

CHAPTER - VI

SUMMARY OF RESULTS, DISCUSSION AND SUGGESTIONS

6.1 INTRODUCTION

In the previous chapter, data has been analysed quantitatively through contingency Chi Square, ANOVA and Biserial correlation table. Analysis has also been done qualitatively by case studies of the glow-on and burnout representative Ursuline schools.

In the present chapter a summary of results will be presented followed by a short discussion. The Educational implications in the way of suggestions on further research will conclude the study.

6.1.1 Summary of Results

Major components of the study	Related variables	Major Findings
Glow-onness	Meaning in Life.	Glow-on teachers identified in PAF-Tribal Low 66, Moderate 44, Higher 33; whereas Non-tribal were-Low 38, Moderate 15 and Higher 23. On PAI were-Tribals 79-43-21 and Non-Tribal Teachers 42-15-20. On Intensity level the number of low glow-on is higher than on PAF and H level number is lowered.

Major components	Related variables	Major Findings
Glow-onness		Mean Scores on PAF is 33.58 Tribal Mean (33.69) is higher than non-Tribal mean (33.46)
	Male/Female	In male female distribution of Teachers there is significant difference on PAI but there is no significant difference on PAF dimension.
	Age	On the basis of age there is no significant difference of glow-on teachers on both dimensions.
	Marital Status	A significant difference is observed between married and single teachers on PAF but no significance on PAI dimension is found.
	Teaching Experience	No significance whatsoever is found on the glow-on teachers on the basis of their teaching experiences either on PAF or PAI dimensions.
	Meaning in Life.	The level of Meaning in Life of teachers measured by their mean scores is 100.20, Tribal Teachers' mean 101.04 is higher than non-Tribal Teachers' mean score (98.81). The mean PIL scores of present study are lower than the mean PIL scores of other available studies which range from 110.03

Major components	Related variables	Major Findings
		(Yarnel, 1971) to 119.00 (Crumbaugh and Maholick, 1964) and also lower than the mean PIL of Calcutta teachers' mean which is 100.86 (Misra, 1986)
Glow-onness	Meaning in Life	Meaning in life is significantly and positively correlated with glow-onness of Teachers on both dimensions of PAF and PAI Tribal and non-Tribal glow-on teachers are also significantly and positively related in their levels of meaning on both dimensions of Personal Accomplishment.
	Self-Concept	The group mean of the sample is 7.7. The tribal teachers' mean (7.92) is higher than the Non-Tribal Teachers' mean (7.28) and also higher than the group mean scores. The levels of self-concept of the sampled teachers is significantly and positively related with PAF and Intensity (glow-onness) dimensions. However the levels of self-concept of both the Tribal and Non-Tribal teachers is not significant on any dimension of Personal Accomplishment.
	N-Ach.	The group mean of the sample on N.Achievement is 8.64 Tribal Teachers' mean (9.18) is higher than both group mean and the Non-Tribal Teachers' mean (7.55).

Major Components	Related variables	Major findings
Burnoutness	Work Values Inventory	<p>The levels of N.Ach of the Tribal teachers on PAF and the levels of N.Ach. of Non-Tribal teachers on both dimensions of P.A. are not significant. However the levels of N.Ach. on PAI dimension is very significantly related with glow-on-ness of the Tribal teachers.</p> <p>The work values of Tribal and Non-tribal teachers was assessed on the basis of their mean scores. It is found that the sampled teachers preferred the values of work which they found in Achievement, Surroundings, Associates, then altruistic type of work, mostly creativity, Intellectual Stimulation, Security and Prestige moderately and variety Management, Independence, Way of Life, Supervisory Relations and Economic Returns-the least.</p>
	EEF	<p>Burnout teachers on Emotional Exhaustion frequency in three levels (L-M-H) were Tribal teachers 26-63-54 and the Non-Tribal were, 25-36-16</p> <p>The Tribal teachers were more than Non-Tribal teachers on moderate and High levels.</p>
	EEI	<p>On EEI dimension the identified burn-out teachers in L-M-H were Tribal teachers, 46-78-19 and the Non-Tribal teachers were 32-37-8.</p>

