term though on the face value it is not the same. One speaks of a 'glow' on the face of a person when he/she is beaming with joy, with an idea, the eyes give a spark or the eyes sparkle giving others a lively message. This explanation may not apply to a 'motivated' person who may not be able to give out the spark referred to when he is not in that spirit or charged with that emotion. But a 'glow-on' person is the one who is heated to incandescence i.e., glowing with white heat and the person will 'throw out light and heat without flame' or 'burn with bodily heat or emotional fervour'. The last two words bring to one's mind a picture of a very excited person. Excitement is generally not favoured in a balanced person. The advice such a person receives is 'don't be excited', 'be calm'.

Yet this is the meaning of 'glow'. It shows life and warm colour.

Emotional Fervour - Emotions are recognised by the pleasant or unpleasant feelings associated with them and often by awareness of certain physiological changes such as a rapid heart beat. Emotion can also be recognised in others by their appearance e.g., facial expression, posture, gesture etc., and by their telling others how they feel. (Ribeaux P. and Poppleton, S.E., 1978).

Thus, the spark in an excited person's eyes can tell of the bright idea a person has or the experience of some unexpected happy event.

The fact can be contended that such experiences are rare in a person's life, such as the day of great achievement, upon a sudden unexpected appearance of a beloved one or some other happy event. At such a time the personality of a person becomes something other than the ordinary day being. The message conveyed on such occasions is more effective than the ordinary circumstances.

Levels of Glow-Onness - The question to be asked is whether a person can achieve such a state of 'glow-on' in his/her daily life. Such experiences are occasional events. The person cannot and need not experience and express the same amount (measure) of 'glow-onness' all the time. A number of consistency theories suggest that a state of

imbalance or inconsistency between our attitudes gives rise to a need to reduce such a state (Ribeaux and Poppleton, 1978 , p.116). So the level of high glow-on exhibited occasionally need not remain exactly high without end till eternity.

Measuring Glow-Onness. The Maslach inventory having three subscales - Emotional Exhaustion and Depersonalisation - both of in frequency and intensity dimensions are official measurements of Burnout. The inventory has been developed by Maslach and Jackson (1981) to measure the feelings of Emotional Exhaustion and Depersonalization in the people especially those who do 'people work'.

The Personal Accomplishment subscale assesses feelings of competence and successful achievement in one's work with people. For example statement 9 and 12 are as follows: 'I feel I am positively influencing other people's lives through my work', and 'I feel very energetic', are positive statements which give a sense of accomplishment.

The Personal Accomplishment sub-scale has two dimensions: frequency (how often, people have these feelings) and intensity (the strength of these feelings).

The implications of Glow-on is similar to burnout. Since Burnout is a continuum and not a dichotomy, glow-on too is a continuum and would separately measure the levels of experience on personal accomplishment in positive direction showing glow-on i.e., opposite of Burnout.

2.6 SELF CONCEPT

In each created human being there is an earnest yearning to attain the best in life. When this capacity is realized, a person's potential powers from within are released for greater and best growth. Even speaking from a spiritual point of view St. Ireneus (1985 in Olivia) pictures the highest glory of God by that which displays the abundant life lived by man. He remarks, "The glory of God is a man fully alive". Abraham Maslow (1954), viewing man psychologically, envisages a person's needs to form a hierarchy, Maslow (1954) in his description of the hierarchy of needs places on the top the abundance motive' also termed as 'self-actualization'.

When an individual's basic needs have been securely met he becomes freed from within to transcend those needs and he seeks to build himself up through the achieving of his higher needs. Nevertheless, it is an observation all over the world that a number of impinging forces act upon the aspirations of man and tend to diminish his spirit of striving to attain the fuller life. He is caught up in the maize of day to day problems which often sap his energy and paralyse his activity in reaching his goal of doing something better and worth while. On the other hand one also comes across people who face life with a challenge, keep a positive outlook on all that happens to them, keep striving to climb higher. "Execelsor" is their self-

-motivating slogan. These people are "winners" who are not crushed down under the burden of life but are equipped with sufficient resources from within to meet these challenges. From this approach of theirs, there results a blossoming and a growth of their personality.

