SOCIAL IDENTITY AND SELF ESTEEM: A STUDY OF KENDRIYA VIDYALAYA HIGHER SECONDARY TEACHERS OF DELHI

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MASTER OF PHILOSOPHY

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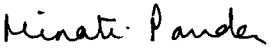ZAKIR HUSAIN CENTRE FOR EDUCATIONAL STUDIES
SCHOOL OF SOCIAL SCIENCES

CERTIFICATE

This is to certify that the Dissertation entitled **SOCIAL IDENTITY AND SELF ESTEEM: A STUDY OF KENDRIYA VIDYALAYA HIGHER SECONDARY TEACHERS OF DELHI** submitted by **K. RAJMOHAN**, is in partial fulfilment of eight credits out of total requirement of twenty-four credits for the degree of **Master of Philosophy** of this university. This dissertation has not been submitted for any other degree of this university. This is an original work.

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ABSTRACT

The study has explored inter group relations among higher secondary teachers of Kendriya Vidyalaya schools, Delhi. The major interest of my study was to examine which social identity was prominent among higher secondary teachers and how it influences their self-esteem in school context. The major objectives of the study are as follows:

1. To study the social identity salience among higher secondary teachers.

2. To study the global self esteem of higher secondary teachers.

3. To study the collective self esteem of higher secondary teachers.

4. To study the relationship between social identity and global self esteem among higher secondary teachers.

5. To study the relationship between social identity and collective self esteem among higher secondary teachers.

In this study the following hypotheses were tested:

1. There will be significant difference among higher secondary teachers in their social identity salience in school settings.

2. Gender and discipline will have main and interaction effect on global self-esteem of the higher secondary teachers.

3. Gender and discipline will have main and interaction effect on collective self-esteem of the higher secondary teachers.

4. There will be significant relationship between social identity and global self-esteem among higher secondary teachers.

5. There will be significant relationship between social identity and collective self-esteem among higher secondary teachers.

Research Design of the Study

In this study 2x2 (gender) (discipline) factorial design was used. The study intended to see the interaction effect of gender and discipline on measured variables.

Variables

The measured variables of this study were social identities and self esteem. The categorical variables of the study were: Gender (male and female) and science and arts.

Theoretical Framework

Tajfel's social identity theory was used as a theoretical framework in the study.

Sample of the Study

The nature of sample is higher secondary teachers. In order to ensure the equal number of male/female and science/arts teachers, the purposive sampling technique was used. Eighty teachers from different caste and regional background were selected for the study. The sample consisted of forty-two science and thirty-eight arts teachers. These teachers were from different caste and regional background.

The following tools were used in the study

1. Social identity questionnaire, which measures social identity on gender, caste, academic discipline and regional background. The tool was developed by researcher and duly standardised for the present purpose.

2. Copper Smith self-esteem inventory was used to assess global self-esteem of teachers.

3. Luthanen and Crocker's collective self-esteem scale was used to assess collective self-esteem of teachers.

The study uses both qualitative and quantitative data. Qualitative data were collected by conducting semi-structured interviews with teachers.

Data Analysis

The Quantitative data were analysed by using suitable statistical tools. Mean, Standard deviation was employed to find out the social identity salience among teachers. The Parametric statistics 2 × 2 Analysis of Variance was employed to assess the impact of gender and discipline on social identities, global and collective self-esteem. Pearson product moment correlation was used to examine the relationship between Social Identities and self esteem.

The Qualitative data were analysed by using content analysis. Data were categorised on the basis of commonality of content (Berg 2001) and classified into four sub divisions.

Major Findings of the Study

1. Gender and Discipline emerged as salient social identities among higher secondary teachers of Kendriya Vidyalalya schools.

2. Caste and Regional identities were found non- significant among Kendriya Vidyalaya higher secondary teachers.

3. Both Gender and Disciplinary groups equally identified with their gender. There was no significant difference between male and female teachers on their gender identification.

4. Gender differences were found in caste identification of teachers. Male teachers identify more with their caste than female teachers. Interestingly, caste identity of male teachers has not influenced their self-esteem, whereas female teachers caste identity had enhanced their collective self-esteem.

5. Both Science and Arts teachers equally identified with their discipline and they also did not differ significantly on their discipline identity.

6. Both Male and Female teachers did not differ significantly on their global self-esteem. Both Science and Art teachers did not differ significantly on their global self-esteem.

7. Male and female teachers differ significantly on their collective self-esteem and female teachers possess slightly high collective self-esteem than their male counterparts.

8. Science and Arts teachers do differ significantly in their collective self-esteem and Science teachers possess slightly high collective self-esteem than Arts teachers.

9. Social identities of teachers found to have no positive relationship with their global self-esteem.

10. The Social identities of teachers were found to have significant positive relationship with their collective self-esteem.

Implications of the study:

The study has thoroughly explored the identity relations based on gender, academic discipline, caste and regional background. The study has brought out the social psychological aspects of work life of teachers and it will be helpful for policy makers to understand the workforce and work culture of schools better. The findings of the study are rather useful for them to give equal emphasis on teachers' social relations in teacher training programmes.

Major limitations of the study

The sample of the study was quite small and the study was conducted among Kendriya Vidyalaya higher secondary teachers and hence generalisation regarding teachers' identification patterns and their relationship with self-esteem cannot be made from this study alone. The study largely relied on quantitative measures to explore identity relations and self-esteem. The correlation nature of the study, which explains the relationship between social identity and self-esteem, was not causal in nature. In this study the effect of background variables (socio-economic status, educational levels) on global and collective self-esteem were not explored.

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CHAPTER I

INTRODUCTION

Teaching is one of the dignified professions in our society and the teacher's role in shaping the lives of students is of paramount importance. In school settings, teachers are expected to play multiple roles i.e., ranging from instructors to counsellors. A teacher is an agent of change (UGC, 1981) and is likely to promote national development and social change. Apart from the moral role, teachers play an important role in promoting the required potentials for the student's future and develop them as a responsible social being. Teachers are likely to influence the cognitive, emotional and social development of the students, while they are also desired to become highly competent, impartial and emotionally stable.

Educational institutions do not exist in vacuum. They are an integral and sensitive part of the society. No educational system can operate without being influenced by the norms and values of the society. Like all human beings, teachers also have distinct values, beliefs, desires and these influences the way the teachers' function. India is a highly diversified and multicultural society, and social stratification is largely based on caste, class and gender. In a pluralistic society like India, teachers are expected to promote tolerance, secularism and other important values of life with the students.

Initially, the upper caste men enjoyed the monopoly in teaching profession, but later due the socio-political dynamics of independent India, women, tribes and lower castes joined. The reservation policies

opened up employment for women, scheduled castes/scheduled tribes and other backward castes. In recent times teachers from different caste and regional backgrounds are on rise in all the schools. Though teaching profession is largely opted by women, most of the power-centred positions continue to be occupied by men.

A teacher as individual is very vital because of the role he/she plays in shaping the future generation. In this regard the personality of the teacher itself becomes crucial. His or her personality is built based on their experience and their experience is associated with various factors like self-esteem, caste, class, gender, region, religion, etc. So as a result a teacher's contribution can translate into both productive and harmful implications. It is in this context a study on teachers becomes very important in social sciences. Sociologists largely focused on the role of teachers, their teaching and its implications for school and society. Despite the noble conceptualisation of teacher's role one cannot afford to ignore the individuality of the teacher (Morrish, 1972).

Despite the significant role played by teachers, there is a dearth of studies on the social relationship and interpersonal functioning of teachers and in this study one such attempt is made. The proposed study seeks to explore the relationship between social identity and self-esteem among the teachers in school setting. To elucidate this relationship a small study was carried out in the Kendriya Vidyalaya schools in Delhi.

Kendriya Vidyalaya schools were established to cater to the needs of central government employees' children and have been providing common syllabi all over India. In 1965, an autonomous body viz. Kendriya Vidyalaya Sanghattan was registered as a society under the societies registration act XXI of 1860, which took over the task of

opening and managing the central schools (Kendriya Vidyalaya). Persons from different caste and regional backgrounds are serving as teachers in Kendriya Vidyalaya schools. Women are largely represented in the institution. Science and art teachers are equally comprised in the school. The major focus of the study is on teachers' social identity salience and how it influences the self-esteem.

In the school set up, which social identity is central to their self and how contextual factors contribute to salience of particular identity will also be explored. It was also intended to examine whether social identities of teachers have any relationship with their global and collective self-esteem.

Before going into the main tenet of the study namely social identity, it is inevitable to have discussion on identity and its historical emergence in the domain of psychology. Identity as a defining term in social psychology came into prominence only after 1950s. Erik Erikson, an Austrian immigrant, produced a string of scholarly works that gave birth to the concept of identity as a social term. As a result of his neo-Freudian heritage Erikson studied the process of ego formation among various groups in America including various immigrant children. One of the main focus of Erikson was the problem of ego synthesis in a turbulent and ever-changing society. He studied the polarity of human nature and the social reality. Erikson interpreted this polarity through the Freudian formation of ethos and ego and reformulated it as "group identity" and "ego identity" (Weigert 1986 et al p.7).

Erikson's work influenced the symbolic interactionists of University of Chicago. The most important aspect of symbolic interactionism is the analysis of the process of emergence of self through interaction. Strauss in year 1956 published a seminal work titled "Mirrors and Masks: The

Search for Identity" which made identity as a central concern of symbolic interactionism and he makes identity technical term of social psychology. The three important concepts of "Symbolic interactionism" are the mind, self and society. According to Strauss identity is constructed as a result of self-appraisals by self and others.

Indeed identity can be construed as a social reality caused by the interaction of individuals. Weigert defines the term Identity thus: *Identity is a definition that transforms a mere biological individual into a human person. It is a definition that emerges from and is sustained by the cultural meanings of social relationships activated in interaction* (Weigert et al, 1986 p.31).

Another important and closely related concept is self-identity. Self-identity is a more enduring attribute of our ego that organizes experiences. Self-identity is a stable and integrated idea of the self, which evaluates our own individual self and our relation as a member of the self. According to Baumeister *"An identity is a definition, an interpretation of the self. Names and addresses are levels that provide some information about the self and therefore help to define identity...people who have problems with identity are generally struggling with the more difficult aspects of defining the self, such as the establishing of long-term goals, major affiliations and basic values"* (Baumeister, 1986 p.4).

It is evident that the study will focus on the various social factors and how they are weaved together to form a separate identity among the individuals. Such a postulate leads us to the theory of social identity and theory of group formation, which will be essential for the study.

Social Identity Theory

Henri Tajfel' social identity theory was used as a theoretical basis for the study. According to Tajfel(1981), *Social identity is a part of an individual's self concept which derives from his knowledge of his membership of a social group together with the value and emotional significance attached to that membership.* Social identity theory symbolises a theoretical and research tradition that goes a quarter century back to the beginning of 1970s (Ellemers et al, 1996). Tajfel proposed a minimal group paradigm, which attempts to explain the aspects of group formation in a social context and intergroup discrimination, which emanate from it. In other words, certain members of a group tend to categorise themselves based on various identities and these members then form distinct groups among themselves. These groups exhibit a marked tendency to assimilate the ingroup members than the outgroup members. Tajfel and Turner (1971) contended that such a social categorisation in a minimal group paradigm established a positive social identity for the categorised.

Social comparison and Social Identity

The theory of social comparison was introduced by Leon Festinger (1954) and his conceptualisation of social comparison is rather problematic. He believed that there exists in the human organism, a drive to evaluate his opinions and his abilities. His major hypothesis is, to the extent objective non-social means are not available, people evaluate their abilities, opinions by comparing with others. There are some difficulties with the conception that social comparison only takes place to the extent that objective non-social means are not available. It is not necessary condition or pre-requisite for social comparisons, in many circumstances, people compare themselves with others even if objective means are available. In reality, people indulge in social comparisons on many dimensions like power, status, wealth etc. social comparison has wider applications and goes beyond Festinger's conceptualisation of it. In intergroup

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comparative context, people evaluate themselves favourably and attain positive social identity.

The social identity approach proposes the existence of a fundamental individual motivations for self-esteem (Tajfel and Turner 1979). Self-esteem is obtained in an intergroup context by maximising the difference between in-group and out-group on those dimensions that reflect positively upon in-group.

Social identity approach makes important contribution to understand large-scale group relations in society (Tajfel and Turner 1979). Dominant groups in the society promulgate their ideology, values and possess better resources and thus attain positive social identity and high self-esteem. Subordinate groups who are low in status, power and wealth engage in different strategies to attain positive social identity.

According to Tajfel (1978) subordinate groups possess belief systems to attain positive social identity. There are two belief structures: (a) social mobility and (b) social change. Social mobility is a belief system that intergroup boundaries are permeable and individuals can pass from subordinate to dominant group through hard work and connections.

Social change is a belief system that emerges when group boundaries are impermeable, rigid and fixed. Subordinate group members who possess social change belief systems use three strategies to attain positive social identity. Assimilation is one of the strategies in which, subordinate group adopt the positive features of the high status groups. This strategy is quite similar to sanskritisation by Srinivas, . ˉ ´ (1966). Social creativity strategy is employed when subordinate group cannot perceive the cognitive alternatives to change the status quo. Subordinate group members may achieve positive identity through altering or redefining the elements of the comparative situation, comparing the in group to the out

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group on some new dimensions, changing one's values and changing the out group with which the in group is compared. Social competition is one of the strategies of social change and it involves real confrontation between people for change against the status quo and this arises when unfavourable comparisons between group members make them feel insecure.

Social Identity Salience

Social identity salience is an important aspect of the study and hence it is necessary to look at it in detail. A salient social identity was *"one which is functioning psychologically to increase the influence of one's membership in that group on perception and behaviour (Oakes, 1987, 118).* Oakes (1987) explained that, social identity salience which increases the psychological significance of a group membership of a given category to become activated in the persons. Borrowing from Bruner (1957), Oakes explains that salience is a product of accessibility and fit. Accessibility is the readiness of a given category to become activated in the persons and is a function of the person's current tasks on goals, and of the likelihood that certain objects or events will occur in the situation. Fit has two aspects namely comparative and normative fit. Fit is the congruence between the stored category specifications and perception of the situation. In comparative fit, perception of within group differences are to be felt less than between group differences. A social category becomes comparative fit when an individual perceives within group differences to be less than between group differences and a social category becomes a normative fit when an individual perceives that the content of the category is based on the norms held in the culture. The commitment of group members also determines the identity salience. Greater the commitment to an identity, greater will be the salience of the identity. The concepts will be of more use to understand the teachers' social identity salience in school settings.

Interpersonal And Intergroup Hypothesis

Tajfel's (1981) interpersonal-intergroup continuum has serious implications in inter-group relations. Tajfel suggested that social behaviour varied along a continuum from interpersonal to intergroup, at the interpersonal extreme, all the behaviour between two or more individuals are personal relationships. The interpersonal extreme is rather unusual and most of the times, interpersonal relationship is affected by group membership.

