# Government Schools and Public Schools in Delhi on Emotional Intelligence, Teachers' Motivation to work: A study

DR. SATENDYER KUMAR THAKUR
Assistant Professor
Department of Psychology, Zakir Husain Delhi College
(University of Delhi)

PROF. ANAND PRAKASH
Department of Psychology, University of Delhi

## Introduction and Review of Literature
### Emotional Intelligence

*Anyone can become angry – that is easy.  But to be angry with the right person, to the right degree, at the right time, for the right purpose and in the right way – that is not easy.*

– Aristotle, The Nicmachean Ethics

Over the past several years, the term Emotional Intelligence has received much attention as a factor that is potentially useful in understanding and predicting individual performance at work.  The term Emotional Intelligence first appeared in a series of academic articles authored by John D. Mayor and Peter Salovey (1990 & 1993).  Two years later the term entered the mainstream with Daniel Goleman's 1995 bestseller *Emotional Intelligence: Why it Can Matter More than IQ*.  More recently Goleman's latest book, *Working with Emotional Intelligence* has caught the attention of Human Resource theorists and practitioners.

## What is Emotional Intelligence?

The concept of Emotional Intelligence is an umbrella term that captures a broad collection of individual skills and dispositions, usually referred to as soft skills or inter and intra personal skills, that are outside the traditional areas of specific knowledge, general intelligence, and technical or professional skills.

## What is an Intelligence?

According to Howard Gardner, "we must first of all forget that we have ever heard of the concept of intelligence as a single property of the human mind, or of that instrument called the intelligence test which purports to measure intelligence once and for all.  Second of all, cast your mind widely over the world and think of all the roles or 'end states' – vocational and a vocational that have been prized by cultures during various eras.  To obtain a complete view of human cognition it is necessary to consider competencies other than those that have traditionally been studied.  Therefore, an intelligence is the ability to solve problems, or to create products, that are valued within one or more cultural settings – a definition that says nothing about either the sources of these abilities or the proper means of 'testing' them.  In other words genius is likely to be specific to particular contents: human beings have evolved to exhibit several intelligences and not to draw variously on one particular intelligence.

**Anjm Sibia, Girishwar Misra and Ashok K. Srivastava (2004)**, Beginning with actor analytic models, intelligence has been conceptualized in varied terms such as information processing routines, operations o

central nervous system, empirically verifiable epistemology, cultural and sociological characteristics, or complex interactions. These views, as Sternberg (1990b) has proposed, are situated in the diverse metaphors of mind. Such metaphors and related theories are intimately related to the cultural context inhabited by the people. Explorations in the development of cognition have emphasized that the roots o intellectual processes and skills are situated in socio-cultural matrix of the people in a society during a given socio-historical period. Indian as well as Western literature has increasingly highlighted the importance of socio-cultural context to study the nature and use of cognitive and other psychological process (e.g. Berry, Dasen and Saraswathi, 1997; Berry, Poortinga, Segall, & Dasen, 1992; Das & Thapa, 2000; Irvine & Berry, 1988; Misra & Gergen, 1993). This signifies the need to attend to the characteristics, traits or skills valued in a society, especially in the light of cultural variations in intelligence. For instance research has shown that the Indian notion of intelligence comprises of four major aspects namely cognitive competence, social competences, entrepreneurial competence and emotional competence (Misra & Srivastava, 2002; Srivastava & Misra, 1999, 2001).