(a) Definitions of Self-Concept

The innumerable studies are pointers to the fact that self-concept is one of the most potent factors in the personality of an individual.

Morse & Wingo (1970, p.118) maintain that "Many psychologists believe that the way in which an individual conceives of himself is the single most important factor in his personality structure." Thus self-concept is an organismic variable which influences a man's behaviour in manifold ways.

Encyclopedia of Psychology (1972) defines self-concept as "totality of attitudes, judgement and values of an individual relating to his behaviour abilities and qualities. Self-concept embraces the awareness of these variables and their evaluation". Here self-concept has been defined in terms of attitudes, judgement and values, an individual holds about his personal characteristics. It is through these variables that self-concept is externalized or manifested in the behaviour. Self-concept is a man's generalized conception of his abilities, behaviour, and qualities and this conception remains fairly unchanged from situation to situation.

According to Mouly (1968, p.102) the self concept is best conceived as a system of attitudes towards oneself.

Roger gives a clear conception in his definition of the term when he says that "the self-concept is an organism that reacts as an organized whole to a phenomenal field which is the totality of experiences, symbolised to awareness and to the self-which is differentiated portion of the phenomenal field." (Rogers, C.R., 1941).

This self consists of conscious perceptions as well as value of the "I" and "me" developed out of the organism's interaction with the environment. As for properties, "the self strives for consistency and influences the organism with its drives for actualization, maintenance and enhancement". In brief as given by Rogers the term self-concept is defined as "the cluster of most personal meanings a person attributes to the self."

A simple definition of self-concept is given by Perkins (1958)- "self-concept is defined as those perceptions, beliefs, attitudes and feelings which the individual views as part or characteristics of himself."

Thus all definitions of self-concept have nearly the same characteristics. The common points in all these definitions are that they define it in terms of some other well known constructs such as "attitudes, judgement", "values", "beliefs", "opinions", etc. And secondly, these constructs

relate to some aspects or dimensions of the self such as physique and behaviour, abilities, social status or worth.

For the purpose of this study self-concept is defined as a person's perceptions of his own self-identity health and physique, temperamental qualities, academic status, intellectual abilities, mental health and socio-economic status. The eight dimensions of the self-concept chosen here were judged as most meaningful in the life of the teachers.

(b) Importance of Self-Concept For Teachers

The study of self-concept is important not only for psychologists, but also for teachers and guidance personnel. The main concern of the psychologists is to study the development of the self, its differentiation from social world outside and its role in the personality dynamics. He is interested in formulating theories of the 'self' and 'self-concept'. But an educationist is more seriously concerned with the study of the self-concept in the process of education of a child. He is also interested in studying its role in inter-personal relations and adjustment. The interest of psychologist is to study the 'self-concept' as the determinant of one's general behaviour, whereas that of the educationist is to study it as the determinant of one's educational behaviour.

The importance of 'self-concept' could be gauged from

one simple fact that more than 100 studies had been reported in the Dissertation Abstract International (A) under the head Educational Psychology, during the period July 1970 to June 1975. Although these studies were carried out in U.S.A. and U.K., they are pointers to the fact that these days the researchers in the field of education & Psychology are applying their minds to the collection of empirical data about self-concept. They do not rely any more on the arm-chair speculation and theorization about it. These studies are also pointers to the fact that self-concept is one of the most potent factors in the personality of an individual. Morse & Wingo, (1970) maintain that "many psychologists believe that the way in which an individual conceives of himself is the singlemost important factor in his personality structure." The self concept is an organismic variable which influences a person's behaviour in manifold ways. Roger's (1941) theory of self-concept states that an "individual's self-esteem (although the construct of self-esteem is different from that of self-concept) is reflected in his achievement in any field and his behaviour is determined by the perception he has of himself and the world around him" (Morse & Wingo, 1970, p.118).