Major components	Related variables	Major Findings
Burnoutness		<p>Both Tribal and Non-Tribal teachers are higher in number in Low and Moderate levels. The mean scores of the EE subscales are EEI group mean 24.92.</p> <p>Tribal teachers mean 26.26 which is higher than the Non-Tribal teachers' mean on EEI the general mean is 29.38 Tribal teachers' mean is 29.69 which is higher than both general mean and the non-Tribal teachers' mean (28.57).</p> <p>On Depersonalisation Frequency the identified teachers in L-M-H are, Tribal Teachers 7-56-80 and the Non-Tribal teachers are 7-37-33. In both group teachers are high in number in the high and moderate levels.</p> <p>On Depersonalisation Intensity in the three levels of L-M-H the teachers are, Tribal Teachers 13-60-70 and the Non-Tribal teachers are 2-38-37. In both groups the number increases on Moderate and H levels.</p> <p>The mean scores on DF and DI are :</p> <p>General or group mean 12.32</p> <p>Tribal Teachers' mean 12.58 & the Non-Tribal Teachers Mean 11.83</p> <p>In DI Tribal Teachers' Mean 14.74 & Non-Tribal Teachers' mean 15.06 & the group mean is 14.84.</p> <p>The Non-Tribal teachers' mean is the highest of the three.</p>

Major components	Related variables	Major Findings
Burnoutness	Male/Female	Male and female wise the Tribal and Non-Tribal teachers are not related significantly on any dimensions of the EE or Depersonalisation except that, the males and females Tribal teachers experience feelings of emotional exhaustion frequently.
"	Age.	In both subscales of burnout neither the young teachers nor the old age group of teachers experiences burnout feelings significantly.
"	Marital Status	In the marital status, teachers experience burnout significantly on Depersonalisation intensity dimension only. On all other dimensions of burnout scale there is no significant relationship or difference between married and unmarried teachers.
"	Teaching Experience	Teachers grouped experiencewise in teaching do not show any significance with burnoutness on DF and DI but there is a significant relation between the teaching experience of teachers and burnoutness on Emotional Exhaustion frequency and intensity.
"	Meaning in Life	Levels of meaning in life is significantly but negatively related with Emotional Exhaustion Frequency and Intensity of Non-Tribal teachers. The Tribal teachers have no

Major Components	Related variables	Major Findings
Burnoutness		significant correlation with meaning in life on EE subscale. However there is a significant and negative correlation of the Tribal teachers with meaning in life in Depersonalisation on both frequency and intensity dimensions but the non-Tribal teachers have no significant relationship on both frequency and intensity dimensions of Depersonalisation subscale. This is a kind of baffeling discovery between these two groups of teachers on the two subscales of burnout. It needs further indepth research study through case studies.
Burnoutness	Self-Concept	There is a significant but negative correlation between burnoutness and self-concept of the Tribal teachers on EEF dimension only. In all other dimensions of both subscales the Tribal and Non-Tribal teachers have no significant relations. This aspect of the study too needs further research in depth.
"	N.Ach.	There is a significant negative relationship of the burnout Tribal teachers on EEF and DI dimensions of the burnout scales. But on all other dimensions of the two subscales both the Tribal and Non-Tribal teachers have no significant correlation.

An overall findings through biserial correlation table reveals that there is a significant correlation of Tribal and non-Tribal teachers with meaning in life and PAF and PAI glow-onness. In this Glow-on subscale there is positive significance also on both dimensions with Creativity and Associates subscales of the Work Values. Good Associates in the work helps workers find satisfaction in job and in life. Creativity is very important aspect discussed these days. If our brain is exercised by creativity we are able to find fulfilment in our life.