**Reworking the Emotion – Cognition Linkages**
**Concept of Emotional Intelligence**
Historically, emotions have been largely viewed as disorganizing forces that disrupt one's ability to reason and think. Emotions are held as interfering with attempts to function rationally in the world. Recent works however challenge this perspective. Now it is thought that emotions provide information direct attention, and facilitate the attainment of goals. It is held that adaptive processing of emotionally relevant information is an integral part of intelligence (Salovey & Mayer, 1990). Emotions guide one's emotions, to discriminate among them, and to use the information to guide one's thinking and actions" (Mayer & Salovey, 1993). Motivational intelligence involves understanding motivations such as need for achievement, affiliation, or power as well as understanding tacit knowledge related to these motivations (Wagner & Sternberg, 1985) and the goal-settings (Cantor & Kihlstorm, 1987). The EI involves abilities that may be categorized into five domains: self-awareness, managing emotions, motivating oneself, empathy, and handling relationships. Thus intra- and inter-personal intelligences, as proposed by Gardner (1993), essentially constitute the aspects of social intelligence which have been included in EI in the form of self-awareness, empathy, and handling relationships. EI involves the ability to reason using emotions, and of emotions to enhance reason. The developments in the area of emotion and cognition and that emotion and intelligence (cognition) can complement each other provided the basis for formulation of the various models of EI.

The concept of EI according to the Cognitive Model of Emotional Intelligence by Peter Salovey and John Mayer primarily focusses on the complex, potentially intelligent tapestry of emotional reasoning in everyday life. It is based on the assumption that emotions convey knowledge about a person's relationship with the world e.g. fear indicates threat the person is facing, happiness indicates one's harmonious relationship with others, or anger generally reflects injustice, thereby certain general rules and laws can be employed in recognizing and reasoning with feelings (Mayer & Salovey, 1995). Since certain universals of emotional expressions exist (Frijda, 1988) and people should be able to recognize them, it may be said that emotional reasoning extends into questions about relationships. For example humiliated person feels angry or ashamed – recognizing these reactions require some form of intelligence. Daniel Goleman in 1995 defined EI as the ability to know, manage ones own emotions, recognize them in others and to handle relationships. According to Goleman EI includes abilities such as being able to motivate oneself and persist in the face of frustrations, to control impulse and delay gratification, to regulate one's moods and keep distress from EI intelligence includes self-control, zeal and persistence, and the ability to motivate oneself. Salini (1997) identified emotional competence as the ability to understand, manage, and express the social and emotional aspects of one's life in ways that enable the

successful management of life. It includes self-awareness, emotional regulation, working cooperatively, and caring about oneself and others. EI, according to the Relational Model (Bar-One, 2000) is defined in terms of an array of emotional and social knowledge and abilities that influence our overall ability to effectively relate with environmental demands. It includes (a) the ability to be aware of, to understand, and to express oneself; (b) the ability to be aware of, to understand, and to relate to others; (c) the ability to deal with strong emotions and control one's impulses and (4) the ability to adapt to change and to solve problems of a personal or a social nature. The five main domains in this model are intrapersonal skills, interpersonal skills, adaptability, stress management, and general mood.

It seems that self-awareness or knowing one's emotions is the keystone of EI. An inability to notice our true feelings leaves us at other people's mercy. Self-management or management of one's emotions is an ability that builds in self-awareness. People who excel in it can bounce back more quickly from life's setbacks and upsets. Motivating oneself includes delaying gratification and stifling impulsiveness which underlie every sort of accomplishment. People who have this skill tend to be highly productive and effective. Empathy or recognizing emotions in others is an essential component of EI. Handling relationships is a skill which helps in managing emotions in others. This *underspin* popularity, leadership, and interpersonal effectiveness. People who excel in these abilities are social stars. Some may be quite adept at handling, say, their own anxiety but relatively bad at someone else's upsets, and so forth. Abraham (1991) has talked about three components of EI. First, it refers to the *accurate appraisal* and expression of emotion both in the self and in others. Second, it is an *adaptive regulation* of emotions. Lastly, it is an ability to use *emotional knowledge* to solve problems. Thus, EI is the ability that motivates us to pursue our unique potential and purpose, and actuates our innermost values and aspirations transforming them from things we think about to what we live.