At the intergroup extreme, all our behaviour is determined in terms of group membership and the group affiliation and loyalties to the exclusion of individual characteristics and interpersonal relationships (Tajfel, 1981). The intergroup extreme seems realistic and empirically less absurd because in real life settings, social group ties determine even interpersonal relations.

In Kendriya Vidyalaya schools, teachers from different caste and regional background are serving as teachers and hence Tajfel's interpersonal to intergroup continuum will be useful in understanding their relationships.

Self and Self-esteem

Self-concept is a purely descriptive and cognitive aspects of ourself, whereas self-esteem is an evaluative and affective aspects of it. (Hamachek,1987). Epstein (1973) also emphasise the affective aspect of self-esteem. According to him, the major function of one's self-theory is to optimise pleasure and pain to balance and maintain self-esteem. Though self and self-concept is differentiated by evaluative component, both have close relationship with one another. Low self-esteem people have poorly articulated notions about their self than high self-esteem people (Campbell, 1990). In his study he found that, low self people did

not have clarity in their selves and they also possess low confidence. High self-esteem people are consistent about their beliefs regarding their self, whereas low self-esteem are less consistent in their self descriptions. The demarcation between self and self-esteem is not clear-cut and both are inter-dependent in nature.

Self

Another major concept is self-esteem, before going into the details, it shall be useful to have discussion on Self. It is necessary to explicate the theoretical underpinnings of theory of self and self-esteem. Historically there has been two views about the self i.e. is the self 'private' or 'public'? William James's(1890) seminal work supported the social aspect of the self. He defined self as belonging to two distinct groups namely 'I' and 'Me'. The 'I' belonged to what he called the existential self and is characterized as being private, independent and exclusive to the environment in which it is situated. The 'Me' or 'empirical self' emerges as a result of one's perception about his own existence in relation to the others in the environment. It is the objective self in that becomes object itself in order to be analysed, explored and studied. In other words it is a part of an enormous whole or holistic. The 'I' is the subjective self, which is never an object of world and not to be evaluated by the others in the external environment. For this study the objective self or 'Me' will be the core point because of the interesting vistas it offers into the mentalities of teacher's in school setting.

According to William James the 'Me' can be dissected into four components. They are as follows:

1. The **Bodily Self**: it refers to identification of the physical body as part of one's own self and as the other's selves.

2. The **Social Self**: this self is located in the Society and is recognition of the self from the others in the environment.

3. The **Material Self**: this includes the bodily self as well as the material possessions that a person calls his own.

4. The **Spiritual Self**: this refers to one's own inclinations, thought processes, ethical and moral judgements and other internal attributes.

Mead (1934) developed the ideas of James and defined self as an 'interactive' process. According to him the 'I' is the unorganized and the creative self, whereas 'Me' denotes the group membership and relations with other people. The interaction between the 'I' and 'Me' becomes the basis for all self-evaluations.

Rogers (1959,p200) defined the self as an organised, fluid, but consistent conceptual pattern of perceptions of characteristics and relationships of the 'I' or the "me" together with values attached to these concepts. According to him, self-concept includes only those characteristics of the individual that he is aware of and over, which he believes he exercises control.

There is naturally a counter argument to these interactionist theories, which stresses the individuality of the self and refutes the effect of the external environment on the development of the self. Major proponents of such theories are the people belonging to the psychoanalytic theory in the Freudian (1933) mould and the people belonging to the behaviouristic models were influenced by Skinner (1953). As a matter of fact most of the psychologists of the twentieth century described the self as something, which is characterized by its exclusivity.

Contemporary Approaches of Self

An extension of the interactionist theories can be located in the recent theorizations about the self as being 'independent' and 'interdependent' (Markus and Kitayama 1991). Cultural aspect of the self gains ascendance in this theory. To quote the words Markus and Kitayama "...a conception of the self as an autonomous, independent person. We thus refer it to as the *independent construal of the self...*unlike the independent self, the significant features of the self according to this construal are to be found in the interdependent and thus, in the more public components of the self" (Markus and Kitayama 1991). They based their assumptions on the study carried out on two distinct cultural entities namely the occidental and the oriental society. According to them the persons in the West tend to be more individualistic than their counterparts in the East. In West the character of a person in a decontextualised one in that they don't situate their own self in the external environment surrounding them rather they tend to 'realize themselves'. Though in the East the internal attributes are present, (which are dominant factors in the construal of the self in the West), they tend to be situation-specific. Studies following this dichotomous conceptualisation of the self brought out new findings. Kagiticibachi (1996) in her cross-cultural studies found that a person can demonstrate both agency and relatedness which leads to an "autonomous – relational" self. The autonomous – relational self is quite evident in Indian context (Sinha 1988) where individualism coexists with collectivism.

Identity formation is another important factor that is useful in the understanding of the self. Identity formation requires harmonious confluence between one's sense of inner sameness and continuity across time and corresponding sameness and continuity of one's meaning for others (Erikson, 1959). To put it in other words identity integrates one's

meaning to oneself with that of one's meaning to others, thus linking self with the world. A coherent identity helps us to realize our own sense of uniqueness and also aids persons in relating ourselves to the world and the social structures and network that exists within it.

Symbolic Interactionist Approaches

Cooley (1902) and Mead (1934) have also contributed immensely to the understanding of the self. Understanding the emergence of the 'self' through the interaction process is very important part of the study. In this regard the views of Charles Horton Cooley and George Herbert Mead are important. Both Cooley and Mead are interested in studying the evolution of 'self' – a stable set of characteristics and attributes about oneself- through the interaction process. Deeply influenced by psychologist William James' concept of 'self' and the capacity of human beings to view themselves as 'objects' in interactional process, Cooley and Mead attempted to analyze the implications of such objectification.

Cooley's theory of 'Looking Glass Self' makes two basic observations: (i) the emergence of Self is a process where the individuals see themselves as objects along with other objects in the social environment (ii) the very process of this objectification emerges out of communication with others. The other important aspect of his theory is the importance of 'primary group'. 'Primary group plays a more important role in the emergence of 'self' than other groups – in the sense that interaction in a primary group gives rise to a more coherent and powerful set of attributes and evaluations about oneself, which makes up the self.

'Looking Glass Self' theory argues that an interactive situation creates the possibility of interrupting others gestures and actions towards us as a sort of 'mirror' in which people see and evaluate themselves. Thus the self and the group are inseparable twins, which create each other

through the process of interaction and is an empirical process. Cooley argues that the emergence of self is mediated by three questions: (i) how we imagine our appearance to others (ii) how we imagine others' judgement of that appearance (iii) our personal feeling about that appearance. The answers to these questions would give rise to a set of evaluations and attributes, which made up the self.

G.H.Mead was deeply influenced by Cooley among others and his theory links the concepts of Mind, Self and Society to the interaction process. According to Mead it is the desire to cooperate, adjust and survive which makes society possible. For such a desire patterns interactions among diverse individuals and fulfils the reciprocity of expectations, thus making institutions as stable structures.

Self-Esteem

Historically, William James (1890) was the first person who conceptualises self-esteem and he explain that self-esteem is one's own evaluation of self. Self-esteem as a psychological concept has a long and prolific history in psychology. According to Maslow (1981) self-esteem is neither 'private' nor 'public'. As a matter of fact it encompasses both the aspects in equal measure namely self-respect and esteem from others. Self-esteem and self-respect comprise of multitude of aspects, which require careful examination. They are the following: desire for competence, confidence, personal strength, adequacy, achievement, independence and freedom.

An individual develops his/her self-respect with relation to notion of being worthwhile of being able to meet the tasks ahead in life. Esteem is not a simple one-way traffic in the sense that others perception of one's capabilities also play a major role in the development of a person's self-esteem. A person feels immense satisfaction when his actions and

acumen are approved and appreciated by others. It is always experienced in relation to and communion with some standards and parameters involving an evaluative dimension of self-knowledge (Baumeister, 1999).

Efficacy Based Approaches

Similar to the Baumeister's connotation of self-esteem, efficacy based approaches rely on person's competence, inner capabilities than other's evaluation (Franks, and Marolla,1976). They distinguish between two types of self-esteem: Inner self-esteem and outer self-esteem. Inner self-esteem derives from one's own capacity, competence and it is earned through competent interaction with the environment. In contrast, outer self-esteem is bestowed by others and the concern which makes such input meaningful is with the approval or acceptance of the particular person.

A similar view expressed by Gecas and Schwlabe (1983). According to them, looking glass self-orientation leave human beings with an essentially passive and conformist view of the human beings. In contrast, efficacy based approach emphasise more on competence and the efficacious interaction with the environment. The link between efficacy based self esteem and social structure is properly understood through the following actions. (1) The context of action (2) meanings of action (3) Unintended consciousness of action. An individual is likely to develop an efficacy based self-esteem when he is given autonomy and more resources to exercise his intended outcomes. Less constraint on individual to exercise his action also helps him to develop efficacy based self-esteem. Apart from this, the kind of meaning attached to action also influences efficacy based self-esteem.

A highly valued action in one culture may not have same value in another culture. The differential valuation is largely dependent upon the

structural conditions and ideological factors operating in the society. Some of the individual actions may have unintended consequences and it may affect individual's efficacious action.

Efficaciousness based self-esteem is more convincing and in reality people feel more confident when they are competent. Teaching is one of the competence based profession and teachers may reinforce their self-esteem through efficacious action if contextual factors are conducive.

Some psychologists (Brown and Dutton1995) define self-esteem in terms of feelings for oneself, similar to the feelings of affection one has for others, while others analyze it as one's perception about the discrepancy between individual's actual self-state and an ideal or desired self-state. Self-esteem is one of the core attributes of the human personality and forms the basis of well-being and success in life. According to Rosenberg (1979) and Coopersmith (1967) self-esteem develops as a result of a judgemental process, in which people break down and analyze their various inherent qualities and try to assess them by priority and combine these priorities to form an overall judgement of self-regard. There are various theoretical models in which self-esteem gets defined. They are as follows

Trait Versus State Self-Esteem (S-E): People who are said to possess trait self-esteem are characterized by their ownership of some average level of self-esteem over situation and time but the state self-esteem can be defined temporally and spatially i.e. it changes as people move from one location to another and as they relocate themselves in time as well (Leary et al, 2000). Though the preference of both the varieties are not conclusive it is assumed that people want to possess both the types in equal measure to feel good about themselves and maintain positive self-feeling.

Inner Versus Outer Self-Esteem (S-E): Inner self-esteem is similar to self-esteem which is defined by Epstein (1983) as a personal global judgement of worthiness that is formed early in life and remains constant in time and space and also resistant to changes. Outer self-esteem on the other hand is only a temporary feeling of self regard that undergoes various changes in accordance with transformation in situations, roles, feedback, events and appraisals of others. (Rosenberg1979)

Global Versus Domain Specific Self-Esteem (S-E): As the name implies global self-esteem is the overall level of global regard one has for the self as a person. (Harter1993) It is a holistic evaluation of the self. On the other hand, domain specific self-esteem is the regard one has about one's self in specific domain areas like academic, familial and social domains.

Global Versus Collective Self-Esteem (S-E): Global self-esteem means the evaluation when the individual makes and customarily maintains with regard to himself, it expresses an attitude of approval or disapproval and indicates the extent to which the individual believes himself to be capable, significant and worth (Coppersmith, 1967). Collective self-esteem is the evaluation of one's social groups or social identity (Crocker, 1987). Collective self-esteem operates in intergroup context in a manner analogous to personal self-esteem in individual context. Collective self-esteem of the individuals is mainly determined by intergroup comparisons in terms of status and power and strong in-group identification on value dimensions in particular context. Conceptually, the relationship between collective and personal self-esteem are not straightforward. A person may posses high collective self-esteem but low personal self-esteem. For example a man may have high gender collective self-esteem, but have low personal self-esteem in comparison to women.

True Versus Hollow Self-Esteem (S-E): This category is derived from the self-determination theory of Deci & Ryan (1991) in which they contend that self-esteem depends on satisfying inherent motivation such as competence and autonomy. This is called as true self-esteem. People who strive for extrinsic goals such as money and fame are said to possess hollow self-esteem. These people tend to end up with high levels of anxiety, depression, psychological stress as a result of perceived expectations falling short.

Determinants of Self-Esteem

There are various factors or determinants, which form the basis of self-esteem. Many developmental psychologists argue that experiences, which are, acquired during the early part of life act as major determinants in the self-esteem development process. Children tend to view their external environment as either friendly or hostile. They tend to develop these experiences into a basic sense of pride. Rosenberg (1979) delineated other factors as follows

1) **Reflected Appraisals,** which include (a) direct reflections, indicating how others directly respond to us, and (b) perceived selves, that is, how we think others perceive us.

2) **Social Comparisons,** meaning that people, make self-evaluations by comparing themselves with others.

3) **Self-attributions,** referring to people's self observations in various situations and maintaining self-regard by inferring causes of their behaviour to such situations ~

4) **Psychological centrality,** which means that different people assign different importance to various aspects of life. Thus, the same situation may have enhancing impact on one and deteriorating impact on others.

Significance of the study

In the current study, the relationship between social identity and self-esteem among teachers from different caste, regional background, disciplinary background would be explored. Identification with group always influences social behaviour in many ways. Teachers from different background are serving in schools and teachers bring their values, beliefs to work place. A teacher may be a Hindu or Muslim and may come from different caste and ethnic backgrounds. It is imperative to study how the identity-based relations affect the interpersonal and intrapersonal functioning of teachers. Teaching has become predominantly feminine profession and in this context, it is quite essential to understand the gender-based relations among teachers in the school setting and how it affects their work functions. The study may be in significant in many ways.

First and foremost the study may contribute to the field of educational policy -making and human resources development planning and to understand the gender based relations among teachers. The study of this nature helpful in identifying prejudices and preconceived notions based on caste, gender etc held by the teachers and eradication of them in the future. Gendered perceptions among teachers help teacher-educators to understand the nature of relations and formulate new policies. The study may also be useful to understand work groups and school culture in a better manner.

Any significant change in the educational planning has to be brought about by the people who are involved in the decision making process. In this regard, studies of this nature may contribute enormously in enhancing the understanding of educational planners about importance of psychological aspects in the educational system. This study will

contribute to understand the relationship between the psychological aspects of the teaching community and the educational system in general. Finally it will be a contribution to further interest and research in the field of social psychology of education.

CHAPTER II

REVIEW OF LITERATURE

In this chapter, some of the studies relevant to social identity and self-esteem will be discussed. Social identity and its salience have important ramifications in any society and in the social comparative context the same becomes activated through many factors.

Studies on Social Identity

Goodman (1964) in her study found that the preferences for Negroes (blacks) and whites in the group of nursery school children between ages of three and half: ninety two percentage of white children expressed a preference for their own group, in contrast, only twenty-six percent of the Negro children preferred their own group.