On DF and DI burnout dimensions too there is negative correlation with creativity, Achievement and Esthetics subscales of work values. Persons having creative values are unable to produce their creative power due to their burnoutness. Their Esthetic abilities are also stunted in expression or give the distorted expression with which they are suffering.

In the following few paras a short discussion on the emerging findings is being presented.

1. Glow-onness Among Teachers : There is an urgent need for a search for ways and means to keep human beings 'alive' not so much physically but emotionally, psychologically and spiritually. In the present age in which according to Frankl (1973) a problem called a collective neurosis is spreading fast, can people grow beyond this meaningless,

depersonalized and dehumanized level to 'glow-on' in their lives? People always find ways and means to achieve and accomplish something which gives them a sense of personal accomplishment.

'Glow-onness' is the substitute term for personal accomplishment. The present study reveals that the sampled Tribal and non-Tribal teachers are highly experiencing a sense of fulfilment or are glowing on. The PAF mean of the present study is 33.58 (62 per cent) and on PAI, mean is 34.92 (62.35 per cent) which are high mean scores. It can be assumed a gratifying finding knowing the situations the teachers of Chotanagpur are experiencing. There is in the life of the High school teachers the problems of untimely pay which creates financial problems for them and their dependants, there is a lack of social status, respect or power, meagre chances for promotions in their profession. Considering all these situations we would assume that the findings are gratifying and are a credit to the sampled teachers for remaining 'glow-on'.

There is a significant positive relationship of the glow-on teachers with meaning in life. This idea of meaning in life, originating from Viktor Frankl's treatise 'Man's search for Meaning' explains the inherent search of man for meaning. The present study discloses that there is a comparatively lower level of meaning in life (Mean 100.20) of the sampled tribal and non-Tribal teachers to the original

MBI sampled mean scores which ranged from 110.03 (Yarnel, 1971) to 119.00 (Crumbaugh and Maholick, 1964). The comparison between tribal and non-tribal teachers indicates higher mean of the tribal teachers than non-Tribal teachers.

The teachers are trying their level best to keep on glowing despite the problems already described in the foregoing para. These feelings affect their lives and lower the meaning in life. Frankl considers the loss of meaning in an affluent society to the industrialised situations and consequences. It is to be noted that Chotanagpur is already very progressive in industrialisation due to the abundance of mineral resources available there. In such an industrially progressing society even belonging to the general and majority group of the population, the teachers find themselves in less advantages and facilities than workers of other professions.

The temporarily appointed teachers, those still in probation and the unapproved teachers lack facilities offered to the appointed and approved teachers. The case studies indicate such feelings of unfulfilment in the lives of some teachers. All these together are responsible in lowering the meaning in life of the glow-on teachers.

On the other hand it is found through case studies that teachers lack involvement and identification with their work and fail to derive any meaning from it. They forget that meaning comes from full involvement with life, and

from awareness of others. According to Frankl and Klinger (1977) meaning is derived from involvement with many and varied incentives and absence of meaning in one area can be compensated by meaning from another area. It also reaffirms that work is an integral part of one's life and invests it with meaning. As Frankl states 'Work usually represents the area in which the individual's uniqueness stands in relation to society and thus acquires meaning and value. A person can best fulfil himself/herself only in the job he/she occupied. If there are cases where the actual occupation of a job does not allow a sense of fulfilment, according to Frankl, the fault lies with the person, and not with the work. The work in itself does not make the person indispensable and irreplaceable, it only gives him a chance to be so. And thus helps him/her to find fulfilment and meaning.

There is a significant positive relationship of meaning in life with glow-onness (PAF and PAI) confirming the assumption of the study from Frankl and Klinger that : meaning helps to tolerate occupational hazards and prevents burnout and those who experience less burnout in their occupation find life more meaningful and they glow on. The meaning in life is also positively related with the glow-on tribal and non-tribal teachers on both dimensions of Personal Accomplishment subscale. Hence, it is assumed that despite occupational strain the tribal and non-tribal teachers are carrying out their responsibilities with courage and faith in their job.