It has been found in several studies that the level of aspiration of a person is related to his self-concept.

A person who conceives of himself as unfortunate, ugly, underserving and of insignificant entity in the

creation of God, will not fix a high goal for achievement. He is likely to perform below his ability level. (Comb G., 1964) "Person & Guid Y., has rightly observed that "Thousands of people in our society are victims of their own self-concept. Seeing themselves inadequate, they perform inadequately". (pp.47-51).

Self-concept also seems to be related to man's need achievement (Gordon, 1972, p.379, Havighurst, 1953, pp.298-304, Lehman 1953, pp.293-298). A person with good self-concept tries to achieve higher and higher in order to fulfil his own self-concept or expectation to further strengthen his good image of himself. Common experience shows that a student who thinks that he is good at his studies works hard lest his self-image should be damaged.

A teacher who has a good self-image of himself or herself will not tolerate to have his image furnished in any way either before his principal or his co-workers and students. A good self-concept in a particular dimension of life is sine-qua non for continued and persistent endeavour and success in that dimension.

Self-concept is a motivation for work. It is an input for any goal directed behaviour. It has been likened to the input signal of a good feedback control system. The personality and behaviour pattern structure tend to "follow", the self-image. We become as we imagine ourselves to be." As a

man thinketh in his heart, so is he "(Kantor, 1975) Good self-concept is an essential ingredient of a worthy life. Without it a man finds himself as a burden on this earth and on society. Many times it has been found that even a well educated, immaculately dressed person behaves awkwardly in a group. He is fidgety and nervous. All this is due to poor self-concept. On the other hand, there are people who are dominating and who look down upon others with contempt. They hold rather too high opinion about themselves and their position. However, such too bright self-concept is sometimes undesirable. It has been noticed that often people with undue high self concept have landed into trouble because of their over confidence in themselves. Hence a realistic self concept is desirable.

In social conflicts it has been observed that a physically strong man is beaten by a weak man and the former does not resist. Many failures in life emerge from inadequate self-concept.

(c) Formation and Development of Self-Concept.

It has been noted by Mead, Snygg and Combs, Cameron, Sullivan and numerous other theorists, that significant others', particularly, parents, play a significant role in the formation and development of the self and self concept. It is generally accepted that an individual's attitudes towards himself are acquired from 'significant others'

(Gorwaney, 1977). A parent who had been doing others' will in forced and bonded labour cannot inspire a high self image on his children. The children who experience the cruelty of the landlords on their parents develop a low self-esteem both of themselves and of their parents. Such a person, as he grows up, manifests a tendency to misperceive and distort his conception of his self. He forms a low self concept of himself as he is evaluated unfavourably with his parent, "for unfavourable evaluations tend to make the individual feel unworthy, in-competent and unintelligent. The individual also begins to evaluate his attributes in the same manner". (Gorwaney, 1977, p.21).

By and large, self-concept is an acquired characteristic. Ram Kumar Vasantha (1973) says that "There is an agreement that the concepts of self are learned concepts and that no individual is equipped with a set at birth". Backman (1974) also holds the opinion that "self is acquired from the views that other persons have toward an individual and from his active re-construction of their views." (Backman second..., 1974).

(d) Self-Concept and Relationships.

The self concept of an individual deeply affects not only his relationship to himself, but his relationship to other people and the world at large. A consistent well organised conception of one's ideals, abilities and

characteristics gives him a sense of personal identity.

"The study of self-concept of an individual not only reveals about his self-concept and self structure but it also gives a comprehensive picture of the socio-cultural milieu that influences him." (Narayanan and Ganesan, 1978). Ganesan (1976) has stressed that an individual who is born in a nation faces an irreversible environment. He has to cope with it whether he finds it acceptable or non-acceptable. One such major and dominating environment among others are race, caste and nation etc.

(e) Conclusion.

Self-concept is an organismic factor which influences a man's behaviour in manifold ways. It influences his work, his achievement motivation and his formation and development. Thus, the knowledge of self-concept of students by teachers, and of teachers for Principals and Educational Administrators is very great. Without such knowledge they cannot help either the students or teachers to develop according to their potentialities.