In a study by Clark and Clark (1947), Negro nursery school children were shown a brown and a white doll and later when they were asked, which of the two they preferred and looked nice. The majority (66%) of the children identified with brown doll and exactly the same proportion of white children had expressed a preference for the white one. In answering to another question 59% declared that the brown doll looked bad.

Crooks (1970) also found that black pre-school children were more accurate than whites in indicting the ethnicity of dolls. The studies reflect the children' s sensitivity to social influences in the context, which they live, and also depict how it made them strongly identify with their respective ethnic and racial groups, at early ages of life.

In any society, the identification pattern of persons and the salience of identities have important consequences ranging from collective mobilization in electoral politics to enhancement of self-esteem in inter-group settings. Plethora of studies were done on racial identity in west and the researchers targeted mostly school children. Like race in west, caste is one of the major social (primordial) identities and is quite pervasive in all spheres of life in India. The ubiquitous presence of caste has not only attracted sociologists and political scientists but also equally, social psychologists.

Indian Studies

A study was conducted in 1960 by Singh et al. and his team on the development of caste consciousness among Indian children with age ranging from 4 -10. The study was conducted in Agra and its neighbouring villages. The sample consisted of children of both sexes belonging to higher and lower caste groups from urban and rural areas. Four major categories: upper castes (Brahmins), middle castes (Rajputs, Jats and Ahirs), low middle classes (artisans) and lower castes (chamars and sweepers.) The total samples consisted of 672 cases and were equally divided into rural and urban groups. The data were collected by interview schedules with children. The schedule contained questions on correct identification of caste names, caste occupations and caste rituals. Researchers found that the caste consciousness among rural upper caste boys is faster than rural girl children. In comparison to urban children, rural children had developed caste awareness rapidly and caste consciousness was not high among lower caste children. The results clearly indicated the pattern of social relationships prevailing in rural areas.

Prasad (1973) in his study explored the caste awareness among upper, backward and lower caste children whose age ranging from 5-15 years

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from Patna. He found that caste awareness was low among 5-6 years old children but there was a steep increase of caste awareness in the ages of 9-10. The caste awareness was quite high among low caste children as compared to high caste children and there was no differences found between rural and urban children. The result obtained in the study was totally contradicting to the previously mentioned study.

Tiwari and Misra (1980) have studied the development of caste awareness among 4-12 year old children. Data collected with the help of interview schedule consisting of items relating to caste and interpersonal relations. The findings show that 75 per cent of children between 4-6 years of age were able to give their caste names and the consciousness about caste (identity) increased with age.

It is understood that the socialisation process shaped the identities in the early ages and in the comparative context hegemonization of relationship established through differential values often hierarchized in nature.

Majeed and Ghosh (1981) have studied their in-group and out-group evaluations in inter group context of high caste Hindus, Scheduled Caste and Muslims. Data were collected from 50 subjects of each group whose age was ranging from 13 -18 years. It was found that high caste Hindus, Muslims possessed strong self (social) identity where as Scheduled Caste viewed themselves negative and possessed negative self image.

A similar study by Majeed and Ghosh (1982) in which they examined social identity among ethnic groups in India by using three frames of reference: self, own groups and out groups. Sample consisted of 50 subjects (13 -18 Years old) selected from each categories i.e. high caste Hindus, Muslims and Scheduled Caste. The study took place in Uttra

Pradesh and data were collected using a 24 adjective checklist. The results obtained were quite similar to the early studies conducted by the same authors. Both Muslim and upper caste Hindus possessed positive social identity whereas persons belonging to Scheduled Caste displayed negative social identity.

Social identity becomes relevant only when it is salient in the context, other wise it has no meaning for the people who are ascribed to it. The salient of the social identity is established in comparative context in which groups distinguish themselves from others.

A famous study was by McGuire et al. (1978) in which they explained ethnic salience through distinctiveness postulate. People tend to notice and encode stimulus, which is peculiar and distinct in the environment. They tested the distinctiveness postulate by conducting a study among ethnically diverse group of school students viz., Blacks, Hispanics and Whites. Ethnic identity became salient among minority group members because of their minority status and researchers found that the consciousness of ethnicity become more in ethnically heterogeneous society than homogeneous one. Their findings support the distinctiveness postulate.

Garza and Herringer (1986) in their study had used multidimensional approach to study social identity among under graduates. The sample consisted of different ethnic groups like Anglos, Blacks, Hispanics and Asians. In this study, multidimensional aspects of spontaneous social identities were examined. A social identity survey was developed and administered where students were asked to mention their spontaneous social identities. And these spontaneously mentioned identities were rated along four conceptually derived dimensions like Emotion, evaluation, importance and stability. The findings revealed that minority

group members rated their ethnicity more frequently than the members of ethnic groups and was consistent with the previous researches by McGuire.

Not only in larger context did the social identity create differential effects, but also within family it had influenced male and females in a contrasting manner. An interesting study by Abram et al (1985), in which, they studied how gender salience affects self-evaluations, aspiration and eventual life chances of adolescents. In this study two hypotheses were tested. The first one was that salience of gender identity was positively related to the number of opposite sex and this was confirmed. The second prediction made in the study was that the variation in the gender salience would have greater impact on the academic and occupational aspirations of females than on males. This was also supported by data and hence conformed. The author concluded that, in general the male siblings affected females and their aspirations were also affected by the influence of male siblings.

In his study, Ullah (1987) found that cognitive categorization per se leads to psychological group formation. The major argument of the author is that the social identification precedes interpersonal attraction and it is rather a product of social identification. The self-defining social categorization served as the basis for psychological group formation. His assumption was that if the categorization were imposed by external negative criteria, then the social categorization would be strong. He has tested this prediction with Irish children who have been prejudiced for long in England by native English speaking people and he found that externally designated external (negative) served as group formation.

Tripathi and Srivastava (1981) explored the relationship between relative deprivation and inter-group attitudes among Muslim undergraduates

and post-graduate students. They found that Muslims had negative out-group attitudes and positive in-group attitudes. Muslims who were highly deprived have shown more negative out-group attitudes than the Muslim who are relatively less deprived.

From these studies it was clearly seen that there was too much emphasis on cognitive factors in the group formation and salience of social identity was explained through cognitive categorization. Apart from cognitive accentuation of similarities and differences between groups, the identity salience was also determined by commitment (Siets, J et al 2000), motivational aspects and goals of the group. The larger social influences and beliefs carried over a period also shape identity salience.

Walker (1998) had studied the construction and shaping of academic identities of women in the South African universities. She had collected critical autobiographies of women and interviewed them personally and she used these to explore the identity based relationships existing among academic personnel. Despite rhetorical egalitarianism prevailing in South African academic institutions, she found that the women were highly marginalized in academic settings and they have been struggling to create positive academic identity. The narratives revealed that women were made to identify with their traditional roles and have been discouraged to form academic identity in university setting. The construction of academic identity has been a perennial problem for them in the male dominated social cultural milieu. The study explains the role of oppressive forces in preventing the formation of positive identity.

Cinirella (1997) in her study had discussed the interaction between social identities of British and Italy students. She had explained the interaction process with the help of Social identity theory and Moscovici's social representations theory. British respondents perceived the

European union as a threat to their identity whereas   Italian students had perceived the same as integration. Italians supported the European union because they felt it would improve   them economically. In contrast, British students perceived the European union as major threat because   they believed that Britain would be the major contributor to European union. These perceptions indicate how the larger social influences, beliefs, various motivations made   two identities compatible for Italians and in compatible for British students. British media and political discourse in combination had influenced their identities for British students. But at the time of gulf war, British and European identities were co existing and compatible under circumstances where security concerns of the country involved. The study explains the importance of social representations in formation of identity and also critically examined the Tajfel's positive distinctiveness postulate and the inadequacies in extrapolating to larger social context.

Cross Cultural Studies On Social Identity

In recent times, psychologists are paying great deal of attention to the role of culture in shaping human behaviour ranging from cognitive functioning to romantic behaviour. Every culture has its own norms and values, but the influence of global economy and its implications are posing challenges to multi cultural groups living in diverse societies. Balancing between the cultural influences and pressure toward assimilation has put the ethnic minorities   in a state of conflict and also affects their identification pattern.

In a study by Uleman et al (1995) in which students from individualistic (New York) and collectivistic (Seoul) culture were selected. The study was conducted in Seoul and New York by administering twenty statements test.   Asian Americans were targeted in New York. The findings shows that some of them identified once, some doubly identified and some of

them not identified. Unidentified Asian Americans have shown abstract dimensions, which are prevalent in individualistic cultures, whereas doubly identified have used these traits least. Singly identified fell between these two. The author discusses the results with the help of social identity and acculturation theories. One of the postulates of the social identity theory explains that people dissatisfied with the group may leave and psychologically pass and in this study the unidentified Americans exhibited these tendencies and they have also shown assimilative tendencies.

Verkuyten and Lay (1998) had focused on the psychological significance of ethnic minority identity among youth of Chinese origin living in the Netherlands. Relations of perceived group status and cultural values (allocentrism) with the three measures of psychological well-being are examined. The mediating role of collective self-esteem was also assessed in the study. Results showed that, collective self-esteem and psychological well-being depended more on perceived group status than cultural values. It was also found that the components of collective self-esteem had acted as mediating variable between perceived social status and psychological well-being.

Herandez and Ouelette (1993) have investigated the relationship between ethnic identity, self-esteem, value orientation and perceived value congruence among Dominicans, Puretonicans and African Americans. They found that, ethnic identity was positively related to self-esteem and his findings assert that the social identity holds true for ethnic minorities also.

Self-Esteem

Fontanna (1996) found that individuals possess high self-esteem and more realistic on their appraisal of self and they are less hurt by

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criticisms and more to profit from it. Apart from this, high self-esteem people are extraverted, consistently successful and less daunted by failure than individuals with low self-esteem.

According to Moretti and Higgins (1990), low self-esteem is related basically with the indiscrepancy between one's actual and ideal self attributes. In their study, they found that the match between positive actual self attributes and ideal self leads to high self-esteem. It was also found that, negative self-attributes, which do not match the ideal, are related to low self-esteem.

Brocker (1988) found that high self-esteem individuals differ from low self-esteem people in the way they think, feel and also behave. Individuals with low self-esteem are more susceptible to external cues than individuals with high self-esteem. Blaine & Crocker (1993) has found that high self-esteem people make more self-serving attributes for performance than low self-esteem people. Researchers also found that (Miller and Ross 1975, Blaine and Crocker 1993) high self-esteem and low self-esteem people differ in their thinking pattern. In general, high self-esteem thinks that they possess high ability and expected to perform well in an achievement related task.

Wills (1980) in his downward comparison principles explained that those who are in low in trait self-esteem engage in downward comparison to enhance the self. He found that the low self-esteem people have greater motivation for self-enhancement and frequently engage in this type of comparison.

In contrast to Wills' downward comparison principles, Crocker et al (1987) obtained different set of results in their study. They found that people who are high in self-esteem derogate out groups when faced

threats to their self, but people with low self-esteem has not exhibited this trend. The important finding of the study was the high self-esteem people derogate out groups relative to the in-group when group boundaries have evaluative implications.

Culture and Self-Esteem

In the era of globalisation, media (electronic communication) is playing a crucial role in the lives of people across the world and it also influences their behavioural patterns. The rapidly developing communication patterns actually shrink the world and form united global culture. But these influences cannot undermine that influence of culture on various behavioural patterns of human beings. Many researchers had studied the eastern and western notion of behavioural patterns, individualism is highly valued in Western cultures and collectivism is a dominant behavioural pattern in Eastern culture.

In an extensive cross-cultural study, Watkins (1998) explored cultural dimensions, gender and the nature of self-concept (1998). He found that respondents from the collectivist countries placed greater importance on family values as a component of their self-concept than the pattern from individualist countries. Interestingly, gender differences were confirmed only in the individualistic countries where females value social relationships and family values than males, but in the collectivistic culture these differences were not shown.

In individualistic cultures (Markus and Kitayama 1991), self-esteem is based on the fulfilment of individualistic pursuits and qualities like individual distinctiveness, uniqueness and independence from others, whereas in collectivistic culture it is largely determined by individual's relatedness to others.

In the same cultural set up, men and women may have differential values/notions regarding their conceptualization and formation of self. Giligan (1982) in her study found that men in the United States view their self as more independent than women in the same culture. This finding shows that gender differences overrides the cultural one's and the generalization based purely on cultural dimension is futile in nature.

Cate and Sugarwara (1986) in their study found that men evaluate themselves positively on dimensions related to independence e.g. power and self sufficiency, whereas women were more likely to evaluate themselves positively on dimensions related to interdependence e.g. likeability and sociability. This finding corroborates Gilligan's study mentioned above.

From these studies it is quite evident that culture plays an immense role in the lives of human beings. However, culture has its own limitations and within the same culture gender, class differences, urbanization/modernization are the other factors influence human behaviour in different ways. Triandis (1989) found that upper class people construe their self more independently than lower class people. He also found that the emphasis of independence and autonomy were more among upper class people.

Gender Differences in Self-esteem

Maccoby and Jacculin (1974) from their major reviews have concluded that both men and women possess equivalent self-esteem, but the empirical evidence is contradictory in this nature. In their study, Watkins et al (1996) found that the female students had significantly lower self-esteem than their male peers. Many researchers (Feather 1991, Greene

and Wheatley 1992) have found male score higher than female on standard measures of self-esteem.

Kling et al. (1999) explained that presumed low self-esteem of women could be attributed to gender socialization practices, feedback from teachers, traditional stereotypes and gender roles, cultural emphasis on girl's appearances.

Buckner and Fivush (1998) in their study have examined the relation between gender and self-concept. Autobiographical narratives were collected from boys and girls. They found that girls' narratives were longer, coherent and detailed than boys' narratives. Girls placed their narratives in a social context by referring to affiliating themes, mentioning more people and more emotions than boys. These indicated that, girls narratives were more socially contextualised and relational than the boys.

Teacher's self-esteem

It is believed that teachers' self-esteem is one of the important factors in the creation of better learning environment and thus the development of self-esteem of students. Broota and Broota (1968) found that, when the self-concept did not match with the job, dissatisfaction experienced. The relation of the teachers positive self-concept to the effective teachers was found by Roenshine and (1971).

Gupta (1975) used a personality test to predict the effectiveness of 300 high school teachers having 5 to 6 years of teaching experience. The results indicated that the highly effective teachers were more emotionally stable and had higher self-esteem. In another study by Singh (1989) the self-concept was found to have significantly related to the job involvement of teachers.

Nanda (1995) in her study found that, unmarried teachers possess high self-esteem than married persons. She also found that female teachers from towns had higher socio-economic background possess higher self-esteem. Her study shows that there was a significant correlation between job involvement and self-esteem.