Self-Concept and Glow-oness. The study reveals a positive correlation of Glow-oness with the levels of self-concept of the sampled glow-on teachers of Chotanagpur. Through case studies it is indicated that the teachers have a fairly good concept of their goals to be achieved, their relation with the community institutions, nation, their abilities and resources, (except where they are experiencing burnout). This is the case for both tribal and non-tribal sampled teachers.

However, on separate scale the relation of both the Tribal and Non-Tribal teachers' self-concept with glow-oness is non-significant. This leads one to assume that the collective raise or significance of self-concept indicated in the group of the whole sample could be ascribed to some other factors. Both groups of teachers on the glow-on spirit are experiencing low levels of self-concept. The self-concept of the sampled tribal and non-tribal teachers does not increase the glow-oness.

The reasons for low self-concept of teachers has already been stated. But knowing the situation of teachers in Bihar it can never be emphasized enough. It has been also indicated in Ch.I of the study that the teachers are overlooked, neglected in promotions and harassed in obtaining their rights. The self-generally will withdraw itself in all such circumstances just as it boosts up with the 'positive' strokes from 'significant' others.

Achievement Motivation and Glow-onness : The study reveals no correlation with Achievement Motivation of the glow-on Tribal and non-Tribal teachers on most frequency and intensity dimensions excepting on Intensity dimension of the tribal teachers. The tribal teachers have been in accordance with the tribal characteristics, easily satisfied and not high aspiring people in business acumen in comparison to their non-tribal co-workers. Therefore, if they once enter in teaching profession, generally they would remain in it, unless they had different choices already prior to entering in this profession. Hence the level of achievement motive remains low.

The significance on the glow-on tribal teachers seem to be somewhat unusual finding but which is a real contribution to glow-onness in life.

Work values and the glow-on teachers. The present study does not indicate significant differences in the work values of the sample glow-on as well as burnout tribal and non-tribal teachers of Chotanagpur except in three sub-scales of WVI i.e., creativity, management and Economic Returns as per ANOVA.

In both Glow-on and burnout tribal and non-tribal teachers, the trend of choice of work seems to be similar. It means that whether the teachers are glowing on or burnout, they are attracted towards the same types of values in work.

However the difference will be indicated in the manner the job will be carried out by the glow-on teachers from the burnout teachers. It is therefore probable as a general trend towards work that people would answer to the question why they work. 'They work because they like to work or because they need to earn a living' (Vroom, 1964).

The same author gives five motivational basis of work which are as followed :

1. They provide wages to the role occupant in return for his services.
2. They require from the role occupant, the expenditure of mental or physical energy.
3. They permit the role occupant to contribute to the production of goods or services.
4. They permit or require of the role occupant social interaction with the persons.
5. They define at least in part the social status of the role occupant.

Out of the 15 subscales or values in work the above five points can be identified in Economic Returns, Intellectual Stimulation, creativity, Altruism and Achievement, Supervisory Relations and Associates.

It is significant that inspite of the levels of glow-on or burnout, the choices offered by the sampled teachers are Altruism type of work where one can render services or help

others, work where one can achieve something for one's satisfaction etc. The frequency of these preferences are in accordance with the findings of previous study (Super, 1957). The author also enumerated the types of work which were least chosen such as variety, independence, management, Economic Returns, Supervisory Relations which are also the findings of the present study.

The reasons why the sample of the tribal and non-tribal teachers of Chotanagpur did not give priority number one choice to economic returns which Vroom placed in the first place, can only be discovered through personal and depth study through case studies of teachers. Are the High school teachers not in need of money?