2.7 VALUES IN LIFE AND WORK

Values may be defined in general as the conception of the desirable. The dictionary defines values as "a worth utility, desirability and qualities on which these depend. Values have been defined in terms of many concepts e.g.,

(1) value as utility, (2) value as a pleasure, (3) value as interest and (4) value as an intrinsic good. In economics it is used in two senses: (1) use and (2) exchange. In the former sense it is a power of a commodity to satisfy human needs. The latter is not applicable when we deal with moral, aesthetic and religious values, but utility in the sense of capacity to satisfy human needs and wants is quite obvious. The value of a part which is a part of a whole is an extrinsic value but a thing if it were to exist by itself and did not need anything else for its existence, would have a value which is intrinsic or absolute on which a great deal of philosophical controversy is centred. What is "desired" is not desirable". Value defined by R.B. Perry in terms of interest, an object of interest to someone who emanates from the peculiar relation between the interest and its object. Herbert Spencer gives a biological definition of values as "an adaptation of organism to environment". The principle of conformity to evolutionary development inevitably implies an absolute standard for, otherwise, better or worse adjustments have no meaning.

Value is a unique, ultimate and underivable concept which has its own essence and being. It belongs to the "being" which Plato first discovered, the realm in which we can spiritually discern but cannot see or grasp. Values are essence, "a kind of being" Nicolai Hartman. The mode of being peculiar to value is "Ideal self-existence" a

metaphysical case of definition that reduce "ought to is". Here value is "identified with reality. The real is valuational, value is embibed in existence.

The concept "values" as dimensions of normal personality was advanced by philosopher Edward Spranger (5th German edition) and was harnessed by Allport and Vernon (1960) to measure values which people ~~seek~~ in life. Their list for the study of values consisted of (1) Theoretical, (2) Economic (3) Aesthetic (4) Social, (5) Political and (6) Religious. Values are treated as positive motivational dimensions of personality. Values play an important role in shaping individual behaviour in a social context.

To economists like Ginzberg et al (1951) work values are primary objectives which people seek to attain through work. They are abstractious rather than objects or activities where the latter is generated by work values.

(1) The extrinsic values are the different rewards which people want from job that are not inherent in the activities performed in a job.

(2) The Intrinsic values are various satisfactions which people derive by doing different activities associated with a job, e.g., achievement, intellectual stimulation etc., and (3) The concomitants i.e., the conditions which accompany work but provide neither extrinsic rewards nor intrinsic satisfaction e.g., good working conditions, supervision etc.

Darley and Hagenah (1955) building on an earlier thinking by Fryer (1931) made a somewhat similar distinction in their discussion of interests contrasting the intrinsic interest of work which is valued for its own sake with work which is interesting largely because of what it makes possible in the way of association with people or other outcomes.

Work is seen for many persons, and particularly for those engaged in higher level occupations (Wrenn, Havighurst, in Borow, 1964), as a means of self-actualization, as a way of finding a life role (Friedman and Havighurst, 1954), as a means of implementing one's self concept (Super 1951, 1963). For a large number of others, particularly the semi-skilled and unskilled in both blue and white collar categories, work is seen as a means to other ends.

Stella (1983) while reviewing the concept of values has presented the following analysis. In Indian tradition one comes across the concept of trinity of values (trivarge), points the non-spiritual values of life while the spiritual end of human life is the fourth value, i.e., political economic values (artha), hedonistic (Kama), moral (Dharma) and religious spiritualism (Moksha). Thus we find a close relation between theory and practice. Artha and Kama being biological and psychological values, are regarded as lower and Dharma and Moksha values as being moral and spiritual

is rated higher. The word value is derived from the Latin root "valu's" meaning "to be strong and vigorous". (The words valiant or valor' have the same root) 'to be of value is to have certain virtues', "the power to do some specific thing." Geert Hofstede (1976) defines work related values as a "Preference of certain cultural group for a certain state of affairs in work situation." Though this cultural specificity of work has been labeled as 'psychological universalistic approach by some writers like Daniel (1973), cultural aspect of work is important. Culture is a vast pasture of set patterns of behaviour, in which there are a few definite universal values. The three traditionally accepted universal values of Truth, Goodness and Beauty. Truth belongs to logistic philosophy forming a cluster of courage, responsibility, integrity and Faith; Beauty to aesthetic consisting of competence, loyalty, sensitivity and love and Goodness to ethics i.e., justice, magnanimity, accountability and respect. These are core values from which work values can be derived.

