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BURNOUT AND COPING

AN INVESTIGATION INTO THE COPING STYLES EMPLOYED BY WOMEN RELIGIOUS IN THE CATHOLIC CHURCH

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A dissertation submitted to the Faculty of Arts, University of the Witwatersrand, Johannesburg, in partial fulfillment of the requirements for the degree of Master of Arts in Clinical Psychology.

Johannesburg, June, 1991

DECLARATION

I declare that this dissertation is my own work, and that it has not been submitted for a degree at any other university.

P. J. Carter

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ABSTRACT

This study investigates the coping style employed by people in the helping professions, who are experiencing the phenomenon known as Burnout. Burnout is conceptualized as one of the serious negative sequelae of prolonged stress evolved by demanding occupational situations which involve work with people. Investigation is made of the hypothesis that the coping behaviours a person employs in response to stress, will be influenced by degree of burnout reported.

It was found that emotion-focused coping is positively correlated with emotional exhaustion and depersonalization - burnout components. Problem-focused coping is positively correlated with a second coping style, that of seeking social support.

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INTRODUCTION

Recent literature includes much material on burnout and its prelude, stress. (Chalmers, 1981; Cherniss, 1980a; Cox & Mackay, 1981). While stress itself can be positive when it generates creative responses (Avison & Turner, 1988) burnout symptoms are usually not so. They indicate, rather, that the individual or the institution is directed towards negativism, withdrawal, decreased efficiency, minimal concern and distancing from the people whom they service. Burnout is defined as a process in which a previously committed professional disengages from work in response to stress and strain experienced (Cherniss, 1980a). It is the result of constant or repeated emotional pressure associated with intense involvement with people (usually, those who are needy) over long periods of time. This study makes use of Cherniss' model of burnout because it incorporates the most commonly agreed upon principles appearing in the literature.

Previous studies on burnout have directed attention to clergy (Daniel & Rogers 1981), mental health workers (Maslach and Jackson, 1981), human service workers (Shinn, Rosario, Morch & Chestnut, 1984). This study focuses on women religious, a group about whom little research has been done in South Africa.

Women Religious are women of the Catholic Church who live in communities incorporating a common structure and recognized lifestyle. They remain celibate and direct their energies towards upholding and living spiritual values, while ministering

to human need in the fields of education, medicine, development of peoples and other social activities.

Women Religious belong to different Congregations, or family groups, each of which lives out a particular charism or Gospel value, exemplified by their founder. This ideal towards which they strive is the spirit which unites them in their efforts to bring God to the people and vice versa. Because of the nature of their work and their lifestyle, Women Religious are a particularly vulnerable group in terms of burnout.

To avoid clumsiness and because the population under investigation is female, the feminine pronoun will be used throughout this study.

CHAPTER ONE

STRESS

Since Selye studied and defined stress, much research has further clarified this concept, while also indicating the need for further investigation (Burns, 1988; Chalmers, 1981; McLean, 1985; Schuler, 1984). Chalmers (1981) and Pearlin, Lieberman, Menaghan and Mullan (1981) in two detailed and extensive reviews, elaborated the enormous scope of all that is now understood in the term 'Stress'. Because of this diversity, the definition of stress used in the present study, will follow after the review of literature upon which it is based.

1.1. Approaches to the study of Stress

Selye (cited in Farber, 1983a and in McLean, 1985) proposed a theory of stress which he termed the "General Adaptation Syndrome". For the next three decades his concept was adopted, expanded and challenged. The physiological and health effects of stress were explored by French and Kaplan, House and Margolis, Kroes and Quinn as reported by Appley and Trumbull (1986). Psychological and social variables, such as the individual's perception of stress (Appley & Trumbull, 1986; Farber, 1983a; Frese, 1986; Pearlin & Schooler, 1978), her vulnerability (Burns, 1988; Everley & Girdano, 1980; Freudenberger, 1980; McLean, 1985; Wells, 1984) and her experience of social support (McLean, 1985; Pearlin et al., 1981) were seen as moderating or adding to her stress. Thus we see that the field ranges widely, from the microbiological substrates of stress to its overt behavioural and

emotional expressions. Researchers (Chalmers, 1981; House, Strecher, Metzner & Robbins, 1986; Pearlin et al., 1981; Schuler, 1984) have attempted to divide the process into various conceptual domains in order to gain further clarity. Through all the research and discussion the fact that social stress is a complex, varied and intellectually challenging process, continues to emerge and be repeated. However, several authors (Appley & Trumbull, 1986; Cox, 1978; Lazarus & Folkman, 1986; Schuler, 1984; Selye, cited in Farber, 1983a; McLean, 1985) have attempted to represent the main approaches to the study of stress. Some of these are presented in the following review of models.

1.2. Models of Stress

The review begins with a brief description of Selye's response-based definition. It continues with a presentation of Cox's understanding that the stress process is a dynamic system of transaction between the individual and her environment. The next model is that of Lazarus and Folkman (1986), who also adhere to an interactional approach and, finally, Schuler's integrative transactional process model is summarized. The first model is presented because it is one of the earliest, most basic views on stress. The other three are included because the present author believes they epitomize the most adequate models of stress for this particular research. They have particular value in the study of prolonged stress, namely burnout, as well as the possible accompanying coping styles.

1.2.1. Selye's Model of Stress

Selye (cited in Cox, 1978; Farber, 1983a and McLean, 1985) defined stress as the "nonspecific (physiological) response of the body to any demand made upon it" (Cox, 1978, p.5). He believed that the response syndrome represented a universal pattern of defence reactions which progress through three identifiable stages. In the first stage, the body mobilizes forces to defend itself against stress. This is known as the alarm reaction. In stage two (resistance) the individual is able to function in what appears to be a normal fashion. But in stage three (exhaustion) the cumulative effects of damaging stress have become too severe to allow for further adaptation. The signs of the alarm reaction reappear as the person collapses. Together, the three stages represent the General Adaption Syndrome. This model is inadequate because it ignores the role of psychological processes.

1.2.2. Cox's Transactional Model of Stress

Cox (1978) suggests that stress arises when there is an imbalance between what the individual perceives to be the demand (or environmental pressure acting upon her) and her capability (also perceived by herself) of meeting that demand. Thus, the balance or imbalance is between perceived demand and perceived capability. Stress is experienced subjectively (emotionally) when perceived imbalance exists. Other interactions within and between different levels of the model may also exist. For instance, stress (imbalance)

will be experienced when the actual demand (external) and the perceived (internal) demand differ. For Cox, stress is described as part of a complex and dynamic system of transaction between the person and her environment. Each of the interactions relies upon the concept of feedback mechanisms. Feedback is concerned with maintaining or returning the individual to a state of balance. It is now recognized that feedback can occur at any stage (Appley & Trumbull, 1986).

1.2.3. Lazarus and Folkman's Model

Lazarus (cited in Cox, 1978) presents an interactional definition of stress. He defines stress as a state which exists when demands on the person exceed her adjustive resources. Lazarus and Folkman (1986) develop this definition. Particular attention is drawn to the person and environment variables which interact to produce diverse appraisals. Appraisal refers to the process of assessing or evaluating the various elements of the situation within which the person finds herself. Thus, cognitive appraisal encompasses learning, past experience and present emotional state of the individual. Cognitive appraisal also includes two component processes: primary and secondary appraisal (Folkman & Lazarus, 1985).

In primary appraisal the individual judges whether the encounter is relevant or irrelevant. An irrelevant encounter has no significance to one's Well-being, but if an encounter is perceived as relevant, it may also be experienced as

stressful. Stressful appraisals may, in turn, be characterized by threat, challenge or harm-loss. Threat refers to the potential for harm or loss; challenge contains the possibility of growth, mastery or gain; harm-loss refers to injury already experienced as in harm to a relationship, health or self esteem. In secondary appraisal the person evaluates coping resources and options. Primary and secondary appraisals operate interdependently, influencing and interacting on one another. Potential threat might be perceived as less noxious because coping resources are perceived as adequate. However, when coping resources prove to be inadequate, an originally non-threatening situation may take on a more formidable appearance.

The concept of causal antecedents, then, provides the basis of individual differences in reaction, while also shaping the coping process. This, in turn, affects the immediate outcome of the encounter. Long range outcomes are the accumulation of repeated responses of the individual to the many stressful encounters experienced in daily living (Lazarus & Folkman, 1986). A person may experience long term effects (psychological Well-being, health or illness) depending not only on the particular set of interacting variables which are part of her environment, but on her appraisal of these as well.

1.2.4. Schuler's Integrative Transactional Process Model

In his model, Schuler (1984) incorporates the theoretical constructs of Selye, Cox, Lazarus and Folkman. He agrees with the argument that the individual, with her own needs and values, her own experience, her particular personality type, physical condition, lifestyle and world vision, will perceive environmental stressors in an idiosyncratic manner. In this way Schuler adheres to the Lazarus and Folkman model. However, he becomes rather more explicit in his description of the final phase of the stress process. While still recognizing the influence of individual characteristics within a person's response to a particular stressor, he includes a further important component - that of the duration of stress. Thus, he places the individual, or the organization, in a phase of 'alarm' when the stress is short-term. The second phase is intermediate and the individual responds with 'resistance' to the stresser. In the final phase, which is the long term exposure to stressors, the individual enters a state of exhaustion. So far, Schuler has followed the stages of Selye's model (GAS) which was previously mentioned. But then according to Schuler, physiological and psychological factors impinge on the first two phases of this last stage, while the behavioral components become evident only in the exhaustion phase. In this way, then, he differs from the previous exponents of the transactional model.