The case studies of the schools indicated that the teachers would like the authorities of the institutions to take care of their problems, to solve the untimely pay arising from government education department's lack of proper functioning. This would make them happy therefore it can be stated that perhaps the teachers' social and societal needs and values were considered to be more important than their economic returns and after all they know that the recognised High schools and the approved teachers' payment comes from the government. Hence, there could be a higher consideration of social desirability revealed by the choice made by the teachers of Chotanagpur.

The importance of giving first priority to Altruism and Associate type of work has valuable implications in the life and work of teachers of the schools of Chotanagpur. The teachers have after all to survive in the society and they are right to give social consideration first place.

The teachers of Chotanagpur are not the only ones who are willing to render service despite irregular payment and economical hardships. Miller and Form (1951) opine a similar view. "The motives for working cannot be assigned only to economic needs because the rewards they get from work are social, such as respect and admiration from their fellow men For all, work activity provides fellowship and social life.

II Burnoutness Among Teachers. The present study indicates that burnoutness of the sampled High school teachers of Chotanagpur is more or less equivalent to the MBI norm mean in the frequency dimension of Emotional Exhaustion subscale. Emotional Exhaustion arises from too much emotional involvement and frustration in work. It is possible that High school teachers at times may have high involvement with their students which causes emotional exhaustion. Such situations arise when the teachers have to execute extra load of work to satisfy the demands of a Principal besides daily tasks of lesson preparations, supervision and corrections. In the rural area the lack of proper response to the teachers' efforts can also cause him/her emotional exhaustion.

In both dimensions of Depersonalization subscales, the sample mean score is much higher than the norm mean of original MBI sample. Depersonalisation is the development of negative, cynical attitudes and feelings about their dependents - the students. Such negative reactions to students may be linked to the experiences of emotional exhaustion as these two aspects of burnout are somewhat related.

Depersonalisation can occur due to lack of family support and social relationships. In India the familial support is strong and social bonds with outsiders is fairly well, However, It seems that the inner bond with family may be weak and the teachers may have a stronger outer bond. People have rights and duties. When a person has to perform duty without the corresponding right to enjoy love, affection and feedback, he/she feels burnout with social customs and most of all due to lack of proper fulfilment in the institution where he/she works. This last, it appears leads the teachers to experience emotional exhaustion and depersonalisation, as both subscales appear to be related. Hence, the teachers can be indifferent towards what happens to the students if they do not teach or if the students do not make efforts to study well.

Tribal teachers have a strong familial bond and social relationships. However, teachers in a progressive tribal community may feel isolated from their roots as the tribal

tradition refuses to allow them to progress alone. So the teachers may be frustrated and burnout. The study reveals a higher and stronger mean of Tribal teachers on both sub-scales of Emotional Exhaustion (F & I) and Depersonalisation (F.).

Meaning in Life and Burnoutness. Meaning in life is negatively but significantly related to burnoutness especially with emotional exhaustion frequency and intensity of Non-Tribal teachers and to DF and DI of Tribal teachers. This is a valuable finding of the study. The non-tribal teachers as belonging to the majority community are suffering emotional exhaustion, because being in majority and well established are yet unable to find full satisfaction and fulfilment and so they are burnout. The tribal teachers with other educated tribal group are emerging as a new class or group of people. They belong no more to the tribal community as they are cut-off from its roots. The rural tribal folk is unable to accept them as belonging to their group. Neither do they belong to the general society. So they are suffering depersonalized feelings and are burnout. They have lost their humanness and treat others as objects. This is a true significant finding.

The tribal and non-tribal burnout teachers face the complex socio-political situation of the society which makes them helpless as they have no control over it. It only frustrates them further. Loss of meaning in life is the

result of a loss of idealism and disillusionment with such a socio-political system which includes the educational system. The unfulfilled ambitions and goals of teachers also frustrates them, because due to poverty many are forced to take up a job which is not to their liking. The case study of the schools has revealed that many are just hanging on or sticking to the job which they do not like. Complications and problems of searching another job or in another place in a society where unemployment is abounding, is also causing frustration and burnout. When teachers are unable to identify themselves with the institutions, then the meaning in their job suffers set back and they lose the meaning in their lives even.