Relationship between Social identity and Self-esteem

The researches determining the relationship between social identity and self-esteem were mostly done in minimal group settings. The artificially created social identity was favoured in comparison to other group. The studies revolve around two major corollaries: 1) successful inter group discrimination enhances social identity and thus elevates self-esteem. Self-esteem is a dependent variable, a product of specific forms of inter-group behaviour, 2) Depressed or threatened self-esteem promotes inter-group discrimination because of a need for self-esteem; self-esteem is an independent variable.

Hogg and Sunderland (1991) in their study had tested the above-mentioned corollaries by using experimental design. In this study, social categorization and prior transitory self-esteem were manipulated in a 2x2 (group-individual-success-failure) minimal group. The control subjects were employed in the study and their pre-test self-esteem was measured in order to compare with experimental subjects post-test self-esteem. However, self-esteem of person who was categorized explicitly had shown more inter group discrimination than the subject in other conditions. It was also found that the inter group discrimination had not elevated the subjects subsequent self-esteem.

Oakes and Turner (1980) have studied inter group discrimination by using minimal group paradigm in which psychology undergraduates were randomly assigned to either an experimental condition or control condition. The subjects in the experiment were given opportunity to discriminate by distributing points whereas control group subjects have been deprived of this opportunity. The research obtained the results which shown higher self-esteem among subjects who were in the experimental condition. The authors attributed the theoretically increased self-esteem was due to psychological salience of group membership. The author had envisaged the alternative possible explanation and he attribute the results might be due to demand characteristics.

Despite the empirical consistency, the relationship between global self-esteem and inter group discrimination is at best equivocal. And the researches suffered from methodological shortcomings. The global self-esteem located in the inter group context was censured by several researchers (Hunter et al 1996). The artificial conditions, which are devoid of any socio cultural history, are not the right place to compress global self-esteem and subsequent elevation of the same.) Brown et al (1980) had argued that the minimal condition is specifically designed to be artificial for scientific reasons. Originally Tajfel (1971) used the minimal group paradigm to see how groups react in the absence of any conflict and he found that even in the minimal conditions individuals favour their own group by allocating more points to their group. Based on this, social identity theorists made a strong case for prejudice, even when the self has not made any gain in the minimal group paradigm, group members favoured their own by discriminating out group.

Crocker et al (1987) had argued that self-esteem and inter group discrimination may only be associated under those conditions where

relation between groups are meaningful and contain evaluative connotations.

✓Hunter et al (1996) had conducted the study in the real life setting and tested the inter group evaluative bias and self-esteem among school students from protestants and catholic background. The students were randomly assigned to experimental and controlled conditions and the biases regarding in-group and out-group was measured through pair of evaluative scales and these were administered only to the experimental group. Pre test and post-test self-esteem measures were obtained. The results reveal that when the members of realistic groups engage in inter group bias, the esteem in which they hold specific self images is enhanced. Of the 13 facets of the self-esteem delineated by the instrument used in the present study, significant increases were found in 6 particular domains: honesty, academic ability, verbal ability, physical appearance, religious relations. Global self-esteem was unaffected by the display of bias. From these findings, author emphasise the importance of using realistic groups and domains specific self-esteem when attempting the role of self-esteem in inter group discrimination.

✓Hunter et al (1997) in a similar study had used realistic groups and tested the two major corollaries 1) in group bias enhances self-esteem, 2) threat to self-esteem enhances in group bias. Two separate experiments were conducted in which men and women presented with positive and negative feed back, evaluated in-group and out-group success and failure on dimensions important and unimportant to the in-group. Results showed that women display of out-group bias on dimensions unimportant to the group i.e. physical ability with respect to evaluations of failure. It was also found that subsequently manifested a decrease in physical self-esteem. Men displayed in-group bias on dimensions unimportant to their in-group i.e. verbal ability and following positive

feedback on dimensions important to the in group i.e. physical ability. Men subsequently manifested an increase in verbal and physical self-esteem.

The confounding pattern of relationship between global self-esteem and social identity made researches implicate the role of collective self-esteem in inter group context. Crocker et al (1986) had proposed the role of collective self-esteem in inter group context and found the personal self-esteem was at the wrong level of abstractions in inter group settings.

Crocker et al (1990) found that people who are high in trait collective self-esteem when faced with the threat to the same had reacted more by derogating out group and enhanced the collective self-esteem by showing in group bias. The study was conducted by using minimal group paradigm. Trait personal and collective self-esteem were measured and subjects received information about the average performance of their group. Subjects high in collective self-esteem varied their ratings of above average and below scorers on the test in an in-group enhancing fashion, whereas those who were low in collective self-esteem did not. The author had observed that the role of personal and collective self-esteem had not mediated the in-group bias and he also found that the in-group bias in the minimal group situation was unrelated to self-esteem.

A study conducted by Verkuyten (1997) had come out with different findings. In his study, Dutch adolescents have been asked to evaluate their own group and other group (ethnic minorities- Morocco). It was found that those who are high in collective self-esteem had evaluated the in-group positively and reported momentary self-feelings. The contrasting pattern of results obtained for the low collective self-esteem people, negative out-group evaluation lead to momentary self-feelings in them.

Branscombe et al (1994) had tested the role of the degree of identification with a group and the level of collective self-esteem as determinants of out-group derogation under identity threatening and non-threatening conditions. A combination of results reveals the interesting set of findings. High identification with a collective self-esteem following a threat to the identity leads to out-group derogation, but level of collective self-esteem did not predict out-group derogation in no threat condition. A higher amount of derogations was found in the condition where relevant out-group threatened the identity and the subsequent collective self-esteem was elevated. Derogations of the threat irrelevant out groups did not have this positive esteem consequence and it was also found that increase derogations of irrelevant out-groups reduced subsequent self-esteem.

Long et al (1994) have studied the influence of personal and collective self-esteem on strategies of social differentiation. In this study it was distinguished between personal self-esteem and collective self-esteem as major determinants of in-group bias in an inter-group context. 34 male and 86 female students were served as subjects and performed group task, the product of which they evaluated (own group) along with the solutions allegedly produced by another in-group (similar nationality) and an out-group (different nationality). The findings showed that both collective self-esteem and personal self-esteem had influenced differentiation at the intra-group and inter-group level independently and interactively. High personal self-esteem had produced greater differentiation and low collective self-esteem had this effect. A combination of high personal self-esteem and low collective self-esteem has produced the most consistent pattern of positive in-group differentiation across both out-group conditions.

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The dimensions of power and status were scarcely included in the inter-group literature. The power and status together determined the fate of one group over another in society and the maintenance of status quo is dependent upon this two. Some of the researchers had paid attention while exploring the aspects of social identity in inter-group setting. Rechier and Levine (1994) had used deindividuation model to study the social identity salience and in-group stereotypes. He argued that manipulations of identifiability do not only affect the salience but also have strategic consequences for the expression of in-group stereotypes. From his experiments he found that the increased visibility of powerful out-group had affected the fuller expression of identity and thus the salience. The interesting finding was that empowered out-group also affected the expression of in-group stereotypes.

Sachdev and Bourhis (1991) had investigated the effects of power and status differential, in minority and majority group relation in minimal group paradigm. He had categorised the subjects into groups that varied on status (high or low), power (dominant or subordinate) and group members (majority or minority) variables within 2*2*2 experimental design. The findings revealed that high status members were more discriminatory and less parity oriented than low status group members. Minority members who were dominant and high of status were highly discriminatory and unique in showing no parity whatsoever towards out-group members. Subordinate low status minorities did not discriminate and were showing out-group favouritism. A major finding of the study was that power became the major force in exercising discrimination. Sachdev explains that usable power needed to discriminate out-group to create positive distinctiveness. Minorities were deprived of power and statuses were unable to discriminate and have shown out-group favouritism. Relative to power group status accounted for the greatest variance in social identification and inter-group perception measures.

From this study it is inferred that power status and group numbers independently and in combination have strong impact on inter-group behaviour.

In minimal group conditions status and power were made legitimate (Sachdev 1987) and this conditions made lower status groups to accept the domination and unable to challenge the status quo. In real life, the status and power relations never been stable and legitimate and lower status groups always tried to challenge and strive for equality.

Summary

Despite its weak origin, social identity theory proved useful in a larger social context. It is clear from the literature that people became conscious of their identity and also perceived the need for positive social identity at earlier ages. Every individual requires identity to associate with other and to attain sense of worth. People live with multiple social identities and certain context make individuals strongly identify with particular social identity.

As already discussed, salience of social identities have serious implications for the individuals and group. Apart from the larger consequences, the salient social identity is associated with positive self-esteem. Self-esteem as a theoretical construct has proved to be useful in understanding intra-personal and inter-personal nature of individuals. High levels of self-esteem are empirically associated with the value characteristics such as creativity, emotional stability and interpersonal skills, whereas attitudes (Coppersmith 1967) low self-esteem is associated with general incompetence.

It is understood that people with high self-esteem are better-organized and adjusted than low self-esteem individuals. Self-esteem helps an individual to accept him or her as a person and realizes one's self worth. Researchers from social identity traditions have established the relationship between social identity and self-esteem in minimal group paradigm. In the minimal group experiments, group members are divided on the basis of criteria and in the absence of social cultural contact; group members attain positive self-esteem by favouring their own group.

According to Coppersmith (1967) self-esteem is determined by child-rearing practices and Rogers (1951) explains that unconditional positive regard promotes self-esteem among individuals. By looking into the antecedents of self-esteem one can understand the wrong level of implication of global self-esteem in minimal group settings.

The results obtained in the minimal group experiments in one social setting cannot be generalized to other social settings. Minimal group experiments are not free from experimental bias i.e. demand characteristics and these produce positive results expected by researchers. Many have challenged experimentation as a method of investigation in social psychology and the controversies have not addressed properly. Brofenbrenner (1977) have questioned the ecological validity of the experiments and explains that the experimentation always fails to take account of contextual influences of human behaviour.

A post modernist critique (Brannigan1997) writes in this regard. *"In interpreting the human condition, social psychology has overtaken some of the earlier functions of philosophy and religion. It tackles the pressing issues of the day, reproduces the matters of public concern in labs and unpacks the dynamics which trouble society".*

The over-reliance on experimental methods fail to bring out any meaningful relationship between theoretical constructs and the complexities involved in understanding the relationship between two constructs are largely ignored by experimental researchers.

Other than experimentation, the relationship between social identity and self-esteem is also weakened by the use of global self-esteem measures in establishing the relationship with social identity. Inter-group discrimination may enhance the self in particular domain pertinent to the social category, which is salient in the context, not global self-esteem. However, the overemphasis of quantitative methodological criticism also subverts the complexities involved in understanding the relationship between two. Global self-esteem and social identity may have some relationship among individuals who are unable to distinguish between social and personal identity. For example, in feudal rural societies, individuals strongly identify with primordial ties, which are quite central to their self and may contribute to overall self-esteem.

Hunter et al (1997) had understood the conceptual flaw in using global self-esteem and started using domain specific self-esteem in the place of global self-esteem. From his studies, he found that, enduring self-esteem developed over a period of time was not affected by inter-group discrimination and may leave some temporary effects. The shift from minimal group setting to realistic setting and the use of domain specific self-esteem indeed produced better results. The methodological advancements had added some clarity in understanding the relationship between two, but the mediation of inter-group discrimination in establishing the relationship lacks sensitivity to cultural and other social aspects. Moreover the implication of discrimination was created artificially and devoid of contextual factors; hence conceptual clarity was missing in the studies. The role of commitment to the identity,

motivational state and various beliefs of the participants were not properly highlighted in the existing literature.

Crocker and Luthanen (1990) have located the collective self-esteem in inter-group contexts and he explained that the collective self-esteem might operate in inter-group contexts in a manner analogous to personal self-esteem in individual contexts. He assured that global self-esteem has no role in-group contexts and elevation of the same cannot be visualized in the inter-group setting. When the person's group membership is at stake, obviously the esteem function should be in relation to the group and not the individual level. Hence the use of collective self-esteem measurement was highly justified and appreciated in studying the link between social identity and self-esteem.

As already discussed the simulated conditions created in realistic setting had thrown not much light till now. In reality, identities are constructed and shaped by non-psychological forces also (Moscovici 1988) and researchers paid no heed to these factors.

The cultural orientation and lack of experimental resources made Indian researchers to explore caste and religious identities in realistic settings. From Indian studies, it is understood that, the identity construction and manifestation of the same is shaped by larger social influences in the social comparative context. Despite the significant role played by teachers, they have not targeted by social psychologists. There is a dearth of studies on their self-esteem and their social relationships in the school. In the current investigation, one such attempt is made to explore the relationship between social identity and self-esteem among teachers.

CHAPTER III

METHOLDOLOGY

Research is an enterprise in which things are explored systematically and carefully, with scientific vigour and by using properly designed methodology.

In any research, suitable methodology and the effective use of research techniques deserve proper care and these two always serve as crucial components of research. The common sense notion of knowledge are different from scientific knowledge but the incorporation of common sense provide more clues to edifice scientific knowledge system (Harre, 1972) and the methodology which actually demarcates the two and make scientific knowledge more legitimate and authentic. A properly done research unravels myths embedded in society and demystifies the pre-conceived notions prevailing in the society in a limited sense. At the same time research is not to be considered as some thing extra scientific and devoid of human expressions with hi-tech notions, a dominant view of natural scientists and welcomed by positivists because research is a collaborative human project which accommodates all expressions.

Statement of the Problem:

To study the relationship between social identities and self-esteem among higher secondary teachers of Kendriya Vidyalaya schools in Delhi.

In this study, both qualitative and quantitative methods were used. The research questions of the study are as follows:

Research questions
  1. Which social identity is salient among higher secondary teachers?

2. What are the reasons for the salience of particular social identity?

3. Do higher secondary teachers differ in their global and collective self-esteem?

4. Is there any relationship between higher secondary teachers' social identity and their global self-esteem?

5. Is there any relationship between social identity and collective self-esteem?

Objectives of the Study

1. To study the social identity salience among higher secondary teachers.

2. To study the global self-esteem of higher secondary teachers.

3. To study the collective self-esteem of higher secondary teachers.

4. To study the relationship between social identity and global self-esteem among higher secondary teachers.

5. To study the relationship between social identity and collective self-esteem among higher secondary teachers.

Assumptions

Assumption 1. It is assumed that teachers of Kendriya Vidyalaya may differ in their social identity saliencies. Social categorization based on gender, race, nationality make people identify with groups. People possess different identities and certain contextual factors make identities salient for them. Social comparison process makes people evaluate themselves favourably in relation to other people and make their identities salient. In Kendriya Vidyalaya schools, Science and Arts teachers are equally represented. They come from different caste and regional backgrounds are serving as teachers. Although men teachers are less in numbers they are adequately represented. The multiple

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compositions of teachers may promote identity salience on the basis of discipline, gender, caste and region and hence identity salience may differ among higher secondary teachers.