1.3. Summary

Stress has been and continues to be defined in numerous ways. Selye defined stress as the 'non-specific response to any demand' (cited in Sethi & Schuler, 1984). Cox and Mackay (1981) say that stress is the imbalance between the perceived demands placed on an individual and her perceived capability to deal with those demands. They emphasize the two-way process which is continuously taking place between the organism and the environment, as well as the world view of the individual. Thus, stress will be relieved when the individual perceives the consequences of her responses as meeting the perceived demands of the situation. But when her internal needs and values conflict with external demands or when personal response and environmental supplies and supports are not in harmony, then stress will be experienced. All this is influenced by the individual's perception. Similarly, Lazarus and Folkman (1986) define stress as an encounter with the environment. This encounter is appraised by the individual as taxing her resources or endangering her Well-being. Various interactions produce diverse appraisals. In primary appraisal the individual decides whether the encounter is stressful or not. Secondary appraisal evaluates coping resources and options. Schuler (1984) adheres to the Lazarus and Folkman model but also adds the dimension of stress duration. According to him, stress begins to emerge as burnout when it endures over a long period of time and becomes evident in the behavioural component.

1.4. Working Model of Stress

The definition of stress used in this study is that of Lazarus and Folkman (1986). Their process-oriented approach gives significance to the psychological and environmental context in which coping takes place. This is distinct from the trait-oriented approach which focuses on personality dispositions, from which coping processes are usually inferred. Folkman and Lazarus also identify the two processes, cognitive primary appraisal and secondary appraisal (coping) as critical mediators of person-environment relations. They emphasize duration or long term effects of stress which can lead to burnout - the variable of interest in this study. For reasons given above the present researcher believes that for her purposes this model best articulates the theory of stress, its long term effects and the development of a working model of coping.

CHAPTER TWO

BURNOUT

2.1. Introduction

Freudenberger (1980) coined the term burnout to denote the state of physical and emotional exhaustion resulting from a condition of work. Freudenberger and later Pines (in Pines, Aronson & Kafry, 1981) and Maslach (1982) took this colloquial word which had been used in the 1960's to refer to the effects of drug abuse and used it instead to capture the psychological state of certain people who worked with him. Freudenberger saw these workers becoming more tired, apathetic and depressed. They themselves were, in fact, eventually more needy than the clients with whom they were working. He was also interested in the phenomenon which developed among these people. Instead of cutting back on their involvement, they seemed to work even harder and were plagued by feelings of guilt, paranoia and omnipotence (Freudenberger, 1980).

2.2. Perlman and Hartman's Categories

Perlman and Hartman (1982) categorize the various contributions to the burnout literature. These categories: Descriptive Material, Narrative of Research and Statistical Research will be used by the present writer as a meaningful way of organising the large body of material on burnout. The presentation will be followed by a definition of burnout and, finally, common features of this state will be summarized.

2.2.1. Descriptive Material

Numerous publications on burnout have been classified as descriptive by Perlman and Hartman (1982). Most of these books and articles, so defined because they are based on the authors' experience and therefore have little research value, focus on the consequences of burnout among helping professionals. The latter have been observed in their work situation, serving people who are in need, and have then been described - rather than scientifically studied - by the authors of such publications. Perlman and Hartman (1982, p. 284-291) list the following as descriptive writers:

a) Freudenberger, who described his observation with free-clinic users, staff at various institutions and child care workers.

b) Ginsburg, with his study of upwardly moving businessmen.

c) Collins, who observed Christian helping professionals and defined burnout as exhaustion.

d) Larson, Gilbertson and Powell, who saw pyschotherapists providing lowered job performance.

e) Cherniss, who cited decline in trust, idealism and withdrawal from work as symptoms of burnout among public professionals.

f) Themselves, who developed an understanding of lowered job-performance and anger toward self, work or clients among human service-providers.

These explanatory descriptions have given some direction to research in the years following. Perlman and Hartman (1982) develop this fact in their second category, which they call "Narrative of Research" (p. 284).

2.2.2. Narrative of Research

Perlman and Hartman's (1982) second category is based on the authors' systematically collected data. This grouping contains even more accurate and valuable information. The authors include Christina Maslach's various investigations into distancing, cynical and negative attitudes or emotional exhaustion among health and social service professionals; Maslach and Pines study with day care workers where loss of concern, physical and emotional exhaustion, cynicism and dehumanization were found to be related to burnout. This study was later repeated and replicated by Maslach, this time among helping professionals and professionals in human service institutions; by Maslach and Jackson (1981) among legal-services attorneys and by Pines and Maslach among mental health professionals.

2.2.3. Statistical Research

Maslach, Jackson and Pines, together with their colleagues, have certainly been leaders in developing an empirical

foundation for burnout studies (Perlman & Hartman, 1982). The work of Maslach and Jackson (1981) has included the development of the first well-validated burnout inventory, which measures not only the degree and intensity of experienced burnout, but also incorporates subscales for the measurement of emotional exhaustion, depersonalization and feelings of low personal accomplishment. In this category, also, Perlman and Hartman (1982) identify statistical presentations of research based on systematic collection of data. This type of research has appeared since 1977 but, as yet, there are very few sources with these inferential deductions. In one of the better correlational studies, reported by Perlman and Hartman (1982), Berkeley Planning Associates used a validated instrument with a population of child abuse project workers and found that system variables, which correlated with high burnout, were poor program leadership, low staff support and communication, little supervisory responsibility, little control over case load and high levels of rule formalization. These variables are beyond the scope of this study.

Farber (1983b) characterizes burnout as active or passive. Active burnout incorporates avoidance tendencies and has its origins in organizational and social factors. When a worker loses interest and lacks commitment, internal psychological processes are at work and passive burnout is operating. Gann (1977) in a study of social workers and Metz (cited in Perlman and Hartman, 1982) working with educators, both found relationships between burnout and physical, emotional

and attitudinal exhaustion. Perlman and Hartman (1982) have also presented correlational research on the same variables, while Maslach and Jackson (1981) have reported extensively on the development of the Maslach Burnout Inventory.

2.3. Definition of Burnout

The concept of burnout is much easier to observe than it is to define. However, because of the animated discussion generated around the burnout topic over the last decade, many talks, workshops, symposia and publications have contributed to the evolution of some common theories and definitions. Farber (1983b), Freudenberger (1980), Missine (1983) and Vaughan (1983a) have all highlighted the fact that there are certain qualities which seem to place "helpers" at high risk for burnout.

Edelwich and Brodsky (1980) define burnout as one of progressive loss of idealism, energy and purpose experienced by people in the helping professions. Pines et al. (1981) explain burnout as a syndrome of physical and emotional exhaustion, involving the development of negative self concept, negative job attitudes and loss of concern and feelings towards those for whom the helping professional cares. Maslach (1982) also defined burnout as the loss of concern for those people with whom one is working.

Daniel and Rogers (1981) emphasize the emotional exhaustion which results from the stress of interpersonal contact. Dashan (1986) speaks not only of the physical, emotional and psychological dimensions of burnout, but adds a spiritual dimension as well. She sees the person, who is burned out, experiencing not only

fatigue but also alienation, a sense of failure, progressive loss of idealism, energy and purpose. Berkeley Planning Associates (cited in Perlman & Hartman, 1982) defined burnout as the extent to which a helper becomes separated or withdrawn from the original meaning or purpose of her work. They, therefore, see the process as synonymous with that of alienation.

Taken together, then, these definitions of burnout lead us to recognize that it is a transactional process. It is possible to conceptualize all of these contributions as having allegiance to Cherniss (1980a) who also adheres to the transactional model. Cherniss' definition covers most of the aspects already mentioned. He says that burnout 'refers to a transactional process, a process consisting of job stress, worker strain and psychological accommodation' (1980a p.18). In summary then, burnout may now be defined as a process in which a previously committed professional disengages from his or her work, in response to stress and strain experienced in the job.

Further, Cherniss sees burnout as a self-reinforcing process. Discouragement and withdrawal lead to failure which - in turn - creates the situation for further development of pessimism, lack of enthusiasm for and detachment from the work situation. As the person enters the third stage of the stress process she develops a form of defensive coping. This, according to Cherniss (1980b), is associated with burnout. The burnout condition is characterized by certain common features which have been noted by nearly all writers and researchers in the field.

2.4. Features of Burnout

Although there is no universally accepted definition of burnout the most important key features (Maslach & Jackson, 1981) have been empirically described so there is majority agreement on these. These key features may be seen as part of a continuous variable, rather than something static and unchanging. Not all the features need be present simultaneously before we can diagnose burnout. In addition, burnout is not total, absolute or permanent - any one person may experience it temporarily, depending on the other variables (mentioned in the section on stress) which happen to be operating at that time.

It would seem that the conceptualization of burnout as a series of three stages underlies much of the theorizing and research (Jackson, 1984; Maslach & Jackson, 1981). That a person may be experiencing one of the three components of burnout, but not the other two, is well documented (Gann, 1977; Maslach & Jackson, 1981). However, the sequencing of these stages is not well documented because of a dearth of longitudinal studies. The original empirical conceptualization is attributable to Maslach & Jackson, 1981. The common features of burnout, namely emotional exhaustion, depersonalization and low personal accomplishment (which have been noted by nearly all writers and researchers in the field) are described in the following sections.

2.4.1. Emotional Exhaustion

Emotional exhaustion refers to feelings of being emotionally over-extended and exhausted. As their emotional resources are depleted, helpers realize they are psychologically no

longer able to give of themselves. They may feel fatigued in the morning and the thought of work increases that sense of tiredness. They would prefer to avoid people rather than work with them. All this is the reversal of the high energy level they used to feel, so the potential burnouts tend to avoid recognition of the fact that they are no longer keeping up with their usual heavy, but manageable, schedule. This aspect has been noted by many researchers (Jackson, 1984; Maslach & Jackson, 1981; Perlman & Hartman, 1982; Pines, Aronson & Kafry, 1981).

2.4.2. Depersonalization

This symptom of burnout involves the development of negative attitudes towards one's clients. The helper engages in a degree of detachment and distancing, which is no longer helpful for those for whom she is caring. She begins to treat people as objects, doesn't care what happens to them and feels that they are deserving of their troubles. These cynical and uncaring attitudes may be generalized to non-clients as well. A study by Maslach and Jackson (1981) found that persons using distancing and depersonalization as a coping mechanism were also absent from work more often and took more frequent work breaks. Thus, a very effective individual coping technique served to place additional burdens on co-workers.