**Mayer and Salovey (1997)**, in their notion of EI, combine emotion with intelligence, and consider it as *reasoning that takes emotions into account* to them, motivation does not have a role in the conceptualization of EI. They defined EI as, *"the ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth"*. They emphasize that emotion makes thinking more intelligent and that one thinks intelligently about emotions. Also, one who possesses these abilities is considered a well adjusted and emotionally skilled individual. More recently Salovey, Mayer and Caruso (2002) have stated that EI "*refers to the ability to process emotion – laden information competently and to use it to guide cognitive activities like problem solving and to focus energy on required behaviour"*. EI thus combines a group of skills that are more distinct from both verbal – prepositional and spatial – performance intelligence than social intelligence has been and at the same time is still close enough to the concept of an intelligence to belong to the triad. Emotional reasoning is, therefore, correlated with but distinct from other kinds of intelligences.

As is evident from the preceding discussion, emotions contribute to thought, and also have linkages with personality. The notion of EI has been grounded in emotional reasoning. It is seen as a part of social intelligence though clearly distinguished from motivational intelligence. EI, according to the Western view, is a mental ability or skill to be acquired by an individual through hierarchical progression of these abilities. It is, however, distinguished from socially valuable traits like warmth, trust worthiness, sociability etc. This view of EI holds that an individual is competent or successful if (s)he can regulate the external environment. The direction of emotional regulation is outwardly, i.e. changing the environment for personal benefit. This has been considered as competence or reflectance. This has implications in the development of self (i.e., independent) in western cultures as compared to extended or

interdependent self prevailing in non-western culture which endorse a transpersonal and cosmocentric world view.

**Culture and EI**

Psychological processes are assumed to be culturally constituted and may vary with differences in cultural meanings and practice. Studies have shown emotion to be dependent on cognitive appraisals of experience as well as a culturally grounded process (Lutz & White, 1986; Miller, 1984). It is argued that emotion plays an important role in linking personality (i.e. individual differences in the ways in which people confront the challenges of the world) with intelligence (i.e. accuracy, efficiency, and success with which they do so) (Salovey & Mayer 1990). Reviewing researches in the area of EI Thingujam (2002) cautioning on the use of translations of scales standardized in foreign culture states, "just because the items are understandable in India, do not mean that the conceptions of EI or the most culturally relevant items to measure these conceptions would be the same across cultures". Cultural values and culture's conception of personhood need to be included to account for both intelligence and personality. Research has indicated considerable variation in conceptions of personhood. The Western notion of the person as a "bounded, unique, more or less integrated motivational and cognitive universe, a dynamic centre of awareness, emotion, judgement, and action organized into a distinctive whole and set of contrastively both against such wholes and against its social and natural background" (Geertz, 1975) is not considered universal. The majority of the world's cultures hold conceptions of the person that can be more accurately described as "self-in-relation to other" (Markus & Kitayama, 1991), or as human beings as occupants of social roles (Miller, 1984), and therefore less boundary oriented.

Contrary to the western conceptualisation of self there exists a relational and context sensitive construal of self. In the non-Western cultures self is construed as interdependent" (Markus & Kitayama, 1991), "Sociocentric" and "allocentric" (Shweder & Bourne, 1984), "ensembled" (Sampson, 1988), "embedded" (Tripathi, 1988), and "constitutive" (Misra, 1994). The interdependent self appears to be related to a monistic philosophical tradition in which the person is regarded as one of the substances of the nature (Marriott, 1976). In such societies, collective sentiments and interests of family and caste predominate over individual's autonomy and liberty (Dumont, 1970; Marriott, 1976; Misra, 2001: Triandis, et al., 1989). The person is just a unit of the corporate system which determines his/her competence, goals and destiny (Ramanujan, 1990).