Assumption 2. It is assumed that Kendriya Vidyalaya teachers may differ in their global self-esteem. Based on empirical evidences (Watkins et al 1990) and Lackovic & Grgin and Dekovic (1990), it is assumed that gender differences may exist among teachers in their self-esteem. Traditionally, a discipline science is considered superior to arts and humanities that may contribute differently to development of self-esteem among teachers. The commonly held belief that abilities are differently distributed among science and arts teachers provide different kinds of self related beliefs. This may therefore influence their global self-esteem.

Assumption 3. A collective self-esteem is one's own evaluation of his/ her social groups (Luthanen and Crocker 1989). As already mentioned, teachers from different social groups are working in Kendriya Vidyalaya schools. Teachers may compare themselves with others on favourable dimensions, which may enhance their collective self-esteem. Inter group relations among male and female teachers may make themselves evaluate favourably in the comparative context and may influence their collective self-esteem. Similarly science and arts teachers' inter-group relations in the school context and their in-group identification may influence their collective self-esteem.

Assumption 4. It is assumed that social identities of Kendriya Vidyalaya higher secondary teachers may have significant relationship with their global self-esteem. Early studies (Oakes and Turner 1980) have shown the relationship between inter-group discrimination and global self-esteem. In realistic settings, Herandez and Ouellete (1998) had found relationship between social identity and global self-esteem among ethnic

minorities. On the basis of these evidences, it is understood that there is a relationship between social identity and global self-esteem. Hence it is assumed that social identities may contribute to global self-esteem among teachers.

Assumption 5. It is assumed that social identities of Kendriya Vidyalaya higher secondary teachers may have significant relationship with their collective self-esteem. Positive identification with in-group enhances collective self-esteem. Branscombe and Wann (1994) in their study found that relationship between social identity and collective self-esteem among college students. On the basis of empirical evidence, it is assumed that there will be relationship between social identity and collective self-esteem among higher secondary teachers also. Social identity emphasises collective self and hence it is assumed that there will be relationship between social identity and collective self-esteem.

Based on the above-mentioned assumptions, the following hypotheses were formulated:

Hypotheses

1. There will be significant differences among higher secondary teachers in their social identity salience in school settings.

2. Gender and discipline will have main and interaction effect on the global self-esteem of higher secondary teachers.

3. Gender and discipline will have main and interaction effect on the collective self-esteem of higher secondary teachers.

4. There will be significant relationship between social identity and global self-esteem among higher secondary teachers.

5. There will be significant relationship between Social identity and collective self-esteem among higher secondary teachers.

Research Design

In this study 2x2 (gender) (discipline) factorial design was used. The study intended to examine the interaction effect of gender and discipline on measured variables.

Variables

The measured variables of this study were: Social identities (Gender, Caste, Discipline and Regional) self-esteem. The categorical variables of the study were: Gender (male and female) and Discipline (science and arts).

Operational Definition of Variables

Social Identity

Social identity is a part of a self-concept that derives from knowledge of his or her membership of a social group together with the value and emotional significance attached to that membership (Tajfel 1981). Tajfel's definition of social identity was adopted in the study.

Gender Identity

Gender identity is a part of a self-concept that derives from knowledge of his or her membership of a gender together with the value and emotional significance attached to that membership.

Caste Identity

Caste identity is a part of a self-concept that derives from his or her caste membership together with the value and emotional significance attached to that membership.

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Discipline Identity

Discipline identity is a part of a self-concept that derives from knowledge of his or her membership of an academic discipline (science and arts) together with the value and emotional significance attached to that membership.

Regional Identity

Regional identity is a part of a self-concept that derives from knowledge of his or her membership of a region together with the value and emotional significance attached to that membership.

Global self-esteem

According to coppersmith (1967), self-esteem means the evaluation when the individual makes and customarily maintains with regard to himself, it expresses an attitude of approval or disapproval and indicates the extent to which the individual believes himself to be capable, significant and worth. In short, self-esteem is personal judgment of worthiness that is expressed in the attitudes of the individual holds towards himself (p.5)

Collective Self-esteem

Collective self-esteem refers to evaluations of the worthiness or the value of the social groups one belong to (Crocker, 1990). A person may belong to social groups such as race, caste, religion, academic discipline, gender and nationality.

Categorical variables

Gender

Unlike sex, which is biologically determined, gender is socially and culturally constructed. Self-construal processes are different for men and women due to differential socialisation process and cultural upbringing. Both male and female teachers participated in the study.
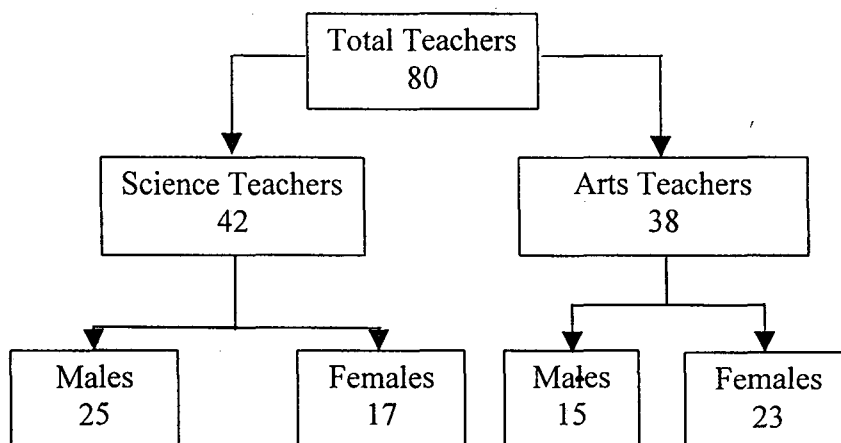
Discipline

Teachers from two disciplinary backgrounds viz., science and arts participated in the study. Science teachers means teachers who teach science subjects and arts teachers include persons who teach arts and humanities subjects

Sample Description and Selection

The study was conducted only among teachers teaching in Kendriya Vidyalaya schools in Delhi. Since the study involves social identity salience and its relationship with behavioural constructs, the varied sample required for the study. The Kendriya Vidyalaya schools were established to cater to the needs of Central Government employee's children and have been providing the same syllabi all over India. Teachers from different caste and region are serving as teachers in the Kendriya Vidyalaya Schools. The multiple compositions of teachers made the researchers to draw the sample from these schools only.

The nature of sample is higher secondary teachers. In order to ensure the equal number of male / female and science / arts teachers, the purposive sampling technique was used. Eighty- (80) teachers from different caste and regional background were selected for the study. In this study, forty male and forty female teachers were participated in the study. The sample consisted of forty-two science and thirty-eight arts teachers. These teachers were from different caste (General, OBC, SC) backgrounds. Teachers from different regions of the country participated in the study. They were from Uttar Pradesh, Bihar, Rajasthan, Haryana, Punjab (North Region), Orissa (East Region), West Bengal (West Region), Tamil Nadu and Kerala (South Region). The following chart explains the nature of sample more explicitly.

Nature of Sample

```
                    ┌─────────────────┐
                    │  Total Teachers │
                    │       80        │
                    └─────────────────┘
            ┌──────────────┴──────────────┐
            ▼                              ▼
    ┌─────────────────┐           ┌─────────────────┐
    │ Science Teachers│           │  Arts Teachers  │
    │       42        │           │       38        │
    └─────────────────┘           └─────────────────┘
        ┌──────┴──────┐              ┌──────┴──────┐
        ▼             ▼              ▼             ▼
   ┌────────┐   ┌──────────┐   ┌────────┐   ┌──────────┐
   │ Males  │   │ Females  │   │ Males  │   │ Females  │
   │   25   │   │    17    │   │   15   │   │    23    │
   └────────┘   └──────────┘   └────────┘   └──────────┘
```

Tools used

i) Construction and selection of tools:

The social identity scale was developed and duly standardised by researcher. The standardisation process consisted of three stages. In the first stage a scale consisting of forty statements was prepared. The scale was modified in the light of views obtained from expert and senior researchers. On the basis of their suggestions, some statements were modified and some more were added. The scale was administered to ten teachers for pilot testing of the tool.

Still, some of the respondents expressed difficulty in understanding a few statements. They found some statements ambiguous e.g. I feel good about my discipline, though the statement actually meant academic discipline, but most of them understood it as discipline related to personal behaviour. In this stage, ambiguous and irrelevant statements were discarded. Some statements were reported to be value loaded. For example, "in general, others think that the members of my caste are incapable and useless, was modified and rephrased. In this stage, major revisions were done by eliminating, adding, modifying and rephrasing

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some statements. The final scale contained forty-eight statements. The scale measures four kinds of social identities viz. Gender, Caste, Disciplinary backgrounds and /regional group membership. The scale contained 12 statements on each category to measure the salience of particular identity.

The statements on categories were based on some major dimensions (i) Emotion (ii) Evaluation (iii) Stability (iv) Inter-personal .relations (v) Importance and (vi) Co-operation. Likert type scale was employed to elicit the responses on the five point rating scale. The rating scale was – Strongly agree (SA), Agree (A) Neutral (N) Disagree (DA) and strongly disagree (SDA). The following scoring pattern was adopted in the study; Strongly Agree-5, Agree-4, Neutral-3, Disagree-2, Strongly Disagree-1. Reverse scoring was adopted for the flowing statements 5, 6, 17, 18, 29, 30, 41,42. The maximum possible score for each dimension is 60.

Reliability and validity of the tool

The scale measure social identity of the respondents and the same can not be validated by using test-retest method because the period between test-retest because it allow the respondents to change some of their views on concerned identity and the construction of an equivalent parallel form is even more tedious and difficult in the available time limit. The questionnaires were administered to ten teachers and the reliability was established by using Split-half technique (odd-even). The reliability co-efficient obtained was 0.65 significant at 0.01 levels.

The statements of the social identity scale clearly indicated the face validity and the dimensions of statement were chosen in accordance with Tajfel's (1974, 1978, 1981, 1982) conceptual approach to social identity. The conceptual dimensions were not used in the same form and modified

to suit Indian conditions and this qualifies the researcher to establish 'content validity' of the tool.

Global self-esteem Inventory

Coppersmith self-esteem inventory was used in the study was used to assess global self-esteem of teachers. The inventory contains twenty-five statements. The participants were requested to mention their feeling on these statements and the instructions were changed to make the inventory more 'user friendly'.

In the original version, the respondents were asked to put X in the like me and unlike me depending on their feelings but in this study these instructions were changed and teachers were asked to tick answer in the column yes or no, depending on their feelings. The adult version of the inventory was used in this study and it contains no lie scale and the following scoring pattern was used as devised by the author.

1. Negative items like "I get easily upset at home" are scored correct with one point, if the answer is no. The negative statements in the inventory are 2,3,6,7,10,11,12,13,15,16,17, 18,21,22,23,24,25.

2. Positive items like "I can make up my mind without too much trouble" were scored correct with one point, if the answer is yes to these type of statements and the statements are as follows: 1,4,5,8,9,14,19,20. The maximum possible raw score is 25 and the obtained score is to be multiplied by four and the maximum possible score is 100. There are no exact criteria for high, medium and low levels of self-esteem. They should and will vary with characteristics of the sample, the distribution of scores and theoretical and clinical consideration. The means have generally been in the range

of from 70 to 80 and with the standard deviation of from 11 to 13.

Collective self-esteem scale

The other tool used in this study was "Luthananen and Crocker"s collective self-esteem scale which contain four sub-scales viz. Membership self-esteem i.e. measures evaluation of oneself as a good member of the social groups to which one belongs). Private collective self-esteem, (the extent to which one evaluates one's social groups positively) and Public collective self-esteem (how other's evaluate one's social groups). Importance to identity i.e. how important one's membership in the groups are to one's self concept and the scale contains 16 statements. The tool was slightly modified to suit to the present study and Indian conditions. In the original version, the author has instructed people to assume people in different group memberships like Ethnicity, Nationality, Gender and socio-economic class etc. In this study, teachers were instructed to consider their social group memberships like gender, academic discipline, caste, regional background and ethnicity. The modifications were done in order to obtain context specific responses. Also, the modification will be useful for teachers focus their responses and prevent confusion in responding and the changes will be of great use in interpreting data. The scoring pattern of the scale as follows; Strongly disagree –1, disagree 2, disagree some what 3, Neutral 4, Agree some what 5, Agree 6, Strongly agree 7. Reverse scoring was adopted for the following statements: 2,4,5,7,10,12,13,15.

After scoring, answers to the four items for each respective subscale should be added and divided each by 4. The maximum possible score is 28 and it determines total collective self-esteem. The maximum possible for each subscale is 7. High score corresponds to high collective self-esteem.

Apart from these structured tools, semi structured interviews were conducted with teachers to find out the relationship pattern among them. The qualitative data actually serves to explore the basis of identity perceptions and reasons for identity salience. The interviews were conducted with teachers on gender neutrality, gender discrimination, and gender-based interactions, caste relations, relationship between science and arts and regional identity relations.

Procedure of Data collection:

The data were collected from five Kendriya Vidyalaya School. (1) Kendriya Vidyalaya, Jawaharlal Nehru University (2) Kendriya Vidyalaya, Sector-IV, R.K.Puram, (3) Kendriya Vidyalaya, Sector-VIII, R.K.Puram, (4) Kendriya Vidyalala, Sector-II, R.K.Puram, (5) Kendriya Vidyalaya, INA. The data were collected individually from the teachers. The accessibility of teachers was not as simple as perceived by the researcher and the lack of proper intervention by principals, made the researcher to struggle to collect the required numbers, but exceptions were there.

The Principal of Sector IV, R.K.Puram has been receptive and facilitated the researcher's task through his legitimate power and has demonstrated good leadership skills. Senior female teachers were more co-operative and willing to participate in the study and also provided more qualitative information pertinent to this research. The middle aged teachers from both gender have shown more resistance and multiple requests were made to them to fill the questionnaires. In general, female teachers were more encouraging and shown willingness to participate in the study. Some male teachers had also shown lot of enthusiasm and facilitated the researcher's task through their persuasive appeal to other colleagues to participate in the study.

Some of the teachers expressed that the caste factor was over emphasized, even though the questionnaire contains equal number of statements on gender, caste, discipline and regional group membership. The researcher also observed that some of the Scheduled caste teachers were hesitant to participate in the study because of their stigmatised identities, but this unwillingness was not seen among other backward community teachers. In spite of difficulties encountered, the experience of data collection was memorable and stimulating to the researcher.

Data Analysis: The quantitative data will be analysed by using suitable statistical tools. Mean, Standard deviation was employed to find out the social identity salience among teachers. The Parametric statistics 2 × 2 Analysis of Variance was employed to assess the impact of gender and discipline on social identities, global and collective self-esteem. Pearson product moment correlation was used to examine the relationship between Social Identities and self-esteem.

The qualitative data will be analysed by using content analysis. Data were categorised on the basis of commonality of content (Berg 2001) and classified into four sub divisions.