2.4.3. Low Personal Accomplishment

This third aspect of the burnout syndrome involves the tendency to evaluate oneself negatively, particularly with regard to one's work with clients. Helpers feel unhappy with themselves and dissatisfied with their accomplishments in their helping role. They see themselves as not understanding their clients' problems. Neither can they deal effectively with these problems or even empathize with those they are helping. Many who have begun with great expectations that they will be able to improve the human condition, no longer feel exhilarated by their work involvement. They begin to think they are not even having a positive influence on their clients or patients and even feel personally responsible for this. When combined with emotional exhaustion and depersonalization, low personal accomplishment may reduce motivation to a point where performance is in fact impaired, leading to further experienced failure. Feelings of low personal accomplishment may be expressed as emotions of guilt, inadequacy, failure, low self esteem (Pines et al., 1981).

CHAPTER THREE

WOMEN RELIGIOUS - A VULNERABLE GROUP?

3.1. Introduction

The present study focuses on Women Religious as a group. Although research is minimal for this population, there is reason to believe that women religious are at high risk for burnout. James Gill (1980), a psychiatrist at Harvard University, has enumerated eleven categories of vulnerability. According to him, religious people who fall into any of these categories are likely to experience the most severe forms of burnout. Gill's (1980, p. 24) categories are listed below.

a) those who work exclusively with distressed persons;

b) those who work intensively with demanding people who feel entitled to assistance in solving their personal or social problems;

c) those who are charged with the responsibility for too many individuals;

d) those who feel strongly motivated to work with people but who are prevented from doing so by too many administrative paperwork tasks;

e) those who have an inordinate desire to save people from their undesirable situations, but find the task impossible;

f) those who are very perfectionistic and thereby invite failure;

g) those who feel guilty about their aims;

h) those whose personality is such that they need to champion the underdog;

j) those who cannot tolerate variety, novelty or diversion in their work life;

k) those who lack criteria for measuring the success of their undertakings, but who experience an intense need to know that they are doing a good job.

The present author will argue that several of Gill's categories apply to the working conditions and personality traits of the majority of women religious. This argument will be based on a consideration of Gill's categories and evidence of the experience of women religious pertaining to each category. The categories will be taken singly in the order they were listed. In addition two further categories viz. social support and change and mobility will be added and justified. The writer concludes with a summary indicating the potential vulnerability of women religious to the burnout condition.

3.2.1. Working Exclusively with Distressed People

The present writer has, during twenty five years as a member of a religious congregation, noted that, particularly in recent years, women religious have made a decided choice to

direct their energies towards the most deprived section of our South African society. There has been a move towards work involving justice and reconciliation; support for detainees, exiles and forced removals; for people who have tested H.I.V. positive. This is a break from the past, when hospital patients and school pupils were the main recipients of service from women religious.

3.2.2. Working with Demanding People

Women religious easily develop an attitude of over-commitment (Gill, 1980). Freudenberger (1980) has also pointed out the dangers of this. Helpers who are initially enthused with a sense of mission and who receive low remuneration (which in the case of women religious is directed back towards the needy) are particularly vulnerable to burnout. Such people are compassionate and caring (Freudenberger, 1980). Their recipients are so needy that they (the recipients) assume an endless supply on the part of the helper.

3.2.3. Helper - Helpee Ratio

Since women religious have moved out of their own institutions and into less structured forms of apostolate (work imbued with a sense of mission), they have encountered overwhelming neediness among the deprived. In their effort to be of service to the greatest number, many are working longer hours and reducing their hours of relaxation and sleep. (Information obtained in conversation with numerous

women religious over a period of months.) Over the past ten years there has been a steady increase in the number of meetings attended at night by women religious. These evening sessions are often with groups other than those with whom they are working during the day. (Indicated in demographic data, but not a focus of this study.) Many researchers (Daniel & Rogers, 1981; Dashan, 1986; Freudenberger, 1980; Jackson, 1984) have pointed out the inevitability of burnout under such conditions. Barad (cited in Jackson, 1984) found that all three aspects of burnout (emotional exhaustion, depersonalization, personal accomplishment) were directly related to the number of persons served by a human contact employee. Pines and Aronson (1981) support this in their finding that a reduction of exhaustion levels among teachers correlated with a decreased pupil to staff ratio.

3.2.4. Administrative Tasks

Those who enter the human service professions (a category applicable to Women Religious) are strongly motivated by a concern for humanity and a desire to help people. But their expectations in this might not be met. This fact, supported and well documented by Cherniss (1980b), is noted by Edelwich and Brodsky (1980) and Maslach (1982) as contributing to burnout. Many women religious, who expect to work with people, find themselves in administrative roles instead. In this writer's experience, this is particularly so in those pioneering areas which are so prevalent today.

Night schools for the underprivileged, open schools, parish catechetics, detainee or parent support committees as well as Black education, where women religious still hold administrative posts are just some examples.

3.2.5. Saving People from Undesirable Situations

Cherniss (1980a) describes four distinct career orientations which emerged in his study of professionals in human service programs. Cherniss found that the "social activists" wanted to achieve more than just help their individual clients. Their primary objective was to bring about social and institutional change. They were impatient with the status quo and defined their work more as a crusade than a career. They could tolerate long hours and demanding work if they felt they were contributing to real social change. The work of women religious over the past two decades has certainly contributed to social change. As principal of a school, the present writer experienced the difficulties in the change-over when private schools opened their doors to all races. All teachers (including women religious) in most of these schools were also directly involved.

Although Cherniss admits that the concept of four distinct career orientations is simplistic, he also points out its value in our understanding of burnout. The career orientation defines the optimum satisfying and fulfilling job. But when there is a lack of "goodness of fit" between this and the rewards of one's job, then a state of tension and disequilibrium exists. This is particularly relevant

when one's personality compels one to "champion the underdog" (Gill, 1980, p. 24).

3.2.6. Perfectionism/Idealism/Failure

Dashan (1986) and Gill (1980) both emphasize that training for religious life actually develops burnout potential. Idealism and perfectionism are frequently fostered. Often, contemporary demands of the ministry are outside the academic and spiritual preparation of the women religious. Stress and guilt are then induced because this committed person sees herself as inadequate. Added to this is a sense of disillusionment as the woman religious finds herself falling short of her idealistic goals. Miller and Norman (cited in Jackson, 1984) suggest that disillusionment may result from repeated encounters with failure to make noticeable improvements in peoples' lives. Both a sense of inadequacy and feelings of disillusionment are aspects of low personal accomplishment - part of the burnout syndrome.

Little (cited in Sweetland, 1979) found that discrepancy between aspiration and achievement was related to inwardly directed stress, which could result in depression. Pyszcznaki and Greenberg (1987) support this concept. They found a significant loss of self esteem, after failure, in depressed persons.

3.2.7. Feelings of Guilt around Personal Needs

Because the woman religious is supported by her faith and is seen as a helper, she adopts and projects an image of strength and wisdom, for those needy clients who depend on her. In this role, she feels guilty when expressing her personal needs and will often push herself beyond the limits of endurance (Dashan, 1986; Missine, 1983). Eventually, she identifies so much with her role that her true identity can be lost together with an awareness of personal needs (Futrell, 1983; Grosh & Creed, 1983). In a changing church and society, role ambiguity contributes even further to the stress experienced (Kotze 1987).

3.2.8. Supporting the Underdog

This heading is not treated as a separate category. Since women religious work mainly with the underprivileged and needy members of society, it is covered by the other subsections (3.2.1.; 3.2.2.; 3.2.5.).

3.2.9. Intolerance of Variety or Diversion in Work Life

In this writer's experience and according to writers with knowledge of this phenomenon (Dashan, 1986; Futrell, 1983) women religious have emerged from a tradition of discipline, uniformity and predictability, into a less structured way of living. This has resulted in a need to be more tolerant of process, uncertainty and ambiguity. Those who have learned to depend on structure and closure or have become intolerant

of variety and diversion will experience stress (Folkman, Lazarus, Dunkel-Schetter, De Longis & Gruen, 1986).

In the same article Folkman et al. (1986) report evidence for simultaneous experience of both positive and negative emotions in situations of ambiguity. This creates conditions of strain which would be intensified in individuals (namely women religious) who have lived in very predictable, undisturbed conditions. In addition, the training of women religious has emphasized the qualities of predictability, tradition and uniformity.

3.2.10. Lack of Criteria for Measuring Success

A primary contributor to burnout is the difficulty helpers have in evaluating their efforts (Cherniss, 1980a). Unless very clear-cut goals are defined and expectations are realistic, disappointment and failure lead one to emphasize the negative (Cherniss, 1980a). Those being helped, particularly the really needy person, will seldom give positive feedback. Consequently, the need for a sense of efficacy remains unsupported and self esteem once again comes into question (Gill, 1980).

3.3. Social Support

It has been recognized that social support systems serve as stress buffers and help maintain the psychological and physical well-being of the individual over time (House et al, 1986; Pearlin et al., 1981; Pines, 1983; Wells, 1984). Freudenberger

(1980) has pointed out the need for individuals to know themselves, to be inner directed if they are to enter into friendship or be able to respond to others, as a defence against burnout.

Gill (1980) and Dashan (1986) both highlight the absence or neglect of intimate relationships, particularly with men, for women religious. According to research carried out by Rulla, Ridick and Imada (cited in Couturier, 1985) this absence of intimate relationships arises out of a defensive adaptation, where the woman religious, who is fearful of intimacy, fails to develop pyschosexually and is eventually unable to benefit from social support. Living in community with colleagues, she experiences that kind of support which is given on the job, namely technical support, technical challenge and the sharing of social reality (Cherniss, 1980a). Reduced levels of work-related distress are experienced by people who have cohesive relationships with their colleagues (Billings & Moos, 1984). But as Pines (1983) points out, this is not enough.