Thus non-Western cultures, like India, China and Japan, subscribe to a biological, organic and holistic view of life, a sacred and liberative view of knowledge, social individualism and distributed notion of control (Misra, 1999; Misra, Suhasini & Srivastava, 2002). In contrast the western culture promotes an individual centred world view, emphasizes knowledge as means to control others and to seek power and personalized control (Misra & Gergen, 1993). The Indian society prefers social identify to highly preferred self accomplishments evaluation in the Western agenda of self-actualization. For example, peace of mind and being free of worries have been emphasized as aspects of self in India (Ronald, 1984). The private self is more organized around 'we', 'our' and 'us' in India than in West. People in individualistic cultures often have greater skills in entering and leaving new social groups. They make "friends" easily, and by "friends" they mean no intimate acquaintances. In contrast, people in collectivist cultures like India have fewer skills in making new "friends", but new "friends" in their case implies a life-long intimate relationship, with many obligations (Triandis, Bontempo, Viilareal, Asai & Lucca, 1989).

Indians develop "a morality of caring which emphasizes broad and relatively non-contingent interpersonal obligations, a familial view of interpersonal relationships, and contextual sensitivity"

(Miller 1994). These moral values determine the emotional responsibilities which are culture specific (Mayer & Salovey, 1997). For instance, *Ahimsa* (non-violence), kindness, benevolence are the emotional expressions valued by Indians. In constructing of self in view of keeping the future and past in mind certain emotional ups and downs are experienced. Emotional learning hence in Indian context needs to be viewed as life-long processes of personal investigation (looking inward) towards the discovery of true self. This process is accompanied by concepts such as: Yoga, *Karma, Jitendriya, Dharma, Vratas*, caring, benevolence, which provide the very basis for emotional expression and responsivity. In this culture specific ways of behaving are, therefore, basic to the notion of EI (Sibia, Srivastava & Misra, 2003). The Indian view of emotional learning may therefore be related to the construction of self through the process of self-perception and self-monitoring in consonance with the socio-cultural context, the concept of EI around these and many other related concepts.

It may be pertinent to note that the emotion experience in India as developed and documented in the indigenous poetic, dramatic and aesthetic traditions indicate it to be a creative process organized within the matrix of meanings, identities and relationships available in the cultural context. Emotions occupy an important place in our contemporary lives. The researchers assume that while there is a biologically based substrate of adaptive emotional functioning, learning, experience, and the active socialization of emotions shape the biological substrate in significant ways. The social history documents that the emotional lives have been different across time and space. The future of emotional lives is also expected to be different from the past. If our genes predetermine emotions there should not be any change and the emotional profiles have been different. We can be emotionally creative by paying attention to our feelings, by cultivating certain habits of thought, and by encouraging desired emotional stances in others as well as others. Whether we want or not, our emotional lives are bound to change, if for no other reason than that the rest of our lives are changing and emotions shall adapt to it.

The indigenous discourses about emotions suggest distinctive level of cultural experience for any society. Studies across cultures do reveal differences in the experience of emotions, in their recognition, and differences in intensity. In India the concept of rasa has been central to the literary discourse and performing arts. Thus *rasanubhava* (experience), *rasaswadan* (taste), *rsabhibyaki* (expression), and *rasotpatti* (evocation) are talked about. Rasa is a refined subjective mental state. The dancer/poet and spectator/audience get transported to an experienced state, which is not in congruence with mundane experience. Rasa has been taken to the level of a kind of spiritual cognition that involves experiencing universal self (Misra, 2004).

## Methodology
This is an attempt to present the statement of the problem, its rationale, objectives, sample, tools and techniques used.

## Statement of the Problem
The present research is an attempt to study the role of teacher's background variables, the organizational climate, the teachers' motivation and, the emotional intelligence on teacher effectiveness in different types of schools in Delhi.