CHAPTER IV

RESULTS

Before delving into the numerical figures, it is necessary to look into the description of statistical tools used in the study. To find out social identity salience among teachers of Kendriya Vidyalaya teachers, mean, Standard deviation were employed. The Parametric statistics 2 × 2 Analysis of variance was employed to assess the impact of gender and discipline on social identities. Pearson product moment correlation was used to examine the relationship between Social identities and self-esteem.

Table 4.1: Mean Scores and Standard Deviation of Various Identities

Identity	N	Mean	Standard deviation
Gender	80	41.11	4.92
Caste	80	35.87	6.54
Discipline	80	44.68	5.31
Regional	80	36.02	5.63

From the Table 4.1 it can be inferred that the gender (M=41.11) and discipline M = (44.68) were quite prominent among teachers. Academic discipline and Gender were emerged as salient social identities among teachers in the Kendriya Vidyalaya schools. Caste (M = 35.87) and Regional Identity did not emerge salient in Kendriya Vidyalaya School set up. Based on the results, the alternative hypothesis was accepted.

Table 4.2: Main and Interaction Effects of Gender and Discipline on Gender Identification

Gender Identity		Sum of squares	df	Mean sum of squares	F	Significance
Main effects	Gender	0.15	1	0.15	0.06	p>0.05
	Discipline	0.67	1	0.67	0.02	p>0.05
2 way interactions	Gender × Discipline	72.42	1	72.42	2.98	p>0.05

Table 4.3: Means and Standard Deviations of Gender Identity

	Gender		Science			Arts		
	Male N=40	Female N=40	Male N=25	Female N=17	Total N=42	Male N=15	Female N=28	Total N=38
Mean	41.00	41.22	40.20	42.23	41.02	42.33	40.47	41.21
S.D.	5.05	4.85	5.43	4.72	5.19	4.18	4.91	4.67

From the Table 4.2 and 4.3, it can be inferred that both male and female teachers equally identify highly with their discipline and F value = .06 indicates that they did not differ statistically on their gender identification. The means of males (M=41.00) and females (M=41.22) clearly shows that both of them strongly identity with their own gender groups. Two disciplinary groups also did not differ statistically (F=0.2) on their gender identification. The high means of science teachers (M = 41.02) and arts teachers (M= 41.21) showed that both science and arts teachers equally identify with their own gender. The interaction effect of gender and discipline was found to be insignificant.

The Table 4.4 and 4.5 reveals that male and female teachers equally identify with those belonging to their own discipline. The F value (F= 0.80, p> 0.05) shows that both gender groups did not differ significantly on their disciplinary identification. Means for male (M=45.22) and female

teachers (M=43.95) indicate that they strongly identified with their discipline. The interaction effect of gender

Table 4.4: Effects of Gender and Discipline on Discipline Identities

Discipline Identity		Sum of squares	df	Mean sum of squares	F	Significance
Main effects	Gender	217.8	1	217.80	1.05	p>0.05
	Discipline	26.43	1	26.43	1.28	p>0.05
2 way interactions	Gender × Discipline	343.01	1	343.01	1.65	p>0.05

Table 4.5: Means and Standard Deviations of Discipline Identity.

	Gender		Science			Arts		
	Male N=40	Female N=40	Male N=25	Female N=17	Total N=42	Male N=15	Female N=28	Total N=38
Mean	45.22	43.95	46.25	45.00	45.17	44.13	43.17	43.95
S.D.	5.83	4.70	6.48	4.03	5.59	4.48	5.08	4.81.

and discipline was found to be insignificant. Arts and Science teachers did not differ statistically on their disciplinary identity. High means for arts teachers (M=45.17) and for science teachers (M=45.17) implied that both science and arts teachers identify equally with their academic discipline.

Table 4.6 Effects of Gender and Discipline on Caste Identity

Caste Identity		Sum of squares	df	Mean sum of squares	F	Significance p
Main effects	Gender	162.45	1	97.34	3.88	p<0.05
	Discipline	32.24	1	162.45	0.77	p>0.05
2 way interactions	Gender × Discipline	44.94	1	44.94	1.07	p>0.05

Table 4.7 Means and Standard Deviations of Caste Identity.

	Gender		Science			Arts		
	Male N=40	Female N=40	Male N=25	Female N=17	Total N=42	Male N=15	Female N=28	Total N=38
Mean	37.30	34.45	37.20	36.05	36.73	37.46	33.26	34.92
S.D.	6.49	6.42	6.93	6.95	6.88	5.91	5.86	6.16

The significant F-values for Gender (F= 3.88 p< 0.05) revealed that male and female teachers differ statistically on their caste identity. High mean score for males (M=37.30) depicts that, male teachers emphasise high caste identity and more than female teachers (M=34.45) do. The interaction effect of gender and discipline found to be insignificant (F=1.007). Both Science and Arts teachers did not differ statistically on their caste identity.

Table 4.8: Interaction Effects of Gender and Discipline on Regional Identity.

Regional Identity		Sum of squares	df	Mean sum of squares	F	Significance p
Main effects	Gender	42.05	1	42.05	1.30	p>0.05
	Discipline	3.77	1	3.77	0.00	p>0.05
2 way interactions	Gender × Discipline	0.38	3	8.38	0.25	p>0.05

Table 4.9: Means and Standard Deviations of Regional Identity.

	Gender		Science			Arts		
	Male N=40	Female N=40	Male N=25	Female N=17	Total N=42	Male N=15	Female N=28	Total N=38
Mean	36.75	35.30	36.48	35.64	36.14	37.20	35.04	36.02
S.D.	5.92	5.30	5.95	6.41	6.07	6.04	4.44	5.17

The insignificant 'F' value (F= 1.30) reveals that, male and female teachers did not differ statistically on their regional identification. Science and arts teachers had not shown any significant difference (F=0.00) in their regional identity. The interaction effect of discipline and gender was also not significant (F= 0.25).

Table 4.10 Effects of Gender and Discipline on Global Self-esteem

Global Self-esteem		Sum of squares	df	Mean sum of squares	F	Significance p
Main effects	Gender	217.8	1	217.80	1.05	p>0.05
	Discipline	26.43	1	26.43	1.28	p>0.05
2 way interactions	Gender × Discipline	343.01	1	343.01	1.65	p>0.05

Table 4.11 Means and Standard Deviations of Global Self-esteem

	Gender		Science			Arts		
	Male N=40	Female N=40	Male N=25	Female N=17	Total N=42	Male N=15	Female N=28	Total N=38
Mean	68.7	72.00	67.52	75.05	70.57	70.66	69.73	70.10
S.D.	13.12	15.53	13.77	15.78	14.90	12.15	15.29	13.97

The Tables 4.10 and 4.11 indicates that, there was no gender difference in Global self-esteem among teachers. Also it was found that both science and arts teachers did not differ statistically on their global self-esteem in the school setting. The means of males (M=68.07) and Females (M=72.00) reveal that both gender groups possess high self-esteem. Both Science (M = 70.57) and Arts teachers (M=70.10) also show that, they have high self-esteem. The interaction effect of gender and discipline was found to be insignificant. The F-value = 1.05 indicates that, there is no gender difference in the self-esteem among higher secondary teachers. In the light of above results alternative hypothesis was rejected and null hypothesis was accepted in this regard.

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Table 4.12: Effects of Gender and Discipline on Collective Self-Esteem (Total)

Collective Self-esteem		Sum of squares	df	Mean sum of squares	F	Significance p
Main effects	Gender	50.00	1	50.00	5.29	p<0.05
	Discipline	28.79	1	28.79	3.04	p<0.01
2 way interactions	Gender × Discipline	9.07	1	9.07	0.33	p>0.05

Table 4.13. Means and Standard Deviations of Collective Self-Esteem.

	Gender		Science			Arts		
	Male N=40	Female N=40	Male N=25	Female N=17	Total N=42	Male N=15	Female N=28	Total N=38
Mean	19.44	21.62	19.64	22.11	20.44	19.11	20.21	19.78
S.D.	3.28	2.93	3.49	2.68	3.39	9.97	2.89	2.93

The significant F-value (F= 5.29, p< 0.05) clearly showed that, both gender groups differ statistically on their collective self-esteem. The means for male teachers (M=19.44) and female teachers (M= 21.02), shows that, females possess high collective self-esteem (total) than male teachers. Similarly, both disciplinary groups (science and arts) also differ in their total collective self-esteem. The significant F value (F=3.04, p<0.01) indicates that Science and Arts teachers differ statistically significant in their collective self-esteem. From the means of Science (M=20.04) and arts (M=19.78) teachers, it is understood that Science teachers possess slightly higher level of collective self-esteem in Kendriya Vidyalaya schools. Based on these findings, the alternative hypothesis was accepted in this regard.

Apart from examining the gender and disciplinary difference in their self-esteem, the major interest of the study was to examine whether social identities of teacher have any relationship with their global and collective self-esteem.

Table 4.14: Relationship of Global and Collective Self-esteem with Various Social Identities of Teachers

Identities	N	Correlation between global self-esteem and Social Identity	Correlation between Total Collective self-esteem and Social Identity
Gender	80	-0.04	0.22*
Caste	80	- 0.26	0.07
Discipline	80	- 0.10	0.22*
Regional	80	-0.23	-0.01

* p< 0.05

From the Table 4.14, it is obvious that none of the identities of teachers correlate with their global self-esteem. But gender (r= 0.22, p< 0.05) and discipline identity (r= 0.22, p< 0.05) were correlated with their collective self-esteem. It was already discussed that these identities (Gender and discipline) emerged as salient (Table 4.1) in the context.

Table 4.15: Relationship of Male teachers Social Identities with Global and Collective Self-esteem

Male N=40	Correlation with Global self-esteem	Correlation with Total Collective self-esteem	Correlation with sub dimensions collective self-esteem.			
			Membership self-esteem	Private collective esteem	Public collective esteem	Importance to Identity
Gender Identity	-0.9	0.22	0.33*	0.04	0.17	0.14
Caste Identity	-0.02	0.0	0.0	-0.1	0.0	0.2
Discipline Identity	0.2	0.2	0.2	0.1	0.0	0.2
Regional Identity	- 0.37*	- 0.2	-0.1	-0.42*	-0.0	0.0

* p< 0.05

The Table 4.15 shows that, male teachers' identities found to have no correlation with their global self-esteem. The gender identification did not correlate with their collective self-esteem. Gender identity of males found to have significant correlation with their membership self-esteem (r=0.33, $p<0.05$) i.e., evaluation of oneself as a good member of the social groups to which one belongs. The caste, discipline and regional identities were not correlating with their global and collective self-esteem.

The Table 4.15 also shows that if the persons' global self-esteem is high then he will have low regional identity (r = -0.37). Similar result was found for private collective self-esteem and regional identity also (r = -0.42).

Table 4.16: Female Teachers' Social Identities and Their Relationship with Global and Collective Self-Esteem

Female N=40	Correlation with Global self-esteem	Correlation with Total Collective self-esteem	Correlation with sub dimensions collective self-esteem.			
			Membership self-esteem	Private collective esteem	Public collective esteem	Importance to Identity
Gender Identity	-0.00	0.22	0.02	0.14	0.27	0.23
Caste Identity	-0.2	0.2	-0.0	0.2	0.0	0.42**
Discipline Identity	0.02	0.2	0.2	0.2	-0.0	0.32*
Regional Identity	-0.0	0.2	0.0	0.3	0.2	0.2

** $p < 0.01$
* $p < 0.05$

The Table 4.16 indicates that, the gender identification of female teachers found to have no relationship with their Global self-esteem. However, their gender identity has low positive correlation with their public collective self-esteem (i.e. how others evaluate one's social groups). The caste identity of female teachers has significant correlation with the collective self-esteem component ($r= 0.42$, $p<0.01$) subdimension namely importance to identity (i.e. how important one's membership in the social group are to one's self concept). Similarly, the identification with their discipline has positive correlation with collective self-esteem ($r= 0.32$, $p< 0.05$) subdimension namely importance to identity. Regional identity of them found to have correlation with neither global and nor collective self-esteem.

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Table 4.17: Science Teachers' Social Identities and their Relationship with Global and Collective Self-Esteem

Science N=42	Correlation with Global self-esteem	Correlation with Total Collective self-esteem	Correlation with sub dimensions collective self-esteem.			
			Membership self-esteem	Private collective esteem	Public collective esteem	Importance to Identity
Gender Identity	0.0	0.31*	0.2	0.2	0.37*	0.17
Caste Identity	-0.31*	0.1	0.1	-0.0	0.00	0.2
Discipline Identity	0.24	0.21	0.17	0.17	0.00	0.32*
Regional Identity	-0.0	0.2	0.0	0.3	0.2	0.2

*   p < 0.05

Science teachers' gender identification has significant correlation with their total collective self-esteem (r = 0.31, P< 0.05). and Public collective self esteem(How others evaluate one's social groups) (r = 0.37,P<0.05)The caste identity has significant negative correlation with their total collective self-esteem. The discipline identity of science teachers was found to have significant relationship with their importance to identity) (r = 0.37,P<0.05) (i.e. how important one's membership in the social group are to one's self concept). Regional identification of science teachers was not correlating with their global and collective self-esteem in the school context. Disciplinary identification of science teachers found to have positive correlation with their global self-esteem but the correlation was insignificant. Disciplinary identity of science teachers found to have positive correlation with global self-esteem, but the correlation was insignificant statistically.

Table 4.18: Arts Teachers' Social Identities and their Relationship with Global and Collective Self-Esteem

Arts N=38	Correlation with Global self-esteem	Correlation with Total Collective self-esteem	Correlation with sub dimensions collective self-esteem.			
			Membership self-esteem	Private collective esteem	Public collective esteem	Importance to Identity
Gender Identity	-0.1	0.11	0.1	-0.0	0.0	0.2
Caste Identity	-0.2	-0.0	-0.2	-0.1	-0.2	0.2
Discipline Identity	-.07	0.17	0.33*	0.13	-0.09	0.18
Regional Identity	-0.2	0.0	-0.0	-0.0	0.0	0.2

* $p < 0.05$

Gender identity of arts teachers found to have no relationship with their global self-esteem. Also, the caste identity of them has no significant correlation with both kinds of self-esteem. The identification of region was found to have no correlation with their global and collective self-esteem. Among arts teachers the discipline identity was positively related to their membership self-esteem ($r=0.33$, $p<0.05$) i.e. (Evaluation of oneself as a good member of the social groups to which one belongs) and the correlation was statistically significant.

Qualitative Results

Apart from collecting quantitative data, the researcher has collected semi-structured interviews (Ref. Appendix IV) from 25 teachers on various issues, which are quite relevant to the investigation. In the following section it shall be analysed that some of the responses of both male and female teachers.