Self-Concept and Burnoutness. Negative and significant relationship is reported in the self-concept of Tribal teachers on emotional exhaustion frequency dimension. The tribal teachers as the descendants of their forefathers who had been oppressed for centuries experience low self-concept and are burnout. To belong to a group which has been looked down upon by the society for ages any unfavourable opinion from the 'significant others' has a pinch of pain, making a person always conscious of his position. With this psyche the burnout tribals' self concept suffers a set back and the feelings of burnoutness grows in them.

What is needed here for the society and the government is to talk less on the 'backwardness' of the tribals or of

tribal teachers because each time this idea enters into the mind and heart of the group of tribal teachers. On the contrary the government help and understanding together with appreciating words/^{on}whatever is good in the tribals would help and assist the teachers in their effort to contribute to society.

To this effect conscientisation workshops could be organised. There are two implications here. Firstly, concientisation of the general public and the officers grade incharge of area development in the change of approach - a positive change to take same steps through media. Secondly, the tribal teachers' could be exposed to workshops or courses to 'boost' their self-concept.

Achievement Motive and Burnoutness of Teachers :

Strangely, there is no significant relation on any of the subscales of the burnoutness of the sampled Tribal and non-Tribal teachers on Achievement Motivation. As a whole the sampled teachers are a non-achieving group of people.

What emerges from the present study is that the Depersonalised burnout or burnout experiences on depersonalisation syndromes of the tribal teachers is high. This matter is therefore to be taken care of by the institutions as 60.45 per cent teachers comprised the sample from Ursuline High schools. The maximum number from this percentage belongs to the tribal group.

Two important points emerge from the case studies of both types i.e., one representing the glow-on teachers' tentative and the other, the representative of burnout teachers. But perhaps the implication meant is more for the second category school number 09.

1. Much is to be desired from the part of the principal
 - (a) regarding academic improvement of the school, and
 - (b) regarding the human needs of the staff members and understanding required for it.
2. Study these situations which have arisen and the institution only can take some further concrete action to help revive the teachers' glow-onness or prevent them from losing the same on others who have it. The investigator has only indicated the situation by the finding. Only a few hints need to be given for the first point.

III. Role of the Principal in helping her teachers to prevent burnout and maintain glow-on.

Much can be written and said about the various roles a principal holds. But here it will be limited to the need of the principal to be more human.

1. The need of a principal to be a human leader.

As a leader the principal has a multi dimensional role to play from managing the routine operation of the school" to "welding the professional talents of the staff into

cohesive force". (Rubin, 1970).

"Good principals develop good schools, bad ones do not", though the quality schools are complex phenomena depending upon several attributes. What makes a principal a human leader? Two important dimensions of leader behaviour have been discovered by studies (i) Initiating Structure in interaction and (ii) Consideration. Halpin (1956) puts it thus, "In short the effective leader is one who delineates clearly the relationships between himself and the members of the group, and establishes well defined patterns of organisation, channels of communication and the ways of getting the job done and whose behaviour at the same time reflects friendship, mutual trust, respect and warmth in the relationships between himself and the members of the group."

A better and clearer definition of a human leader than this need not be looked for. A leader establishes good relationship with his co-workers, the teachers. He only initiates action and through various means he gets the job done.

The second part of this definition speaks volumes for the principal. His behaviour reflects friendship, mutual trust, respect and warmth in the relationships with the members of his group - his teachers.

2. The teachers of a principal too are human beings - need fulfilling human beings. Argyris (1962) has argued that human beings are need fulfilling, goal achieving unities

who create various types of strategies in order to fulfil their needs and achieve their goals.

Maslow (1954:150) has underscored the five basic needs that teachers seem to have and the satisfaction of which is crucial to preserve their morale and lead them on to motivation for work. They are :

- i) physiological needs
- ii) psychological safety and security
- iii) belongingness and love,
- iv) self esteem needs and
- v) self actualisation needs.