## Rationale of the Problem
It is generally agreed that the "effectiveness" of an educational programme, to a large extent, is shaped by the quality of teachers available to implement it. A school may have materials resources, equipment, building, library and other facilities alongwith a curricula appropriately adopted to suit the community need, but if the teachers are indifferent to their responsibilities, the educational outcome is likely to be

ineffective and wasted. The problem of identification of effective teachers is therefore, of prime importance for realising desirable educational goals. An effective teacher may be understood as one who helps in the development of basic skills, ensure understanding, having proper work habits, having desirable attitudes, value judgment and adequate personal judgment of the students (Ryan, 1969).

The following variables were investigated in the present study:

**Independent Variables**
**Personal factors:**
(1)Emotional Intelligence
(2)Teacher Motivation to work
(3)Background variables
**Contextual factors:**
(1) School Organization Climate
(2) Nature and Types of School
**Dependent variables**
(1) Teacher effectiveness

**Objectives of the Study**
The review of research literature indicates that teacher effectiveness is a function of complex interaction of several variables and that there is hardly any study investigating the role of emotional intelligence of teacher, teacher motivation to work and school organisational climate in teacher effectiveness.
The main objectives of the study are as follow:

- To investigate the differences if any between Government schools and public schools in Delhi on emotional intelligence, teachers' motivation to work, school organizational climate.

**Sample**
It is an inherent belief and assumption prevailing in the mind of Indian citizen that the climate or environment of Government schools is inferior to that of public schools, inspite of the fact that there is little difference in the courses taught in both schools. It is believed the in Government schools, there is lack of discipline, and extra-curricular activities besides lack of dedication on the part of the teachers to develop and shape the cognitive and creative abilities of the children. This could be one of the reasons for the low academic performance, by and large, of students of Government schools. On other hand, it is considered that the public schools are not better managed having more discipline and extra curricular activities but they also provide children with more facilities and opportunities for learning. Children of public schools exposed to a wider array of stimula through different training methods and techniques which faster not only cognitive development but also indicate higher value of life in them.

In the present study, two stages sampling were undertaken. In stage I, Government and public senior secondary schools were selected on the basis of the performance criterion into excellent performance schools, good performance schools and average performance schools. Many investigators (Jena and Dhillon 1996, Sharma 1981, Mohan Khare 1982; Lao 1980 and Chadha 1984 and 1989) have used annual examination result of the students as the achievement criterion and they found that aggregate marks is a more reliable index of general academic performance than scores obtained on any particular achievement test.

In the present study criterion of excellent performance schools, good performance schools and average performance schools is based on their performance of the last three years in the $10^{th}$ and $12^{th}$ classes Central Board of Secondary Education examination (for the last three years). Class Xth and XIIth results have been used as an index of academic performance as the board results are a fair evaluation and rule out

any personal biases.  In this study, the pass percentage of class Xth and XIIth of the schools for the last three years were taken into account starting from 2004 to 2006.

The criterion of excellent performance schools, good performance schools and average performance schools.
1. Excellent performance schools: 98-100 pass percentage and 20% pass distinction (A) for three consecutive years.
2. Good performance schools: 80-90 pass percentage and 5-10 percent distinction (grade 'A') for three consecutive years.
3. Average performance schools: 60-70 pass percentage and 2-5 percent distinction (grade 'A') for three consecutive years.

The Government and public schools which were recognised by Delhi Administration and fulfilled the criterion were selected for the study.  Total number of schools selected for the study were 13.  All these thirteen schools were selected on the basis performance shown in CBSE Board Examination.  Out of 13 schools 6 schools were Government schools in which two were categorised excellent performance schools, two were good performance schools, and other two were average performance schools.  Similarly, 7 public senior secondary school were selected for the sample of which three were categorised as excellent performance public schools, 2 were categorised as good performance public schools and other 2 schools were categorised as average performance public schools.

In the second stage of sampling from the selected schools 360 teachers, both male and female were sampled.  The detailed procedures for the selection of these 360 teachers is presented below in the Schematic diagram.  For the selection of the teachers from these schools incidental sampling technique was followed, that is teachers who were present on the days the investigators visited the schools and were willing to cooperate, comprised the sample of the study.