Discrimination

All women teachers (8) have expressed that, they have not experienced any discrimination on the basis of gender in the organisation. In the work setting, they feel as comfortable as males and experience no gender discrimination. Surprisingly one female teacher said that, females have an upperhand in Kendriya Vidyalaya schools. She believed that male teachers respect them and find them equally competent. One senior female teacher revealed that, males have better nexus with administration, because they could stay longer in the school and travel frequently for school (official) activities. She explained that the gendered socialisation process experienced since childhood, somehow restrict them to perform some of these activities done by men. Despite female teachers' denial of discriminatory practices, the narrative provided by them indicates that there is subtle discrimination on the basis of gender exist in the school system. School is one of the social institutions and part of our cultural set up, hence it is not impervious to larger social influences. Cultural practices actually got reflected in the school system but the degree of the practices may have some variation due to legal constraints. Unfortunately, female teachers were not resisting these and they prefered to assimilate into the system and reinforce their traditional roles.

Interpersonal Relation Between Men and Women Teachers

Almost all women expressed that the interpersonal relations are smooth, but highly confined to work related activities. Male teachers endorsed the same views. Women teachers expressed that their interpersonal relations were affected by their gender identity and all women teachers disclosed that they are comfortable with their own gender group. All male teachers expressed similar notions and they also felt that their group (gender membership) somehow influence their relationship and these actually confirms Tajfel's (1981) interpersonal inter-group continuum hypothesis

in which, he explain that interpersonal relationship to some extent is affected by her/his group membership. One senior female teacher disclosed that socio-cultural upbringing of females makes them limit their interaction with male colleagues and they were also apprehensive about other's perceptions in this regard. Male and female teachers view themselves as distinct social categories in Kendriya Vidyalaya school settings. Separate staff rooms also some how restrict their opportunities to interact more.

Since teaching is highly competence-based profession, information was collected using the interview schedules from both gender groups. Both of them were probed about their opposite gender groups.

Perception of Competence among Men and Women teachers

All women (4) expressed that their male counterparts are competent and possess good capabilities required for teaching. They believed that male teachers respect them and find them equally competent. Some female teachers expressed that they are not bothered about their colleagues' perception regarding their competence. In general, female teachers believed that females are more suited for teaching profession than males. They also expressed that they are more tolerant, nurturing and these qualities help them carry out their functions properly.

In contrast to female teachers' views, male teachers revealed different responses. Out of three men interviewed, one teacher made poor remarks about female teachers' general level of competence and rest of the two expressed that they are equally competent but due to their family pressures, they could not give their best. Male teachers expressions reveal that, they are still reluctant to accept their female counterparts as equal. The responses of male and female teachers indicate that, in all

aspects, they view themselves as separate distinct social categories in the school setting.

Gender Neutrality

All female (8) and male (5) teachers said that the work environment is gender neutral and organisation treats them equally. Women teachers were probed further and asked them to recollect some of their experiences. Surprisingly none of them expressed any gender bias in the organisation. In Kendriya Vidyalaya schools, there are more female teachers than male teachers, but most of the principals are males and this made the researcher to explore whether organisational practices have any impact on inter-group relations between men and women. When asked, why male principals are more in numbers? All women teachers expressed that it was not due to gender discrimination, it is rather due to nature of job, which involves frequent transfer from one state to another. Besides, it also involves lot of responsibilities. As already discussed, the organisation (Kendriya Vidyalaya) is free from any overt discrimination and narratives provided by the women teachers confirm the same.

In the total sample of eighty, only ten belong to other categories, which include six other backward castes and four scheduled castes. Hence the data could not be statistically analysed on caste. Rather personal interviews were conducted with them to explore how caste determines interpersonal and intergroup behaviour.

Impact Of Caste On Interpersonal Relations

In Kendriya Vidyalaya schools, many of the teachers are from upper caste background. Teachers from other backward caste and scheduled castes are less in number. When interviewed, one upper caste teacher expressed that the relationship between upper caste and scheduled caste

teachers are not cordial, but free from any open friction. Two of the scheduled caste teachers endorsed these views and they also disclosed that, the caste-based relations are quite strong in villages and not in urban areas. One other backward class teacher revealed that the relations are normal and the caste is not significant base for self-categorization among teachers but he also accepted that there is a slight gap that exist between upper and lower caste teachers. Scheduled caste are teachers do not want them to be categorised on the basis of caste and they want themselves to be assessed only as teachers. Scheduled caste teachers expressed that they are not comfortable with their caste identity because it provides them an insecure social identity. The narratives provided by them, also confirms empirical evidence on caste identity (Majeed and Ghosh 1981) in Indian settings. Both upper and lower caste teachers' views confirm Tajfel's (1981) interpersonal and intergroup continuum. Moreover, caste is a primordial identity and hence may have some influence in relationships, but the degree of caste identification is moderated by many other factors in the context.

Perception of Competence

Despite the normal interpersonal relations, two scheduled caste teachers revealed that, they are not perceived as competent by upper caste colleagues and their views were confirmed by one upper caste male teacher.

Discrimination

All (2) scheduled caste teachers disclosed that they never experienced any discrimination on official matters because of their caste background. Some narratives were collected from science and arts teachers, which provides a good account of their perceptions of each other. These narratives were quite relevant to this study. These narratives were

content analysed. Following themes emerged form the content analysis of the data.

Notion of Superiority Vs Inferiority

Both science and arts teachers strongly identified with their discipline and both them equally proud of their disciplines. All science teachers (3) expressed that they are quite comfortable with their discipline and perceive their counterparts equal. Similarly arts teachers (3) strongly identified with their discipline and two arts teachers disclosed that science teachers perceive themselves as superior in comparison to arts teachers. They felt superior and powerful as the science papers have practicals, which are under full control of concerned teachers. Arts teachers clearly indicated that superiority / inferiority notions do prevail among teachers. In our society science subjects are more valued because these provide more job opportunities in comparison to arts / humanities and also there is a commonly held belief that abilities are not equally distributed over science and arts students.

Interpersonal Relations

All science and arts teachers expressed that the interpersonal relations are normal but very restricted. Allocation of different halls for science and arts teachers restrict their interactions to some extent. Though both of them view each other as distinct social groups, but they do not have any antagonistic feelings toward each other.

Detailed interviews carried out with the teachers from other regions like Tamil Nadu and Kerala, the responses were categorised under two themes:

Interpersonal Relations

All of them (3) are comfortable with their own regional group and they prefer to interact and stay with their group. Despite their strong regional ties, they do not want them get categorised on the basis of regional background. They rather preferred to be viewed as teachers only and this shows that they experience categorisation threat (Lemyre and Smith, 1985) because they believed that this categorisation on the basis of regional background may affect their professional status in organisation. They also expressed that they have very amicable relationship with other regional groups.

Discrimination

Out of three persons interviewed, two of them revealed that they are slightly sidelined within the organisations and experiences discrimination against those who are from northern parts of the country. However, they expressed that this is a normal phenomena and they displayed a social mobility belief system (Hogg and Abrams 1986) to change the status quo. The narratives clearly indicate that regional identity, somehow influences in the work lives of teachers.

Discussion

People belong to different social groups such as race, gender, caste, nationality, religion, ethnicity etc. These groups provide sense of identity (social) to them. A person may live with multiple identities, but the contextual factors actually make certain identities salient for him or her. Turner (1987) explained that, social self is context dependent and different aspects of self can be activated at different circumstances.

In this study it was found that, discipline and gender identities have emerged as salient social identities among teachers in school setting. The

alternative hypothesis formulated in this regard was: **There will be significant difference among teachers in their social identities** and this hypothesis was partially confirmed in the study.

Bruner (1957) explained that anything which is accessible and fitting into already stored category specifications provides salient bases for identification. Borrowing from Bruner (1957) Oakes explain that, salience is a product of accessibility and fit. According to him fit is the congruence between stored category specifications and perceptions of the situation. Teacher's disciplinary identity salience can be explained through Oakes (1987) model. In the school setting, teachers' identity based on discipline was accessible to them, because of the current goals and tasks associated with it. Moreover, school is organised in such a manner that seating arrangement restrict their opportunities to interact with other disciplinary persons and this made them perceive within group differences to be less than between group differences (comparative fit). The reduced interaction patterns, differential beliefs associated with their discipline made their discipline identities salient in the school. In the comparative context, teachers categorize oneself into science or Arts teacher. Apart from the cognitive perceptual phenomena explained by Bruner, Identity salience is also tied to the social requirements of the situation (Oakes 1987) and the activation of Identity results in the accomplishment of Personal goals.

Teachers' interview schedule reveals that their identification with their discipline is associated with pride, competence and achievement of goals. In any context, salience of social categories make individuals depersonalize (Turner 1987) themselves and act as group member. Gender also became salient in the work setting. Both of the gender groups positively distinguish themselves in the school environment. Social comparison between male and female teachers on valued

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dimensions like power, competence and status made them evaluate their gender identity positively in school setup. In Kendriya Vidyalaya schools, the gender differentiation between male and female teachers were not based on either superior or Inferior status, because both groups enjoy same power and status.

The accentuation of difference between women and men made their identities salient in the comparative context. The responses of the women reveal that they prefer to stay with their own gender group and they were quite comfortable with their own gender group. They also feel equally competent in the work setting. The quantitative data was substantiated by qualitative one and both explain the salience of gender. In a given situation, two identities can have same salience with differential beliefs and values associated with the identity (Moscovici 1984). (Both the male and females as well as arts and science teachers identified with their gender and discipline equally highly, however, males were found to emphasise their caste affiliations more than females). The interaction effects of gender and discipline on gender identity was found to be insignificant among teachers.

Both male and female teachers equally identify with their academic discipline. Even though both them enjoy same status and Power, interviews with arts teachers reveal that the superiority feelings prevail among science teachers. Despite this, identification pattern among science and arts teachers did not differ significantly. Arts teachers assert themselves through identifying with their discipline. However, it should not be misunderstood that, there was a threat to their identity. In the comparative context, both groups (Science and Arts) value their discipline and identify with them equally. The interaction effect of gender and discipline on discipline identity was insignificant.

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Among Kendriya Vidyalaya teachers caste did not emerge as salient identity and the reason could be : the preponderance of upper caste teachers had prevented them from having comparison with other groups. Theoretically, social identity salience is determined by contextual factors in the social comparative context (Boshner and Oshko 1977) rather than the conditions, which do not encourage inter group comparisons. Teachers from upper (General) and schedule caste background expressed that, the composite urban culture, caste is not significant and had not influenced their work lives.

Although scheduled caste teachers enjoy equal power, status and salary on record, but some of them complaint about the attitude of some upper caste teachers towards them. They were not comfortable with their caste identity. They resist caste-based categorization in the work setting. Hence, it is understood that, caste identity was not significant among teachers of Kendriya Vidyalaya School. Although caste identity was not salient among teachers' gender differences were found in their caste identification. Male teachers identified more with the caste than Female children. It was already discussed that, Singh et al (1960) found, caste consciousness among boys was more than girls. Even in the same culture, caste identification pattern differs among females and males. This study further corroborates the Singh et al's (1967) study. Regional identity also did not emerge salient among Kendriya Vidyalaya teachers. Most of the teachers are from northern parts of India and this could have prevented intergroup comparisons in the context. It was already discussed that, social Identity salience is established only in intergroup context. Studies on ethnic identity salience reveal that, ethnic identity has become more salient for ethnic minority than for dominant groups (Garza and Herringer, 1986). Empirical evidences were plenty on this regard (Espinozoa and Garza 1985, Mcquire et al 1983). Similarly, regional identity may become salient only when it is associated with

insecurity, fraternal relative deprivation and minority status. Teachers from other region reveal that, they experience subtle discrimination in the organization and they prefer to interact more with their regional group. Like scheduled caste teachers they also resist categorization based on regional identity. The responses of these teachers' reveal that, in the work setting, regional identity was not valued by teachers. It was also found that, there were no gender differences in regional identification of teachers. Both science and arts teachers equally identify with their regional group.

The second alternative hypothesis tested in this study was:

Gender and discipline will have main and interaction effect on the global self-esteem of higher secondary teachers. The alternative hypothesis was rejected in the study.

In the school setting, both male and female teachers possess high self-esteem and they did not differ on their global self-esteem. Despite the Feminist crticism (Carpenter and Defransisco 1988) against the use of global self-esteem measures for ignoring the contextual influences in the development of self-esteem, Coopersmith scale has yielded gender-neutral results in the study. The determinants of self-esteem ranging from child rearing practices (Coppersmith 1967) to interpersonal acceptance (Baldwin and Sinclair 1996). But in the present context, women teachers' competence and ability may have influenced their self-esteem considerably. According to Franks and Marolla (1976) self-esteem is earned through competent actions. Efficacious action and an opportunity to interact with the environment competently lead to high self-esteem (Gecas and Schwalbe 1986). They also explained that, the availability of resources and the degree of autonomy to engage in efficacious action yield positive (high) self-esteem. In Kendriya Vidyalaya

Schools, male and female teachers have an equal opportunity to engage them in competent action and this might have influenced their self-esteem. The feminist nature of job also may have added more confidence to female teachers and left positive impact on their self-esteem. A recent study (Dhaulakani 2001) shows that education has positively contributed to self-esteem among women. The efficacious action and competence of male teachers could have possibly influence the global self-esteem

The null differences between male and female teacher clearly reflect the role of contextual factors in shaping the self-esteem. It was also found that science and arts teachers possess high global self-esteem and they did not differ on their self-esteem. Science and art teachers also did not differ in their global self-esteem. In Kendriya Vidyalaya schools both science and arty teachers have an equal opportunity to exercise their teaching functions effectively and this could have possibly influence their global self-esteem equally. The null differences in their self-esteem could be attributed to the same level of education, status and power.

The third hypothesis formulated was:

Gender and discipline will have main and interaction effect on the collective self-esteem of higher secondary teachers. The hypothesis was duly confirmed.

Gender Differences in Collective Self-Esteem

It was found that, male and female teachers differed in their collective self-esteem significantly. Female teachers possess slightly high collective self-esteem than male teachers. Female teachers interview schedule reveal that, they are highly confident, competent and more suited for teaching profession. They also explain that timings of the school and the nature of the job made them select this profession and they are quite comfortable with this profession.

Female teachers' high levels of education, equal power, and status might have contributed immensely to the collective self-esteem. Positive values and beliefs associated with their profession could have also left impact on their collective self-esteem. It is also understood that, Gender identification per se may not have promoted collective self-esteem of women. Rather the feminine nature of job also could have positively influenced their collective self-esteem. They also disclosed that they still assume traditional roles in larger society, but this contradiction has not affected their collective self-esteem. Unlike women, men do not value teaching profession high and they were not deriving pride from this profession (Singh, 2001). She also found that men were not highly satisfied with teaching because it is a low paying profession and they always compare themselves with other males who earn more with the same level of education. The low paying and feminine nature of the job might have not contributed significantly to their collective self-esteem positively and thus male teachers posses slightly low collective self-esteem than their female counterparts.