In addition to the availability of support at work, individuals must also experience the other three functions of social support (listening, emotional support and emotional challenge), in order to lessen the degree of burnout experienced. Within the changing historical context of religious life, women religious are in fact seeking emotional support at work and in friendship, but the prospect of "change" and mobility are still always present. (Gill, 1980). Enduring supportive relationships are, therefore, often non-existent.

3.4. Change and Mobility

Change and mobility are integral aspects of the life of women religious. It is well documented (Dashan, 1986; Gill, 1980; Grosh, 1983; Kotze, 1987; Ridick, 1984) that the person in ministry today serves in a church which is in transition as well as in crisis. Thus, the woman religious is often caught between institutions, structures, traditions on the one hand and the pluralism of ideas and approaches on the other. That she has to contend with mobility, frequent changes in leadership and employer, can contribute even further to the accumulation of stress for her, especially when she experiences loss as a function of change.

The crucial quality of problematic life-event changes is their undesirability. When negative or aversive changes are also perceived by the individual as uncontrollable, feelings of helplessness and hopelessness will result. These feelings in turn may generate psychological outcomes, particularly depressive symptoms (McLean, 1985; Pines et al., 1981). Research indeed confirms that the majority of people respond with psychological symptoms to the loss of a colleague, friend or occupation in their lives. McLean (1985) also points out the importance of recognizing loss as an added stressor when change is involved. While Pearlin et al. (1981) have found elevations in depression to be related to unscheduled, involuntary or undesired work disruption, Freudenberger (1980) cites loss of charismatic leaders as a common antecedent of burnout among helpers in the human service professions. Because of regular change of leaders,

colleagues and work in religious life, this stressor is often encountered.

3.5 Summary

Women religious are a potentially vulnerable group, for the following reasons:

(a) The deprived, needy and marginal whom they serve are in constant need.

(b) As helpers who expect and desire social change, positive responses and alleviation of suffering, they find that these do not happen.

(c) They work long hours, ignoring their own needs in an effort to serve the greatest number.

(d) Role ambiguity results because they are part of a church in transition.

(e) Intimate and meaningful relationships are often missing, especially when mobility involving termination of service, loss of friends, colleagues and change of leadership is frequent.

CHAPTER FOUR

COPING

4.1. Introduction

Understanding the coping process has been placed as a top priority in reviews of stress (Bachrach & Zautra, 1985; Burns, 1988; Fleishman, 1984; Folkman & Lazarus, 1980; 1985). Since reducing or managing stress and strain is of the essence in coping, understanding this can aid in attaining the benefits of successful coping. This study seeks to gain some understanding of how a person, who is experiencing burnout, will cope with a specific stressful incident. In this section, coping behaviours come into focus, since stress and its possible outcome (burnout) have already been discussed.

4.2. Review of Literature

An understanding of coping in the past was subordinated to and substituted by defense. In addition, the stressors to which it was applied were primarily intrapsychic conflicts. Traces of this approach can be seen in Cherniss' (1980b) Model where burnout is considered a form of maladaptive coping. Pearlin and Schooler (1978) point out that the tendency to understand coping as a highly individualized defense against threats aroused in personally experienced situations, overlooks the fact that there are coping modes which can be shared by people in response to normative life problems. They regard coping as inseparable from

the life stressors experienced by people and from the state of their inner emotional life.

Since the emergence of a growing conviction that ways of coping with stress affect peoples' psychological, physical and social well-being (Folkman, 1982) many studies have focused on coping as a process (Billings & Moos, 1984; Folkman, 1982; Folkman & Lazarus, 1985; Folkman et al., 1986; Pearlin et al., 1981; Pearlin & Schooler 1978; Shinn et al., 1984). In this process-oriented approach coping is assessed as a response to the psychological and environmental demands of specific stressful encounters. Thus, coping is seen as a multi-dimensional process (Folkman et al., 1986; McCrae, 1984) that changes over time (Billings & Moos, 1984; Folkman & Lazarus, 1985; Holahan & Moos, 1987). This approach differs from earlier studies (discussed by Folkman et al., 1986) with a trait-orientated approach in which stable, structural properties of the person or the environment were emphasized. Such studies attempt to measure a style or the way a person usually deals with stressful situations. The present study seeks to focus on the multi-dimensional model proposed by Folkman and Lazarus (1980) and thus on the situational conceptualization of coping. The latter is distinct from a trait-oriented approach, which focuses on stable dispositions to cope in specific ways with stressors.

4.3. Coping as a Process

Folkman and Lazarus' (1985) conceptualization of coping falls within the cognitive-phenomenological theory of psychological stress, claiming that individuals and their environment

reciprocally affect each other. Within this framework, coping is defined as a series of cognitive and behavioral attempts to manage, tolerate or reduce external and internal circumstances that evoke responses exceeding one's current personal resources. Stress and coping are viewed as a dynamic process which consists of four major components:

(a) Environmental stressors - demands, constraints, opportunities - affected by a person's beliefs, values, sense of self.

(b) Cognitive appraisal.

(c) Level of stress experienced psychophysiologically and behaviourally:- anxiety; raised blood pressure; job performance; burnout symptoms.

(d) Coping behaviours or strategies (Lazarus & Folkman, 1986).

4.3.1. Cognitive Appraisal

According to Folkman and Lazarus (1985) cognitive appraisal is composed of two aspects: primary and secondary appraisal. The same authors found that while the appraisal of a situation influences the type of coping employed, appraisal and coping continuously interact upon each other throughout an individual's encounter with any set of circumstances.

4.3.2. Primary Appraisal

In primary appraisal, the person evaluates an encounter. For example, she judges whether the encounter is irrelevant

or whether it has potential harm or benefit with respect to commitments, values, goals. As the individual's appraisals change, so will her emotions. Folkman and Lazarus (1985) found that there are substantial emotional differences in an individual, at any given phase of a stressful encounter, and they argue that emotions reflect individual differences in cognitive appraisal. Individuals may even experience seemingly contradictory states of mind and emotion, particularly when conditions are ambiguous.

4.3.3. Secondary Appraisal

Secondary appraisal becomes part of the process once primary appraisal is set in motion. Secondary appraisal questions whether anything can be done to overcome or prevent harm or to improve the prospect for benefit. According to Folkman et al. (1986), primary and secondary appraisal operate interdependently. They converge and influence one another so that, for example, secondary appraisal may change a threatening primary appraisal into a less threatening one by virtue of mastery possibilities. During primary and secondary appraisal processes, the person may wish to involve other individuals in the analysis of the environment and the individual's own needs and values. Folkman (1982) further argues that secondary appraisal determines whether one will opt for problem-focused coping or emotion-focused coping.

4.3.4. Problem-Focused coping

By using this style of coping the individual tries to manipulate the environment, confront the source of stress and change the potential stressor itself. In research on the influence of coping responses on adjustment, active problem-oriented strategies have been found to moderate the adverse influence of negative life events on psychological functioning (Billings & Moos, 1984; Pearlin & Schooler, 1978). The proportion of problem-focused coping relative to total coping efforts has been associated with reduced depression (Holahan & Moos, 1987).

4.3.5. Emotion-Focused coping

This type of coping is aimed at dealing with those distressing emotions which accompany a stressful situation. Billings and Moos (1984) found that emotion-focused coping was used more frequently among women than men, particularly in its form of emotional discharge. Folkman et al. (1986) report that when subjects appraise encounters as having to be accepted, rather than controlled, they use distancing and escape-avoidance which are emotion-focused styles. Various forms of emotion-coping styles have been recognized. Vitaliano, Russo, Carr, Mairo and Becker (1985, p. 9), name "Blamed Self, Wishful Thinking and Avoidance" as three factors emerging from a factor analysis of emotion-focused coping items included in Lazarus and Folkman's 'Ways of Coping Scale'.

4.4. Burnout and Coping

In Cherniss Model (1980a), burnout is a transactional process which evolves in three stages. The last stage, according to him is defensive coping. Cherniss points out that defensive coping occurs with and is in proportion to the degree of burnout experienced by an individual (Section 2.3.). Caplan, Naidu and Tripathi (1984) further clarify this theory by means of empirical research. They define coping as that behaviour aimed at producing a change in the objective self (change in abilities or needs) or a change in the objective environment (change in demands or supplies). Defense is defined as behaviour aimed at changing subjective perceptions of one's abilities or of the environment's demands. Caplan et al. (1984) found that defenses correlated positively with negative affects while coping measures were primarily associated with positive affects (e.g. satisfaction). They point out that the associations found in their study suggest that the coping-like responses may be problem solving response modes that promote well-being, whereas the defense-like responses may be emotion focused, triggered by and perhaps producing negative affects and somatic complaints. According to them, however, more refined research is required to support such interpretations.

Lazarus (1977) and Folkman and Lazarus (1980) describe their concept of emotion-focused coping in similar terms. While problem-focused coping is seen as taking direct action, emotion-focused coping is viewed as an indirect or palliative style. Problem-focused coping is a strategy which is applied externally to the environmental source of stress and emotion-focused coping

is applied internally to one's behaviours and emotions. The finding in the study by Billings and Moos (1984), gives reason to believe that the condition of burnout will also be related to an individual's selection of coping behaviours. In this condition, secondary appraisal can involve a limited sense of mastery, lower self esteem and even a feeling of hopelessness (Cherniss, 1980b). Thus in terms of the contributions made by Billings and Moos (1984); Caplan et al. (1984); Cherniss (1980a, b); Folkman and Lazarus (1980) and Lazarus (1977), it seems likely that the individual who is in a state of burnout would make use of emotion-focused coping as her particular coping style.

4.5. Aims and Hypothesis of the Present Study

It is possible that dispositional coping styles may influence the development of burnout. The focus of this study, however, is on the possibility that pre-existing levels of burnout will influence situational coping in response to a new stress. While it does not aim at a demonstration of causality, the procedure adopted in this study mitigates against interpreting the results as indicating an effect of coping on burnout. This is the case for two reasons:

(a) The time-lag employed in the study ensures that burnout is measured at least four weeks before the coping situation is set up.