**Statistical Treatment of Data**
1. Descriptive statistics (mean and standard deviation skewness and kurtosis)
2. Inferential analysis (t-test)
3. Graphical representation of data
4. Correlational analysis
5. Multiple regression analysis

**Descriptive statistics**
To determine the central tendencies and dispersion of the distribution of the scores obtained by the subjects on all the variables included in this study the computation of the mean and standard deviation were undertaken alongwith mean and standard deviation skewness and kurtosis were also computed for the scores obtained by the subjects on all the variables included in this study.

**2.  Inferential statistics**
This analysis included the 't-test' or computation of significant differences between mean value of different types school climates teacher motivation to work, emotional intelligence and teacher effectiveness of excellent performance, good performance and average performance schools (government and public schools) in Delhi.

**3. Graphic Representation**
The graphic representation provides vivid pictures a glance of a set of quantitative data.  In this study bar-diagrams were drawn to graphically demonstrate the difference in mean values in different types of schools on the variables undertaken in the present study.

## 4. Correlation Analysis

To understand the relationship between types of the different variables included in the present study coefficients of correlation were computed.

## 5. Step-wise Multiple Regression Analysis

A correlation coefficient gives a quantitative determination of the degree of relationship between two variables. But multiple regression 'r' no information as to the character of the association and one cannot assume a caused sequence unless there is evidence beyond the correlation coefficient itself. A correlation is simply a measure of mutual association between two variables. One technique of finding the cause and effect relationship is regression analysis, variables $x_1$, $x_2$ ... $x_n$ are used to predict y. Step-wise multiple regression analysis is a method for studying the effects and magnitude of more than one independent variables on one dependent variables, using principles of correlation and regression.

### Results and Interpretation

**Table 1.1 Descriptive Statistics for good Schools**

|  | N | Mean | S.D | Skewness | Std. Error | Kurtosis | Std. Error |
|---|---|---|---|---|---|---|---|
| Teacher motivation Scale | 120 | 123.4000 | 15.91860 | -.696 | .221 | -.503 | .438 |
| Teacher Motivation Test | 120 | 113.19117 | 20.40979 | -.025 | .221 | -1.352 | .438 |
| Work Satisfaction | 120 | 28.1667 | 5.17968 | -.645 | .221 | -.151 | .438 |
| Work pressure | 120 | 33.0417 | 9.40087 | -.031 | .221 | -.332 | .438 |
| Personal Pressure | 120 | 29.7833 | 7.02837 | -.309 | .221 | -.698 | .438 |
| Personal Satisfaction | 120 | 19.1917 | 3.21837 | -.113 | .221 | 2.452 | .438 |
| Emotional self Awareness | 120 | 24.5667 | 5.28472 | -.206 | .221 | -.432 | .438 |
| Emotional Experience | 120 | 20.2750 | 3.51459 | -.282 | .221 | .250 | .438 |
| Emotional Awareness of Others | 120 | 27.4667 | 5.33725 | -.499 | .221 | -.648 | .438 |
| Resilience | 120 | 27.6000 | 6.02572 | -.519 | .221 | -.105 | .438 |
| Compassion | 120 | 27.2667 | 5.91357 | -.960 | .221 | .429 | .438 |
| Personal Power | 120 | 27.6167 | 6.00166 | -1.125 | .221 | 2.555 | .438 |
| Integrity | 120 | 20.9500 | 3.76148 | -.113 | .221 | 1.268 | .438 |
| Relationship Quotient | 120 | 17.3917 | 3.09322 | -1.123 | .221 | 1.189 | .438 |
| Optimal Performance | 120 | 16.9833 | 2.70071 | -.635 | .221 | -.065 | .438 |
| Teacher effectiveness | 120 | 294.81667 | 39.17146 | -.737 | .221 | -.772 | .438 |
| School Organisational Climate | 120 | 205.13333 | 46.53271 | -1.651 | .221 | 1.828 | .438 |

Table 1.1 shows that data is normally distributed with one exception that is for compassion, where data seem to be negatively skewed. It also depicts that effectiveness teacher in good schools falls in the

category of 'more effective'.  School organisation climate also falls in the 'most suitable', 'encouraging' and 'conducive' for the teaching performance.  However, for personal power, relationship quotient and school organisation climate, data seem to be negatively skewed.