Super (1970) identified work values as the satisfactions which may be outcomes of work. Such values which he standardized in his work are fifteen in number. They can be classified more or less in the category made by Vroom (1964). To Vroom (1964) the motivational bases of work are :

1. Those providing wages could include from super's W.V.I. Economic Returns, security.

2. Those requiring expenditure of physical or mental strength - Aesthetics, Creativity and Intellectual Stimulation of Super's W.V.I.
3. Those permitting the role occupant to contribute to the production of goods and services. This would include altruism type, Aesthetics, Creativity, Supervisory Relations, Management.
4. Those permitting the role occupant social interaction. Here could be placed - Associates, surroundings and way of life.
5. The social status. Here could be placed prestige Independence and variety.

A short description of the work values of super are given here in the order they have been compared with Vroom's (1964) motivational bases of work.

1. Economic Returns - refers to the value or goal associated with "work which pays well and enables one to have the things he wants." It represents a type of value often referred to as materialistic, the attaching of importance to tangibles or to earnings.
2. Security - is associated with material value. It values "work which provides one with the certainty of having a job even in hard times. Security is somewhat related to economic returns.

3. Esthetics - in the second group of Motivational bases of work of Vroom. This is "work which permits one to make beautiful things and to contribute beauty to the world.
4. Creativity - is a value associated with "work which permits one to invent new things, design new products or develop new ideas.
5. Intellectual stimulation - associated with work which provides opportunity for independent thinking and for learning how and why things work.
6. Altruism - This value or goal is present in "work which enables one to contribute to the welfare of others.
7. Supervisory Relations - refers to "work which is carried out under a supervisor who is fair and with whom one can get along. This work value could go along with social interaction of Vroom's category.
8. Management is associated with "work which permits one to plan and layout work for others to do." This could have been also categorised in number two of the Motivational bases of work of Vroom i.e., use of physical or mental energy.
9. Associates - In the social interaction category of Vroom associate fits well which is a "work bringing one into contact with fellow workers whom he likes.
10. Surroundings - refers to good physical environment. It is a value associated with "work which is carried out under pleasant conditions.

11. Way of Life - is a "work that permits one to live the kind of life he chooses and to be the type of person he wishes to be." This would also bring him to be a social interactor type of person.

12. Variety - associated with "work that provides an opportunity to do different types of job. Variety may not be seeming to come under the category of social interaction of Vroom but then it would not fit in any other category.

13. Prestige is associated with the social status in society. It is a "work which gives standing in the eyes of others and evokes respect.

14. Independence is the type of "work which permits one to work in his own ways as fast or as slow as he wishes. In the Motivational bases of work this value does not seem to fit as it seems to reflect pleasure orientation.

15. Achievement is a subscale which could very well refer to "work which gives one feeling of accomplishment to do the ~~work well~~. Achievement could be also counted with visible and tangible results. Hence this subscale could be placed in the second and third categories of Vroom's Motivational bases of work.

The Work Value Inventory is taken in this present study to measure the level of high or moderate or low work values of the sampled Tribal and non-tribal teachers of Chotanagpur.

2.8 CONCLUSION

In the foregoing pages the conceptual foundations of the study are enumerated and Fig.2.2 has presented the conceptual frame work showing the relationships of the four psychological correlates ^{which} ~~are~~ so far only on conceptual level. There has been no studies on the meaning in life of Glow-on and burnout sampled teachers with self-concept, achievement Motive and work values. The investigator is going to attempt to do this. In the chapter that follows, a review of the related research on these correlates will be presented.