(b) The measures selected are a dispositional measure of burnout and a situational measure of coping.

While it is noted that the measure of burnout may be confounded with emotion-focused coping, it was decided to keep them separate in the present study. Despite these efforts it is clear that this is a correlational study, not a study of causality per se. Therefore, the hypotheses are framed in terms of correlations as follows:-

Hypothesis One: The measure of burnout is positively correlated with the measure of emotion-focused coping.

Hypothesis Two: The measure of burnout is negatively correlated with the measure of problem-focused coping.

CHAPTER FIVE

METHODOLOGY

5.1. Procedure

It was decided to conduct the research in two phases. The aim of the first phase was

(a) to eliminate respondents who might contaminate results, by answering the items on the Maslach Burnout Inventory in a socially desirable direction.

(b) To obtain scores, for each individual, on the Maslach Burnout Inventory prior to the measurement of Coping.

The second phase was designed to control for extraneous variables by:

(a) Having all respondents experience the same event, thus eliminating the possibility of different coping responses because of different events.

(b) Having subjects experience this event, together and at the same time, by means of a video depicting the type of problem typically confronting women religious in their work. They were then required to fill in the questionnaire immediately. This was to control the difficulties (e.g. intensity of or lack of accompanying emotion), which could arise around recall of events.

(c) Including an appraisal-evaluation because it is known that different responses could be obtained by virtue of different appraisals of stress level and relevance of the event.

5.1.1. Phase One

The first questionnaire, consisting of covering letter, demographic data, social desirability scale and Maslach Burnout Inventory (without titles) was distributed to 200 women religious, between the ages of twenty-four and sixty-five years. One hundred and nine questionnaires were returned, yielding a 54.5% response. Two of these were excluded because the respondents were above the age limit. The rest were scored on the social desirability scale, following which another 22 (20,6%) who scored above the cut-off point, were discarded. After the 22 were eliminated, the remaining 85 were scored on the frequency scales of the Maslach Burnout Inventory, on each of its three components-emotional exhaustion, depersonalization and personal accomplishment.

During the intervening two-month period (between phase one and phase two) the number of respondents was reduced to 60 when four reported overseas leave; twelve were known to be in towns outside Johannesburg; four could not be traced; three were members of an enclosed community and two were in hospital. The 60 remaining individuals were invited to the second phase of the research.

5.1.2. Phase Two

Although effectively there was a 68.33% response (N=41) to this second phase, in actual fact everybody was accounted for by follow-up telephone calls or written communication. Reasons for non-participation were travelling distance (15) overseas leave (2) and refusal (2).

In order to focus on one specific incident only, a ten-minute portion of the video was selected. This depicted a stressful episode between an AIDS sufferer, his male lover and his mother - who could not accept her son's relationship. This section of the video was selected because

(a) it was likely to be stressful;

(b) it would be not untypical of situations in which women religious would find themselves having to give counsel e.g. in a parish home-visiting session; in a school setting; at night school.

After they had viewed the video the respondents were asked to fill in their responses to this situation on the Ways of Coping Scale. Instructions were on the questionnaire. They were also asked to appraise the stressfulness of the event and to indicate its relevance to them as women religious.

5.2 Subjects

The 107 subjects for the first sample were drawn from the population of white women religious in South Africa. The reader

is referred to the introduction for a detailed explanation of the term "women religious". Although most subjects are resident within the confines of Johannesburg, this sample is thought to be representative because constant interchange takes place between communities of women religious countrywide. Table One summarises membership per congregation for Sample One.

Indigenous congregations i.e. religious families composed of only black sisters were not included in this study, because there is a strong possibility that ethnic differences do exist (Maslach & Jackson, 1981). Where they are living as members of a "white" community, black sisters were included. Because only three qualified in this category, it was thought that cultural bias would not affect results. Level of education has been found to influence degree of experienced burnout, both on frequency and intensity scales (Maslach & Jackson, 1981). Therefore, only those who had tertiary education were included. Control for sex differences was automatically built in by the fact that the sample was drawn from the female population only. Demographic details for Sample Two are given in Tables 2 and 3. These data are not included for Sample One since the focus of this study is the relationship between scores on both phase one and phase two.

Although it is noted (in Table 3) that most subjects fall within the working categories of teachers and administrators, it is also necessary to remember:

(a) That respondents were asked to categorize themselves in their predominant area of involvement.

Table One: Summary of returned questionnaires per congregation, for Sample One (N = 107)

Name of Congregation:	*N*	Percentage of sample
1. Association of the Holy Family	32	29,90
2. Augustinian	1	0,94
3. Carmelites	3	2,80
4. Dominicans (Cabra)	2	1,87
5. Dominicans (K.W.T.)	29	27,10
6. Dominicans (Newcastle)	4	3,74
7. Dominicans (Oakford)	9	8,41
8. Franciscan Missionaries of Mary	1	0,94
9. Holy Cross	1	0,94
10. Holy Rosary	3	2,80
11. Missionary Sisters of the Assumption	3	2,80
12. Notre Dame Sisters	5	4,67
13. Pallotine Sisters	1	0,94
14. Servants of Mary Immaculate	1	0,94
15. Sisters of Mercy	12	11,21

= 53,5% return rate

Table Two: Summary of returned questionnaires per congregation, for Sample Two (N = 41)

Name of Congregation:	*N*	Percentage of sample
1. Association of the Holy Family	18	43,90
2. Dominicans (Cabra)	1	2,44
3. Dominicans (K.W.T.)	11	26,83
4. Dominicans (Newcastle)	1	2,44
5. Dominicans (Oakford)	2	4,88
6. Missionary Sisters of the Assumption	1	2,44
7. Notre Dame Sisters	3	7,32
8. Sisters of Mercy	4	9,75

= 68,33% return rate

Table Three: Demographic data of sample (N = 41)

	Teachers	Administrators	Development Work*	Nurses	Parish Workers	Chaplains/ Sp.Directors	Total sample
subjects	16	11	4	4	4	2	41
Age: Mean	52,125	47,18	46,5	48,5	57,75	52,0	50,44
S.D.	6,14	7,24	13,20	11,21	2,75	2,83	7,87
Years in religious life: Mean	31,75	26,45	23,5	26,25	37,5	31,5	29,54
S.D.	7,7	9,13	11,79	10,08	4,65	2,12	8,82

*Development work: Justice & Peace Workers
Social workers
Youth workers
Development of the underpriveledged

(b) That women religious, in actual fact, work in more than one capacity. It is quite likely, therefore, that teachers (for example) are also involved in parish or development work and vice versa.

5.3. Description of Questionnaires

5.3.1. Covering Letter

The letter was included to ensure that all respondents aware of:

(a) The purpose of the study

(b) The reason for requesting biographical data

(c) The assurance of anonymity

(d) The existence of a follow-up

(e) The need to explain some of the terms.

Circulation of this letter with the questionnaire also contributed to uniformity of understanding among those who responded.

5.3.2. Social Desirability Scale (Crowne & Marlowe, 1961)

This scale was included because the Maslach Burnout Inventory has been criticized (Maslach & Jackson, 1981) for susceptibility to problems of social desirability of responding. Many of the items describe feelings which might seem contrary to professional or religious ideals so it was

decided to include the Crowne-Marlowe Social Desirability Scale in this study to avoid extreme levels of unreliability.

The scale was devised in 1961 by Crowne and Marlowe as a result of the realization that response sets are prevalent in individual's replies to questionnaires. This scale attempts to identify those who endorse socially desirable items (thus describing themselves in favourable, socially desirable terms) and reject socially undesirable ones, in order to achieve the approval of others. People who depict themselves very favorably on this scale can be understood as displaying a social-desirability response set. In the present study, it was hypothesized that such a response set by any individual could also be the motivating force behind responses to the Maslach Burnout Inventory, thereby contaminating results as an extraneous variable.

The internal consistency and the test-retest correlation coefficient for the final form of the scale are both 0,88. The authors claim support for its validity by the fact that several hypotheses were confirmed in experimental settings (Crowne & Marlowe, 1964).

5.3.3. Maslach Burnout Inventory

The Maslach Burnout Inventory was published by Maslach and Jackson in 1981, after years of explanatory research, for use in the human service professions. It is presently the most widely-used measure of burnout, assessing three aspects

of the burnout syndrome : emotional exhaustion, depersonalization and reduced personal accomplishment.

The nine-item Emotional Exhaustion subscale assesses feelings of being emotionally overextended and exhausted by one's work. The five-item Depersonalization subscale measure impersonal and uncaring attitudes toward the people one is serving. The eight-item Personal Accomplishment subscale assesses feelings of achievement and accomplishment in one's labour. Respondents evaluate each of the items, first in terms of frequency with which the feelings occur, ranging from "never" (0) to "every day" (6) and then in terms of intensity or strength of the feeling when it does occur, ranging from "never occurring" (0) "to major, very strong feeling" (7). For both the Emotional Exhaustion and Depersonalization subscales, higher scores correspond to higher levels of experienced burnout. On the Personal Accomplishment scale, lower scores correspond to higher levels of experienced burnout.

Maslach and Jackson (1981) found that the correlation between the frequency and intensity dimensions across items, ranged from 0,35 to 0,7 with a mean of 0,56. They suggest that, although this does indicate a moderate relationship between these two, only one-third of the variance of one dimension is accounted for by the other. This, they say, warrants that frequency and intensity dimensions remain as separate scales. To support their argument, they also report that the two dimensions are often correlated with different situational and personality variables.

Nevertheless, Maslach and Jackson also give much higher correlations between the two dimensions of each subscale. Thus, for the Emotional Exhaustion subscale, the correlation between frequency and intensity is 0,82, that for Depersonalization is 0,86 and for Personal Accomplishment is 0,67. Following findings of correlation (Else, 1989) between the frequency and intensity dimensions, it was decided to use scores on only the frequency dimension in the present study.