**Table 1.2 Descriptive Statistics for Good Performance Public Schools**

| | N | Mean | S.D | Skewness | Std. Error | Kurtosis | Std. Error |
|---|---|---|---|---|---|---|---|
| Teacher motivation Scale | 60 | 129.8833 | 12.71605 | -1.343 | .309 | 1.754 | .608 |
| Teacher Motivation Test | 60 | 124.8500 | 18.47566 | -.987 | .309 | -.184 | .608 |
| Work Satisfaction | 60 | 29.5500 | 4.65205 | -.681 | .309 | -.197 | .608 |
| Work pressure | 60 | 34.5000 | 7.59683 | .531 | .309 | 1.870 | .608 |
| Personal Pressure | 60 | 30.8833 | 5.83993 | -.710 | .309 | .791 | .608 |
| Personal Satisfaction | 60 | 19.8667 | 2.63912 | .121 | .309 | 2.269 | .608 |
| Emotional self Awareness | 60 | 25.6333 | 6.01965 | -.525 | .309 | -.466 | .608 |
| Emotional Experience | 60 | 21.6167 | 3.63641 | -.879 | .309 | 1.756 | .608 |
| Emotional Awareness of Others | 60 | 28.0167 | 5.48802 | -.296 | .309 | -1.414 | .608 |
| Resilience | 60 | 29.1500 | 5.68920 | -.398 | .309 | -1.196 | .608 |
| Compassion | 60 | 29.2500 | 5.31587 | -1.207 | .309 | .613 | .608 |
| Personal Power | 60 | 29.2667 | 6.73686 | -1.920 | .309 | 5.032 | .608 |
| Integrity | 60 | 22.0333 | 3.74151 | .160 | .309 | 1.534 | .608 |
| Relationship Quotient | 60 | 18.4333 | 2.81260 | -2.069 | .309 | 5.538 | .608 |
| Optimal Performance | 60 | 18.0333 | 2.13896 | -.367 | .309 | -1.151 | .608 |
| Teacher effectiveness | 60 | 319.7000 | 19.15707 | -2.139 | .309 | 7.260 | .608 |
| School Organisational Climate | 60 | 221.3833 | 29.14493 | -2.910 | .309 | 8.717 | .608 |

Table 1.2 shows that data are not normally distributed.  For many variables, data seem to be negatively skewed.  For the variables like (a) teacher motivation, (b) work satisfaction, (c) work pressure, (d) personal pressure, (e) emotional self-awareness, (f) Emotional Experience, (g) compassion, (h) personal power, (i) relationship quotient, (j) teacher effectiveness and (k) school organisational climate, in good public schools of Delhi, data seem to be negatively skewed.