CONCEPTUAL FOUNDATION OF THE PRESENT STUDY

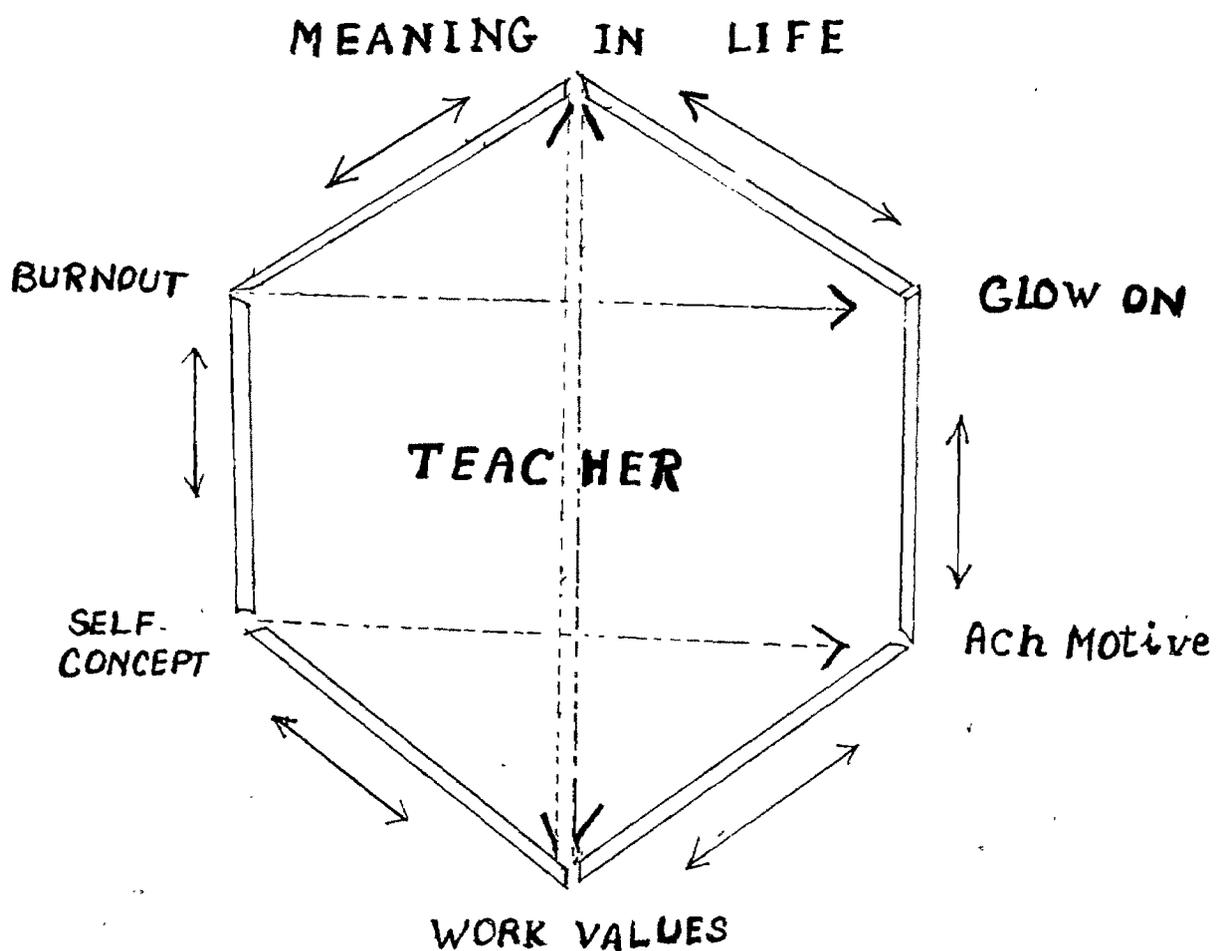


Fig 2.2