There are certain fundamental needs common to all teachers. They need to be met if they need to be revived from their feelings of burnoutness and brought into the line of glow-on.

Leslie Kindred (1952:150) puts these fundamental needs in the following manner :

1. Teachers want security.
2. They want desirable working conditions.
3. They want fair treatment.
4. They want the feeling that they are an integral part of the school.
5. Teachers want recognition for their work.
6. Teachers want a voice in administration.

These are also the needs expressed in the responses of the teachers of school No.09. They wish to have such treatment

that the feelings of belongingness to the school as their own is developed. No.6 in the Kindred list as earlier stated has also been expressed by rather a good number of the teachers of school No.09.

It is important that the principal takes the teachers along with him/her as his/her co-workers. In modern times teachers want to be involved in the policy making.

It is true that many policies and aims for schools are laid down by structures, regulations, laws, curricular etc. And the final responsibility of the principal for important reasons cannot be shared. Yet as Walker (1965) says "it is suggested that the staff involvement in policy making and indeed in all phases of administrative process contributes to staff morale, individual worth and ultimately the more effective education of children. It is difficult to conceive of any group of persons more capable of playing a determining role in decision-making than a school staff."

These points are only in the way of clues to the suggestions. It does seem to lead the investigator to conclude that some elements are finding their existence to cause burnout in school No.09. The causes are not being pinpointed but the need to have the second point suggested for the school is to be taken up i.e., study the situations prevalent in the school.

What is good for a school is also helpful for other schools to maintain the glow-onness of the teachers.

Burnoutness is around, perhaps only a little more precise and making itself aware to the society. Society would do well to take note of it as early as possible.

Studies on tribal teachers with the psychological correlates of meaning in life, self-concept, work values and Achievement motive have been the first attempt. Misra (1986) and Mohanty (1991) have taken Burnout with Meaning in life with stress and work orientation respectively. Hence this study is the first of its kind among the Tribal teachers and needs to be continued by further studies.

Emerging further research problems can be as follows :

1. Case studies of meaninglessness in teachers.
2. Case studies of burnout teachers of Chotanagpur and Bihar.
3. Case studies of glow-on tribal teachers in Chotanagpur and Bihar.
4. Psychological input treatment for burnout teachers could be prepared and tried out.
5. Psychological packages could be prepared for the low achieving teachers in the Ursuline High Schools.
6. Motivational courses to increase the glow-onness of teachers and to make other non-glowing teachers glow-on could be conducted.
7. An indepth study of the self-concept of the tribal teachers could be taken up.
8. An inquiry into the working climate in relation to burnoutness among the Primary school teachers in Bihar.

9. Schoolwise profiles of the teachers in meaning in life, burnoutness, self-concept and Achievement motivation could be prepared.
10. Psychological input courses to upgrade the levels of meaning in life and self-concept could be conducted.

6.2. Conclusion :

The present study gives direction to several related psychological correlates and variables to further studies to be undertaken in other parts of Bihar or in other states of India. A number of studies in these areas will help the teachers to perform better, to teach well and meaningfully.

The Government of India has appointed a 'NPE Review Committee' under the Chairmanship of Acharya Ramamurti to review the National Policy on Education (NPE) 1986. This is an indication that the government is earnestly seeking ways and means to make education more practical and life oriented. With its implementation, the teachers would be provided more needful facilities, appointments would be done on merit basis, objectivity would be ensured in their postings and transfers, the pay and service conditions would be made commensurate with their social and professional responsibilities. When such a bright future is ensured for the teachers, there would be more glow-on teachers in the schools who will live more meaningful lives. The number of burnout teachers would be reduced. The realisation of this happy and optimistic

prospect would transform the teachers' status giving them their lost but rightful place in the society. The efforts of the investigator would hopefully be a mite in the nation's efforts but it is only a beginning in this direction.