### Table 1.3 Descriptive Statistics for Good Performance Government Schools

| | N | Mean | S.D | Skewness | Std. Error | Kurtosis | Std. Error |
|---|---|---|---|---|---|---|---|
| Teacher motivation Scale | 60 | 116.7667 | 16.21086 | -.195 | .309 | -.995 | .608 |
| Teacher Motivation Test | 60 | 101.2667 | 15.04667 | .475 | .309 | -.691 | .608 |
| Work Satisfaction | 60 | 26.6000 | 5.24711 | -.554 | .309 | -.278 | .608 |
| Work pressure | 60 | 31.3167 | 10.71589 | .041 | .309 | -1.300 | .608 |
| Personal Pressure | 60 | 28.5500 | 7.95203 | .087 | .309 | -1.226 | .608 |
| Personal Satisfaction | 60 | 18.3000 | 3.21174 | -.738 | .309 | 1.119 | .608 |
| Emotional self Awareness | 60 | 23.5167 | 4.24460 | -.095 | .309 | -.257 | .608 |
| Emotional Experience | 60 | 18.8833 | 2.76842 | -.257 | .309 | -.423 | .608 |
| Emotional Awareness of Others | 60 | 26.8500 | 5.07511 | -.903 | .309 | .139 | .608 |
| Resilience | 60 | 26.1333 | 6.08824 | -.622 | .309 | .382 | .608 |
| Compassion | 60 | 25.2500 | 5.82113 | -.959 | .309 | .586 | .608 |
| Personal Power | 60 | 25.9167 | 4.56698 | -.437 | .309 | -.470 | .608 |
| Integrity | 60 | 19.8167 | 3.46161 | -.616 | .309 | .668 | .608 |
| Relationship Quotient | 60 | 16.2500 | 3.00635 | -.601 | .309 | .190 | .608 |
| Optimal Performance | 60 | 15.8667 | 2.75845 | -.518 | .309 | -.374 | .608 |
| Teacher effectiveness | 60 | 269.8000 | 38.19255 | .166 | .309 | -1.156 | .608 |
| School Organisational Climate | 60 | 188.9500 | 54.65002 | -.992 | .309 | -.107 | .608 |

Table 1.3 shows that data are normally distributed upto a large extent with a few exceptions. Data seem to be negatively skewed for four variables i.e. (a) personal satisfaction, (b) emotional awareness of others, (c) compassion and (d) school organisational climate. Teacher effectiveness of the teachers in good Government schools falls in the category of 'low effective' but level of motivation of teachers falls in the category of 'more motivated'.

## Discussion
**Referring to table 1.1, profile of good performance schools of Delhi** – Table 1.1 shows that data are normally distributed with one exception that is compassion; for this variable distribution is negatively skewed, which is understood as most scores are located at high end. It also depicts that teacher effectiveness in good schools falls into the category of more effective. School organization climate falls into the category of most suitable, encouraging and conducive for the teaching performance. It also shows that teachers are located at various level of thirteen dimensions of emotional intelligence. Teachers feel optimal level of personal pressure whereas on the dimensions of work satisfaction, work

pressure, emotional self-awareness, emotional awareness of others and relationship quotient teachers feel it at proficient level. Teachers fall into the category of vulnerable level on the dimensions of resilience, compassion, personal power and optimal performance.

**Referring table 1.2, profile of good performance public schools –** Teachers of performance public schools are high on teacher motivation to work. distribution is negatively skewed that means most scores are located at high end. School organization climate falls in the category of most motivated whereas teacher effectiveness falls in the category of more effective, while distribution is negatively skewed, which means, most of the scores locate at high end. On most of the dimensions of emotional intelligence, teachers are perceived as located at proficient level with some exceptions like, teachers feel the dimensions of work pressure, personal pressure, emotional experience, emotional awareness of others and on the dimension of integrity at optimal level.

**Referring to table 1.3, profile of good performance government schools–** Table 1.3 shows that data are normally distributed upto a large extent with a few exception. Data seem to be negatively skewed for four variables i.e. (a) personal satisfaction (b) emotional awareness of others (c) compassion and (d) school organizational climate, which means the maximum number of scores locate at high end. Teacher effectiveness of the teachers in good Government schools falls in the category 'low effective' but it has high magnitude of standard deviation that indicates great variation in the population. Population may comprise of teachers, ranging from the least effective to the most effective. Teacher motivation to work in good government schools falls in the category of 'more motivated'.

Noticing difference between good performance public schools and good performance government schools, it is found that teachers from good performance public schools show better performance on most of the dimensions and variables included for the present study than those teachers from good performance government school. On most of the variable the distribution of the data is negatively skewed.

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