Reliability coefficients for the subscales of the M.B.I. were found as follows:

Subscale	Frequency	Intensity
Emotional Exhaustion	0,9	0,87
Depersonalization	0,79	0,76
Personal Accomplishment	0,71	0,73

(Maslach & Jackson, 1981)

5.3.4. The Ways of Coping Checklist

The Ways of Coping Scale (Lazarus & Folkman, 1980) provides a means of assessing how people cope with the stresses of everyday life. Its content is based on the cognitive-transactional theory of stress developed by Lazarus and associates. It is a self-report measure, which originally required a yes/no response to each of its 68 items. Cohen (1987) classifies this checklist as a situational measure.

Folkman and Lazarus (1985) revised the scale by deleting or rewording items, adding items and eventually changing the response format to a four-point scale. Modified and/or revised versions of the scale have been used in different studies (Billings & Moos, 1984; Holahan & Moos, 1987; Kirmeyer & Diamond, 1985; Vitaliano, Russo, Carr, Nairo & Becker, 1985.

The revised Ways of Coping Checklist was factor analysed by Vitaliano et al. (1985), who found a factor structure similar to that described by Folkman and Lazarus (1985). Vitaliano et al.'s factors were adopted for the present research because they were found to be more reliable and the subscales found to share substantially less variance than those arising from the earlier factor analyses reviewed by these authors. These properties were consistent across three different samples which also were very much larger than the earlier samples.

Vitaliano et al's (1985) factor analyses retained 42 items which loaded on five factors. The first factor, labelled Problem-focused Coping has 15 items. Three of the emotion-focused coping factors include 21 items between them: Blamed Self (3 items); Wishful Thinking (8 items); Avoidance (10 items). The final factor, Social Support, includes six items which are a mixture of both Emotion- and Problem-focused Coping items. According to Vitaliano et al. (1985), there are advantages to using this scale. Their results are based on three separate samples. The alpha coefficients were 0,89; 0,86 and 0,79 on the Problem-Focused, Wishful

Thinking and Seeks Social Support scales, respectively. Both the Blamed Self scale (0,80) and the newly created Avoidance scale (0.73) yielded reliable alphas.

Construct validity of the scale used by Vitaliano et al. (1985) was assessed using the guideline that associations between theoretical constructs be replicated across at least two different samples. There were ten replicated relationships of the revised scales with appraisal and distress.

The stress and coping paradigm from which this scale emerges, requires that participants focus on a particular stressful encounter. The checklist is then completed with this situation in mind.

5.4. Potential Problems

5.4.1. Response bias

Because this research was heavily reliant on self report inventories, it was hoped that some of the response bias would be eradicated in the use of the Social Desirability Scale. By eliminating the respondents in this study who scored one standard deviation above the mean, it is hoped that this objective was achieved.

5.4.2. Measurement of Burnout

At this stage it is not clear whether the three subscales of the Maslach Burnout Inventory are equal contributors to the

phenomenon of burnout or not. Thus, there is no way to determine whether a single additive score is preferable or whether differential weighting of subscales is preferable. Maslach and Jackson (1981) also suggest that the pattern of burnout as indicated by scores on the three subscales may be a critical factor indicative of phases in burnout, Gaines and Hermeier (1989) have suggested that emotional exhaustion is the probable first indicator of burnout, while Golembiewski, Munzennider and Carter (1989) give evidence that it may be the last. Else (1989) has shown that burnout may be synonymous with emotional exhaustion. This controversy clearly presents a weakness in the present study.

5.4.3. Measurement of Coping

Just as there are no standard methods for characterizing situations, so there are no generally accepted measures of coping. However, the "Ways of Coping" (Folkman & Lazarus, 1980) is probably the most widely used inventory in research today. Items may be grouped, in various ways, to contrast different concepts. In this study, problem-focused and emotion-focused coping are of interest.

Certain further problems have been indicated with regard to the measurement of coping. It has been suggested (Krohne, 1986) that respondents report only conscious coping strategies. This may be true, but both poles of this concept are at least placed before them on the Ways of Coping. Usually, respondents are asked to recall and

respond in the light of a particular event. But this raises the issue as to whether or not individuals can reliably recall their ways of coping. Monroe (cited in Tennen & Herzberger, 1984) found that as much as 60% of events may be under-reported, when participants are asked to recall even the last few months. To obviate this, persons in this study were asked to view a stressful event on video and to respond to it by projecting themselves into the scene and becoming a part of it. They were, in addition, asked to evaluate the stress level and relevance of this particular stressor.

CHAPTER SIX

RESULTS

6.1. Social Desirability

The Social Desirability Scale mean (15,5) for this sample compares favourably with those presented by Crowne and Marlowe (1964). For their sample of Ohio State University students, the mean was 16,82 (N=752), while that of a sample of employed women (N=88) was 15,42. It would seem that the percentage of women religious motivated by a response style which seeks approval is consistent with that of a sample of employed women.

The individuals who remained in the sample under investigation were expected to respond to the self-report data without a strong approval motive bias. In the present sample, the standard deviation was 4,15 and the cut-off point was set at one standard deviation above the mean, i.e. a score of 19. Twenty-two (20,6%) questionnaires were excluded from further calculations because the individuals scored 20 or higher. Table four indicates the frequency of individuals and percentage of the sample falling within each range of scores.

6.2. Burnout

Numerical scores on the Maslach Burnout Inventory are categorized, according to Maslach and Jackson (1981), on the frequency dimension. These categories indicating required scores for high, moderate and low levels of burnout appear in Table

Table 4: Social desirability scale score distributions (N = 107)

Range	Frequency	Percentage
0-4	0	0
5-9	12	11,21
10-14	41	38,32
15-19	32	29,90
20-24	21	19,63
25-29	1	0,94
30-33	0	0

Mean = 15,53

S.D. = 4,15

Cut-off point = 19,0

Five. The means, standard deviations and frequencies, within each category, for the sample under investigation are presented in Table Six.

These sample means fall within the moderate range for emotional exhaustion, the high range for personal accomplishment and the low range for depersonalization.

6.3. Coping

Forty-one persons viewed the video and filled in the Ways of Coping Scale. Data was collected on the meaning (appraisal) of the event viewed and its relevance for the individuals. The percentage of individuals who appraised this event as stressful and relevant, in one of four categories, appears in Table Seven.

Table Eight presents the distribution of numerical scores obtained under the coping styles employed by individuals, together with their means and standard deviations.

6.4. Burnout and Coping

Correlation coefficients showing relationships among the three measures of burnout and three measures of coping, as well as those with age and tenure, are presented in Table Nine.

Table Five: Categories of numerical scores for Maslach Burnout Inventory

Level of Burnout	High	Moderate	Low
Emotional exhaustion	30 and over	18 - 29	0 - 17
Personal Accomplishment	0 - 33	34 - 39	40 and over
Depersonalization	12 and over	6 - 11	0 - 5

Table Six: Distributions of scores on three burnout components

Subscale	Degrees of Burnout					
	N	Low	Moderate	High	Mean	S.D.
Emotional Exhaustion	84	46	22	16	18,55	10,57
Personal Accomplishment	85	9	14	62	29,05	8,32
Depersonalization	85	59	20	6	4,84	4,88

Table Seven: Response to video stressor

Appraisals	Stressful (%)	Relevant (%)
Very	45	76
Moderately	37	24
Minimally	15	0
Not at all	3	0

Table Eight: Distribution of numerical scores on Ways of Coping Scale

	Coping style		
Range	Problem focused	Emotion focused	Seeking Social Support
1 - 5		3	4
6 - 10		2	15
11 - 15	2	2	18
16 - 20	7	6	4
21 - 25	15	11	
26 - 30	11	7	
31 - 35	4	4	
36 - 40	2	2	
41 - 45		3	
46 - 50		1	
$\bar{X}$	25,17	24,41	10,63
S.D.	5,45	10,91	3,86

TABLE NINE: CORRELATION MATRIX FOR THE THREE BURNOUT AND THREE COPING COMPONENTS

	MEAN	S.D.	1	2	3	4	5	6	7
1. AGE	50,44	7,87							
2. TENURE	29,30	8,82	0,90						
3. EMOTIONAL EXHAUSTION	18,55	10,57	0,18	0,01					
4. PERSONSAL ACCOMPLISHMENT	29,08	8,32	0,11	0,05	-0,09				
5. DEPERSONALIZATION	4,84	4,88	-0,31	-0,24	0,46**	-0,07			
6. PROBLEM FOCUSED COPING	25,17	5,45	-0,01	0,11	0,29	0,18	0,28		
7. SEEKING SOCIAL SUPPORT	10,63	3,86	-0,05	0,01	0,43**	0,19	0,30	0,66**	
8. EMOTION FOCUSED COPING	24,41	10,91	-0,03	-0,05	0.36**	-0,07	0,34*	0,24	0,03

* P <,05
** P <,01

CHAPTER SEVEN

DISCUSSION

7.1. General Findings

The measurement of burnout confirmed the hypothesis that women religious would, like other women in the helping professions, be burnout prone. Consistent with findings by Maslach and Jackson (1981), individuals in this sample registered burnout on one or two of the three components. The mean of 28.08 on the personal accomplishment measure falls within the range of a higher measure of burnout. This is strengthened by the mean score of 18.55 on the emotional exhaustion scale, which indicates that a moderate measure of burnout is experienced on this component by women religious. The depersonalization mean of 4.84 falls within the range of a low experienced burnout measure.

On the present sample, problem-focused coping has a mean of 25,17. Vitaliano et al. (1985) report a mean of 24,7 for their population of medical students. Seeking Social Support in this study has a mean of 10.63 which is similar to their reported mean of 8.87. Vitaliano et al. (1985) note that higher means for female populations can be expected. Emotion-focused coping yielded a mean of 24,41. No comparative measure was found in the literature, probably because the different components of this coping style are sometimes evaluated separately (Vitaliano et al., 1985) and also in different combinations (Folkman & Lazarus, 1985; Kirmeyer & Diamond, 1985). These results will now be discussed more specifically.

7.2. Appraisal of Event Viewed

Twenty-four percent of individuals regarded the event viewed on video as moderately relevant, while 76% found it very relevant. A moderate level of stress was reported by 37% of the sample, while 45% found it very stressful. It is evident in these responses that appraisal of this event found it both relevant and stressful. What is not clear is whether these stress appraisals were characterized by threat, challenge or harm-less. This study did not seek to investigate such categories (cf. Folkman & Lazarus, 1985), but further research could examine them. Subjects were not asked to report emotions experienced (cf. Folkman & Lazarus, 1985) as this was also not an area for evaluation in the present study.

7.3. Degree of Burnout

On the emotional exhaustion subscale, 45,2% of women religious registered high or moderate levels of burnout. A large number (89,4%) registered high or moderate scores on the personal accomplishment scale and 30,6% on the depersonalization subscale. Keeping in mind that burnout becomes an issue when only one of the key features is present, it is plain that women religious as a group are indeed vulnerable to burnout. In fact, the majority have registered low burnout only on the depersonalization subscale while their scores on both the other components fall within the moderate or high measure of burnout.

7.4. Correlations within and between Measures of Burnout and Coping

A significant positive correlation of 0.46 was found within burnout measures, between emotional exhaustion and depersonalization. Brookings, Bolton, Brown and McEvoy (1985) also report a positive correlation of 0,66 between these two measures of burnout. These results suggest that emotional exhaustion and depersonalization are core components of the burnout experience tapped by the M.B.I.

Within the present sample, the women religious who score high levels of burnout on the emotional exhaustion subscale will also score high on the depersonalization subscale. Golembiewski et al. (1989) argue that depersonalization represents the failure to develop and maintain a professional attitude of detached concern. Thus, recipients would be seen and treated as objects. The interesting phenomenon in this sample (that on the depersonalization subscale 69% of women religious fall within the low range on the measure of burnout) could be indicative of Freudenberger's (1980) observation. He saw that, when workers actually did become more tired and depressed (registering high scores on a measure of burnout, e.g. "emotional" exhaustion) they would then put more effort into their work to avoid feelings of guilt. For a woman religious in this situation, it could mean that she begins to respond ever increasingly to the demands of needy people, putting her own needs into the background and pushing herself beyond the limits of endurance as suggested by Dashan (1986) and Missine (1983). However, it is also quite likely that the woman religious is directed by her inner

conviction that all people deserve respect, deference and compassion simply because each one (however needy and insistent) is an image of God. Driven by such belief, the woman religious would hesitate before treating needy people as objects or believing they are deserving of their troubles.

Correlations of -0,08 and -0,07 between the third burnout component (personal accomplishment) and the other two respectively indicate that the measure of personal accomplishment is minimally related to the measures of the other two components. This finding replicates that of Brookings et al. (1985) and accords also with Maslach and Jackson's (1981) contention that personal accomplishment is a component which is largely independent of the other burnout components.

Because the testees scores fall within the high level of the personal accomplishment subscale, it is suggested that they are evaluating themselves negatively with regard to their work. Thus, although they are actually working harder and possibly even longer hours, they are in reality not dealing effectively with the problems of their clients. They are also likely to maintain that successful achievement is minimal and will believe their work is inadequate. It is likely that they are feeling depressed and experiencing some degree of lost enthusiasm. Combined with the scores on the emotional exhaustion subscale (which fall within the moderate range on the measure of burnout) these individuals are possibly expressing their tendency to evaluate themselves negatively, as emotions of guilt, inadequacy, failure and low self-esteem. Within these parameters, further research could validate and refine some of these hypotheses.

Within the measurement of coping styles the largest positive relationship was a correlation of 0.66 found between problem-focused coping and seeking social support. This is a replication of the study by Folkman and Lazarus (1985), which found a correlation of 0.64 averaged across three occasions. They suggest that this correlation may be partly due to the problem focused strategies for seeking informational support which appear as items on the seeking social support scales.

Vitaliano et al. (1985) lead one to expect that seeking social support would be a predictor of anxiety. Schachter (cited by Vitaliano et al., 1985) also reported that anxious subjects are significantly more likely to seek support than those who are less anxious. It is possible that this concept would account for the positive correlations found in this study. Since the AIDS virus (event viewed on video) is a relatively unexplored area for these non-medical people it is possible that individuals would feel the need for help and choose this coping style in the particular circumstances of this study. Folkman and Lazarus (1985) have suggested that it is important to think of social support as a coping process that changes over time in accord with shifts in the specific person-environment relation.

A further significant correlation between seeking social support and emotional exhaustion (0,43) was found in this study. This suggests that social support is sought perhaps to avoid felt anxiety in the face of experienced emotional exhaustion. It is conceptualized that women religious, realizing they are no longer able to give of themselves, would seek and want reassurance from

the members of their own ideological community (Cherniss & Krantz, 1983).

Emotion-focused coping is positively correlated with the measure of burnout, which supports hypothesis one of this study. The relationships of 0.36 between emotion-focused coping and emotional exhaustion and that of 0.34 between emotion-focused coping and depersonalization are fairly weak although significant. These weak correlations may be because of the phenomenon noted by Maslach and Jackson (1980). They contend that where general measures are used in comparison with specific instances, the correlations will tend to be weak. However, the burnout measure is a measure of a disposition to cope defensively, while it is also a measure of those common features mentioned (2.4). Because the correlations (noted above) show that the disposition included in burnout is related to the response to the situation (Hypothesis One), the fact that this correlation is weak reflects the extent to which the particular situational factors of this study (viz. the episode depicted on the video; the fact that it was an 'as if' situation) may have affected responses.

The research reflects a non-significant correlation between emotion-focused coping and personal accomplishment. As mentioned above (7.4), this component has been shown to be largely independent of the other burnout features. In this particular sample (where a large percentage indicates burnout on this measure), individuals could be making use of selective ignoring. Fleishman (1984) found that self-denial is significant in predicting selective ignoring. Self-denial is an aspired value

for these women. Another important aspect of life for these women is that of prayer. Caplan et al. (1984) found that prayer had one of the most consistent moderating effects on ill-being. Thus, women religious who are negatively evaluating themselves, would resort to prayer to change this condition or make contact with their early idealism.

There was no evidence of confirmation for hypothesis two in this study. Perhaps, a unidimensional measure of burnout would have yielded different results.

7.5. Conclusion

The hypothesis that women religious are burnout prone has been confirmed. That there is a positive relationship between the measures of burnout and emotion-focused coping within this sample (hypothesis one) is partly supported by these results. Further refined research is needed to support this properly. However it can be suggested that women religious who experience burnout in terms of emotional exhaustion and depersonalization might select a coping style which is directed toward the regulation of distressing emotions (emotion-focused coping). Folkman and Lazarus (1980) see this as defensive coping. A further appraisal category for the stressful event would have provided more information on coping styles. Folkman and Lazarus (1985) have noted that emotion focused coping was used more frequently in encounters that were appraised as unchangeable, than in those appraised as changeable. This category was unclear in the data analysis, as it was not intended to be a focus of the present study. Further research is needed to clarify this aspect.

7.6. Limitations and Suggestions for Future Research

For the reasons given, the sample is rather small so it is not possible to generalize these results. Other points have been noted in the section on Methodology.

It is suggested that further research could investigate the following:

(1) Comparisons on the measure of burnout among different ethnic groups of women religious in South Africa. This could further clarify the claim of Maslach and Jackson (Section 5.2) that ethnic differences exist in levels of burnout.

(2) Specific factors which influence each burnout component, since personal accomplishment was found to be independent of emotional exhaustion and depersonalization.

(3) Intercorrelations between appraisal of event and coping style. There is evidence in the literature (Folkman & Lazarus, 1980), that emotion-focused coping was used more frequently in situations appraised as unchangeable than in those appraised as changeable.

(4) The relationship between emotional exhaustion and depersonalization. In this particular sample, it would be helpful to obtain information from recipients and colleagues to further clarify the self-report inventory.

(5) The level of depression experienced by women religious who have registered a high degree of burnout on the personal

accomplishment subscale, since depression is an expected long-term effect of burnout.

(6) The moderating effect of prayer and religious philosophy on the level of burnout experienced by women religious.

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APPENDIX A.

Initial covering letter.

Demographic data.

Social Desirability Scale.

Maslach Burnout Inventory.

DEAR SISTER,

STRESS AND THE CONSEQUENT POTENTIAL DEVELOPMENT OF BURNOUT IS A RECOGNIZED OUTCOME EXPERIENCED BY A WIDE RANGE OF HUMAN SERVICE PROFESSIONALS. AS PART OF A MASTER'S DEGREE IN PSYCHOLOGY, I AM CURRENTLY BUSY RESEARCHING THE RELATIONSHIP BETWEEN STRESS AND BURNOUT - PARTICULARLY AMONG WOMEN RELIGIOUS IN SOUTH AFRICA TO-DAY.

I WOULD BE MOST GRATEFUL IF YOU WOULD ASSIST ME WITH THIS RESEARCH BY ANSWERING THE ATTACHED QUESTIONNAIRE AS OPENLY AND HONESTLY AS POSSIBLE. YOU WILL NOTICE THAT BIOGRAPHICAL DATA IS REQUIRED ON A SEPARATE SHEET. THIS IS TO ENSURE ANONYMITY. THE QUESTIONNAIRE WILL BE SCORED BY ONE PERSON, WHILE THE OTHER INFORMATION IS RETAINED BY ANOTHER. NEITHER OF THE PAIR (OR MYSELF) WILL HAVE ACCESS TO BOTH AT ANY ONE STAGE EXCEPT OF COURSE, IN THE INITIAL COLLECTION BEFORE THE SCORING BEGINS. ONCE SCORING IS INITIATED, DATA AND QUESTIONNAIRE WILL BE LINED UP (BY MYSELF) ONLY INTHE EVENT THAT THIS IS REQUESTED BY AN INDIVIDUAL. IN SUCH CASE, INFORMATION IS AVAILABLE ONLY TO THE SISTER CONCERNED AND WILL NOT + UNDER ANY CIRCUMSTANCES BE GIVEN TO ANOTHER.

PLEASE NOTE.

YOUR QUESTIONNAIRE IS NUMBERED(TOP RIGHT OF FIRST PAGE). PLEASE MAKE SURE THIS NUMBER IS FILLED IN ON THE BIOGRAPHICAL SHEET AS WELL.

WHEREVER YOU SEE "PEOPLE" ON THE QUESTIONNAIRE, PLEASE READ PATIENTS, PARISHIONERS, PUPILS, PARENTS, DETAINEES, EXILES, CLIENTS I.E. "PEOPLE" STANDS FOR THOSE WHOM YOU MEET IN YOUR APOSTOLATE.

IN PLACE OF "FAMILY" READ COMMUNITY.

SOME SISTERS, DRAWN FROM THE POOL WHO RESPOND, WILL BE INVITED TO PARTICIPATE IN A FOLLOW UP STUDY.

ANY CORRESPONDENCE CAN BE ADDRESSED TO ME AT P.O. BOX 17308
HILLBROW
2039

I MAY BE CONTACTED, BY TELEPHONE, IN THE EVENINGS AT 6734712 OR AT 7832010 EXT, 278 DURING WORKING HOURS.

THANKS FOR YOUR CO-OPERATION!

Sr. Dominique

SR. DOMINIQUE CARTER. (A.H.F.)

BIOGRAPHICAL DATA.

PLEASE PROVIDE THE FOLLOWING BIOGRAPHICAL DATA. THIS INFORMATION WILL BE RETAINED BY AN ASSISTANT, WHO WILL ENSURE CONFIDENTIALITY AND WITHOLD IDENTITY FROM RESEARCHER. THIS IS NECESSARY BOTH TO PROTECT YOUR ANONYMITY AND TO FACILITATE FURTHER NECESSARY COMMUNICATION, WHILE HOLDING THE RESEARCHER IN A BLIND POSITION. THANKS FOR YOUR CO-OPERATION!

1. NAME:

2.ADDRESS:

3. AGE:(PLEASE STATE YEARS)

4. APOSTOLATE: (TICK PREDOMINANT AREA OF PRESENT INVOLVEMENT)

TEACHER..... NURSE.....

COUNSELLOR..... PSYCHOLOGIST.....

SOCIAL WORKER..... PARISH WORKER.....

CO-ORDINATOR..... ADMINISTRATOR.....

JUSTICE AND PEACE..... OTHER.....

5. LEVEL OF EDUCATION:

6.CONGREGATION:

7.NUMBER OF YEARS IN RELIGIOUS LIFE (APPROXIMATE)

.....

N.B. THE NUMBER OF MY QUESTIONNAIRE IS .....

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is true or false as it pertains to you personally.

	T	F
1. Before voting I thoroughly investigate the qualifications of all the candidates.		
2. I never hesitate to go out of my way to help someone in trouble.		
3. It is sometimes hard for me to go on with my work if I am not encouraged.		
4. I have never intensely disliked anyone.		
5. On occasion I have had doubts about my ability to succeed in life.		
6. I sometimes feel resentful when I don't get my way.		
7. I am always careful about my manner of dress.		
8. My table manners at home are as good as when I eat out in a restaurant.		
9. If I could get into a movie without paying for it and be sure I was not seen, I would probably do it.		
10. On a few occasions, I have given up doing something because I thought too little of my ability.		
11. I like to gossip at times.		
12. There have been times when I felt like rebelling against people in authority even though I knew they were right.		
13. No matter who I'm talking to, I'm always a good listener.		
14. I can remember "playing sick" to get out of something.		
15. There have been occasions when I took advantage of someone.		
16. I'm always willing to admit it when I make a mistake.		
17. I always try to practice what I preach.		
18. I don't find it particularly difficult to get along with loud mouthed, obnoxious people.		
19. I sometimes try to get even, rather than forgive and forget.		
20. When I don't know something I don't at all mind admitting it.		
21. I am always courteous, even to people who are disagreeable.		
22. At times I have really insisted on having things my own way.		
23. There have been occasions when I felt like smashing things.		
24. I would never think of letting someone else be punished for my wrongdoings.		

P.T.

	T	F
25. I never resent being asked to return a favor.		
26. I have never been irked when people expressed ideas very different from my own.		
27. I never make a long trip without checking the safety of my car.		
28. There have been times when I was quite jealous of the good fortune of others.		
29. I have almost never felt the urge to tell someone off.		
30. I am sometimes irritated by people who ask favors of me.		
31. I have ... or felt that I was punished without cause.		
32. I sometimes think when people have a misfortune they only got what they deserved.		
33. I have never deliberately said something that hurt someone's feelings.		

The following items refer to feelings or attitudes. Please rate each item in terms of the frequency (how often) and the intensity (how strongly), with which you experience the feeling or attitude. If the feeling or attitude is never experienced, simply place a mark in the colum labelled "never".

	FREQUENCY							INTENSITY						
	never	few times a year	monthly	few times a month	every week	few times a week	every day	very mild (or) barely noticeable		moderate			very strong (or) major	
	(1)	(2)	(4)	(5)	(5)	(6)	(7)	(1)	(2)	(3)	(4)	(5)	(6)	(7)
1. I feel emotionally drained after my work														
2. I feel used up at the end of the workday.														
3. I feel fatigued when I get up in the morning & have to face another day.														
4. Working with people all day is usually a strain for me.														
5. I feel burned out from my involvement with people,														
6. I feel frustrated by my work.														
7. I feel I'm working too hard														
8. Working with people directly puts too much stress on me.														
9. I feel like I'm at the end														

	FREQUENCY							INTENSITY						
	never	few times a year	monthly	few times a month	every week	few times a week	every day	very mild (or) barely noticeable		moderate			very strong (or) major	
	(1)	(2)	(4)	(5)	(5)	(6)	(7)	(1)	(2)	(3)	(4)	(5)	(6)	(7)
10. I can easily understand how people feel														
11. I deal effectively with the problems of my people.														
12. I feel I'm positively influencing other people's lives through my work.														
13. I feel very energetic.														
14. I can easily create a relaxed atmosphere with people.														
15. I feel exhilarated after working closely with other people,														
16. I have accomplished many worthwhile things in this														
17. In my apostolate I deal with emotional problems very calmly.														
18. I feel I treat some people as if they were impersonal " "objects"														
19. I've become more callous toward people.														
20- I worry that this job is hardening me emotionally,														
21. I don't really care what happens to some people,														
22. I feel people blame me														

APPENDIX B.

Appraisal Questions.

Ways of Coping Scale.

PLEASE FILL IN YOUR NUMBER HERE ⟶ NUMBER_____

I. Tick one of the following:- For me this incident was.....

(a) very stressful

(b) moderately stressful

(c) minimally stressful

(d) not at all stressful

2. Tick one of the following:- This type of incident is .....

(a) moderately relevant

(b) not at all relevant

(c) very relevant

to us as Religious to-day.

3. People cope with stressful events in many different ways. Responding to this particular incident (the one viewed on video) please indicate the extent to which you would use each of the following ways of coping. PLEASE BE AS HONEST AS POSSIBLE i.e. as far as you can judge your reactions.

PLEASE TICK ONE BOX ONLY i.e. one point on a scale of four.

	does not apply/ not used	used somewhat	used quite a bit	used a great deal
I. Bargain or compromise to get something positive out of the situation.				
2. Concentrate on something good that could come out of the whole thing.				
3. Try not to burn my bridges behind me; leave things somewhat open.				
4. Change or grow as a person in a good way.				
5. Make a plan of action and follow it.				

	does not apply	used somewhat	used quite a bit	used a great deal
6. Accept the next best thing to what I want.				
7. Come out of the experience better than when I went in.				
8. Try not to act too hastily or follow my own hunch.				
9. Change something so things would turn out alright.				
10. Just take things one step at a time.				
11. I know what has to be done so I double my efforts and try harder to make things work.				
12. Come up with a couple of different solutions to the problem.				
13. Accept my strong feelings but don't let them interfere with other things too much.				
14. Change something about myself so I can deal with the situation better.				
15. Stand my ground and fight for what I want.				
16. Talk to someone to find out about the situation.				
17. Accept sympathy and understanding from someone.				
18. Get professional help and do what they recommend.				
19. Talk to someone who could do something about the problem				
20. Ask someone I respect for advice and follow it.				
21. Talk to someone about my feelings.				
22. Blame myself.				
23. Criticize or lecture myself.				
24. Realize I brought the problem on myself.				
25. Hope a miracle would happen.				
26. Wish I was a stronger person - more optimistic and powerful.				
27. Wish that I could change what had happened.				

	does not apply not used	used somewhat	used quite a bit	used a great deal
28. Wish I could change the way I feel.				
29. Daydream or imagine a better time or place than the one I am in.				
30. Have fantasies or wishes about how things might turn out.				
31. Pray about it.				
32. Wish the situation would go away or be finished.				
33. Go on as if nothing had happened.				
34. Feel bad that I couldn't avoid the problem.				
35. Keep my feeling to myself.				
36. Sleep more than usual.				
37. Get mad at the people or things that caused the problem				
38. Leave it in the Lord's hands.				
39. Try to make myself better by eating/taking medication/ watching T.V.				
40. Make a novena.				
41. Keep others from knowing how bad things are.				
42. Refuse to believe it has happened.				

(4)

	Yes	Most part	Partly	No
1. Was this a situation which you..... Could change or do something about				
2. That you had to accept				
3. Which you needed to know more about before you could act				
4. In which you had to hold yourself back from doing what you wanted to do				

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