Disciplinary Differences In Collective Self-Esteem

Science and Arts teachers differed in their collective self-esteem. Science teachers' possess higher collective self-esteem than Arts teachers. Arts teachers expressed that, science teachers perceived themselves superior in the school context. The superiority notions associated with the science as a subject might have possibly influenced their collective self-esteem.

Generally, students who got high marks prefer science subjects and this reinforced traditional science superiority beliefs among science teachers. This could have resulted in enhancing their collective self-esteem.

Traditionally, science has been a dominant discipline in the society and science subjects are more valued than arts subjects. In recent times the trend is changing but still people are holding this beliefs and this might have contributed on their collective self-esteem positively.

The Fourth hypothesis tested in this study was:

There will be significant correlation between social identities and Global Self-esteem. This hypothesis was rejected in the light of results obtained. The social identity approach proposes the existence of a fundamental individual motivation for self-esteem (Tajfel and Turner 1979), which is attained through making favourable comparisons with outgroup and enhancing ingroup self. In the school environment, teachers' social identities (gender, discipline) found to have positive relationship with their collective self-esteem, whereas their social identities were not related to their Global self-esteem. Initially, in the minimal group experiments, the relationship between social Identity and Global self-esteem was established. In the minimal group situation, social categorisation *per se* created positive social identities for minimal group members. This provided positive self-esteem to the members. Despite strong empirical evidences found in minimal group experiments (Oakes and Tuner 1980 Hogg and Sunderland 1991) the relationship between social identity and global self-esteem has not gone uncontested. The artificial groups in the minimal group paradigm perceived no need to enhance self-esteem needs and their ingroup favouritism might be due to monetary rewards and demand characteristics. There were lot of methodological crticisms levelled against use of global self-esteem in intergroup contexts.

Hunter et al (1996) argued that global self-esteem does not have psychometric sensitivity to delineate those particular aspects of self-esteem, which relate to category membership. Moreover self

conceptualised within social identity is multidimensional and hence the use of such instruments is not appreciated in establishing the relationship between social identity and global self-esteem.

Unlike western researchers, inter group discrimination was not manipulated and the use of global self-esteem was justified in the study. None of the social identities of teachers found to have positive relationship with their global self-esteem.

The present study supports the methodological critique. However the over emphasis of quantitative methodological critique may prevent the researchers to understand the intricacies involved in the relationship between two. Herandez and Ouellette (1998) in their study found that ethnic identification of minorities (Dominicans, Puerto Ricans and African Americans living in America) with their global self-esteem and it shows that ethnicity was quite central to their self. Ethnicity has considerably influenced their self in the particular socio-cultural environment. Hence, the relationship between social Identity and Global self-esteem has to be understood only through contextual factors, which mediate the relations properly. In the school context, Global self-esteem might have been influenced by their competence, ability and personal achievements than their social identities.

The fifth hypothesis tested in the study was:
There will be significant relationship between social identities and collective self-esteem. This hypothesis was accepted in the study. This finding supports the use of collective self-esteem in intergroup setting. Teachers (total) Gender and Discipline identities were found to have positive relationship with their collective self-esteem. Kendriya Vidyalaya teachers valued their gender and discipline identities favourably in the

school context. Theoretically, social identity emphasise the social self and hence it could possibly influence the collective self esteem than global self-esteem. The relationship between social identity and collective self-esteem is established (Branscombe and Wann 1994) when a valued identity face threat from other groups, when a valued identity is threatened group members derogate and this elevate collective self-esteem for them. Male teachers expressed little ingroup bias but their identity was not threatened in the school complex. In this study, gender and discipline identities were not threatened and strong in-group identification associated with their gender and discipline could have possibly enhance their collective self-esteem. It is understood, even in the absence of threat to identity also social identities can contribute to collective self-esteem. The results of this study differs from Branscombe and Wann's (1994) findings·

Male teachers' gender identity was positively related to membership self-esteem i.e. Evaluation of oneself as a good member of social groups one belong to. In general, men have more opportunity to form many groups and made them evaluate their self in different groups. Interviews with men and women teachers reveal that, men teachers were more assertive when there was a conflict between management and teachers. Female teachers admitted that, they usually restrain in those situations. In the patriarchal society, men derived lot of pride from their gender group. Differential socialization practices actually reinforce traditional male notions and these could be one of the possible explanation for men's assertiveness. In the male dominated society women are expected to be less assertive and more docile in the public domain. The socialization process derived from culture (Kapadia 1991) emphasise traditional roles for women. Moreover, women's nurturant role was reinforced more and their assertive evaluative aspects of self were suppressed in the society. The finding reflects the cultural realities prevailing in the society.

Even though caste identity was not salient among teachers, the correlations data yield interesting set of findings. Among Kendriya Vidyalaya female teachers, caste identity was positively related to Importance to Identity i.e. how important one's membership in the social groups are to one's self-concept. It was already mentioned that male teachers identify with caste more than female teachers. But male teacher's caste identity was not related to both global·and collective self-esteem (Total and subscales). In Kendriya Vidyalalya schools, most of the male teachers are from upper caste background but the identification with this background alone was not sufficient to enhance their global and collective self-esteem. The caste identity was not associated with power, promotion and high status in the school context and hence fails to influence the collective self-esteem. Though they derive pride from the caste identity it has not enhance their self-esteem. The caste identity of female teachers significantly influence the nonevaluative component of collective self-esteem. Female teachers' caste identity enhances their collective self-esteem. In Kendriya Vidyalaya schools most of the female teachers are from upper caste background and unlike the gender of upper caste women their caste identity is never devalued in society. The gender identity of female teachers had not enhanced their collective self-esteem but caste identity had acted as a neutralising factor for upper caste women and influenced their self-esteem. It was already found that, female teachers from both disciplines equally identify with their disciplines. Positive values attached with their profession make them identify with their discipline strongly. The correlation data explain that like caste, discipline was also quite important to their self.

Gender identity of female teachers was not positively related to their membership self-esteem i.e. Evaluation of one self as a good member of the social group to which one belongs. This is contradicting with Smith's

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findings (1999). In his study he found that both feminists and antifeminists who prefer and value traditional roles has high levels of personal evaluation as a gender group member (Membership self-esteem).

Science teachers' gender identification was positively related to their total collective self-esteem and public collective self-esteem (how others evaluate one's social group). Science teachers' gender identification are not free from their disciplinary influences and this might have possibly influenced their total collective self-esteem. Science teachers' identity enhances their public self-esteem and it explains that positive gender identity of them influences how others evaluate them. Science teachers' discipline identity also contributes to the global self-esteem and it could be due to their high values and beliefs attached with their profession. Also science teachers' discipline identity had significantly influenced their collective self-esteem component i.e. importance to identity (how important one's membership in the social group arte to one's self-concept). It explains that discipline identity is quite central to their self and they evaluate science identity more positively in the school.

Although, Science and Arts teachers equally identify with their discipline, the correlational data reveals that Science teachers' discipline identity contributes more to their collective self-esteem.

Arts teachers' discipline identity was positively related to their membership self-esteem i.e. Evaluation of one self as a good member of the social group to which one belongs. It explains that, their disciplinary background contributes to view themselves as good member in social groups and they value their disciplinary membership more. Interview response from arts teacher reveal that, science teachers were less interactive and confined to their labs, whereas arts teachers properly

socialise and interact more with others. The disciplinary orientation of arts teachers also emphasise social issues and social aspects of life. The correlational finding some how validates the same. In the school setting, arts teachers disciplinary orientation, enhanced their membership self-esteem.

General Discussion

The formation of identity results in collective mobilization to change the *status quo* (Rao, 1978) and social identity salience serves one of prime bases for participation in social movement (Simon et al 1988). Social Identity salience has positive and negative consequences on social behaviour and the contextual factors actually trigger the same. Teachers in Kendriya Vidyalaya schools internalised their academic discipline and gender and these yielded positive social identities for them. Initially, social Identity saliene (Tajfel 1971) was established in laboratories. In minimal group experiments, social categorisation *per se* created positive Social identities (Oakes and Turner 1980) for them. In minimal group paradigm, identity salience was established through successful intergroup discrimination. In realistic settings, identity salience was not always accompanied by intergroup discrimination and derogation towards other groups Teachers strongly identify with their discipline without derogating each other. Teachers from both genders did not have any antagonistic feelings towards each other. Strong ingroup identification of teachers on valued dimensions like power and occupational status made their identities salient in the context. The favourable intergroup comparisons in the particular environment had created positive social identities for them. Though caste identity was not salient among teachers it does have some influence on teachers interpersonal and their collective self-esteem. The caste identification of teachers creates problems in the learning environment. Strong caste

identification makes them express negative attitudes and derogatory comments on other caste children (Iliah 1995). Among Kendriya Vidyalaya teachers, no gender differences were found in their self-esteem, but collective self-esteem was high for women teachers. Feminist researchers (Carpenter and Defransisco 1998) criticized global measures of self-esteem, because these measures fail to elicit what is valued by woman.

But in the context, Global self-esteem measure produced gender-neutral results. Interviews with women teachers reveal that, they were confident and competent in the work place. Women teachers' global and collective self-esteem might have been influenced by their education, occupational status, confidence, competence and power in the work place Carpenter and Defransisco (1998) in their study conducted detailed interviews with women to explore what constitute woman's self-esteem. The authors found that majority of the women expressed that confidence and self-reliance were the major determinants of women's self-esteem. Hence it is understood that, confidence and self-reliance significantly contribute to women self-esteem. The null differences in global self-esteem among teachers is quite welcoming, because gender differences in self-esteem may provide negative messages to the students studying in the co-education school. For example, if female teachers possess low global self-esteem would create adjustment problems in the learning environment and promote negative modelling to girl children.

Women teacher's collective self-esteem might also have been influenced by their education levels and confidence. Male teachers, collective self-esteem was slightly low in comparison to female teachers. However, this should not be misunderstood that, males have low status in the school setup, rather it explains that school conditions and feminine profession contribute more to the females' collective self-esteem. For male teachers

teaching is not a valued profession and hence might have not contributed to their collective self-esteem significantly.

Social identities of teachers had not influenced their global self-esteem in the context. The Competent interaction and effective action with the environment (Gecas and Schwalbe 1983) actually make them feel proud in the school setting. The global self-esteem in the context was influenced by their internalisation of roles rather than their social identities. Apart from methodological criticisms, the relationship between social identity and global self-esteem was rarely established by researchers in realistic settings.

The use of Crocker's Collective self-esteem (1992) brought out interesting dimensions in this research. The identification with discipline and gender of teachers had positive relationship with their collective self-esteem. Intergroup relations between teachers was not conflict oriented and not based on Fraternal relative deprivation (Runciman 1966) but in the social comparative context teachers evaluate themselves favourably, thus high identification with their discipline and gender.

Methodologically, the study confirms the use of collective self-esteem in intergroup settings. Salient identities found have positive relationship with the collective self-esteem. It is understood that, identity salience may have relationship with collective self-esteem, if contextual factors properly mediate properly mediate them.

Within the limitations, the study explored inter group relations among schools teachers. Despite slim biases prevailing among teachers of both gender and discipline, the relations were not hostile. The emergence of education discipline as dominant identity is quite welcoming and it shows education also construct and mould identities given context.

Identities are formed and shaped by contextual factors and different social identities may also serve different motivational needs in a given context.

CHAPTER V

Summary of the Findings, Conclusions, Implications, Limitations and Suggestions for Future Research

The study has explored the relationship between social identity and self-esteem among higher secondary teachers of Kendriya Vidyalaya. The study has following objectives:

1. To study the social identity salience among higher secondary teachers.

2. To study the global self-esteem among higher secondary teachers.

3. To study the collective self-esteem among higher secondary teachers.

4. To study the relationship between social identity and global self-esteem among higher secondary teachers.

5. To study the relationship between social identity and collective self-esteem among higher secondary teachers.

The study was conducted only in Kendriya Vidyalaya schools in Delhi. The following hypotheses were tested in the study.

1. There will be significant difference among teachers in their social identity salience in school settings. .

2. Gender and Discipline will have significant main and interaction effect on global self-esteem of higher secondary teachers.

3. Gender and Discipline will have significant main and interaction effect on collective self-esteem of higher secondary teachers.

4. There will be significant relationship between social identity and global self-esteem among teachers.

5. There will be significant relationship between social identity and collective self-esteem among teachers.

5. There will be significant relationship between social identity and collective self-esteem among teachers.

Theoretical Framework: Tajfel's social identity theory was used as a theoretical framework in the study.

Eighty teachers from Kendriya Vidyalaya schools participated in the study. The sample included both males and females. They were drawn from both disciplinary groups i.e. Science and Arts faculty.

In this study 2x2 factorial research design was used to examine the main as well as interaction effect of gender and discipline on four social identities viz., gender, discipline, caste and regional background. The main and interaction effects of gender and discipline were also examined on global and collective self-esteem.

Variables

The measured variables of the study were social identities (Gender, Caste, Discipline and Regional background) and global and collective self-esteem. The categorical variables of the study were gender and discipline.

Tools Used

Social identities of the teachers were measured by using "social identity questionnaire" developed by the researcher. Coppersmith's global self-esteem inventory was used to measure global self-esteem among teachers. Collective self-esteem of teachers was measured by using Luthanen's and Crocker's collective self-esteem scale.

Data Analysis

In order to verify the alternative hypotheses, appropriate statistical tools were used. Means and standard deviations were used to find out the social identity salience among teachers. 2x2 Analysis of Variance was used to examine the main and interaction effect of gender and discipline on social identities, global and collective self-esteem. Pearson's product moment correlation was used to examine the relationship between social identities and self-esteem.

The Qualitative data were analysed by using content analysis. Data were categorised on the basis of commonality of content (Berg 2001) and classified into four sub divisions.

Major Findings of the Study

1. Gender and Discipline identities emerged as salient social identities among teachers of Kendriya Vidyalaya.

2. Caste and Regional identities were not found significant among Kendriya Vidyalaya teachers.

3. Both Gender and Disciplinary groups equally identified with their gender. There was no significant difference between male and female teachers on their gender identification. Science and Arts teachers also highly identified with their gender.

4. Male and female teachers did not differ significantly on their discipline identity and both of them strongly identified with those belonging to their discipline. The Science and Arts teachers preferred to associate with those who belong to the same discipline.

5. Male and female teachers differed significantly on their caste identity, whereas the difference was not significant among Science and Arts teachers. Males identified more with their caste background than female teachers.

6. Both male and female teachers did not differ significantly on their regional identity. Both disciplinary groups also did not differ significantly on their regional identity.

7. Both male and female teachers had high global self-esteem and did not differ significantly on the same. However, statistical Means revealed that female teachers' global self-esteem was slightly higher than their male counterparts.

8. Science and Art teachers did not differ significantly on their global self-esteem.

9. Male and female teachers differ significantly on their collective self-esteem and female teachers possess slightly high collective self-esteem than their male counterparts.

10. Science and Arts teachers do differ significantly in their collective self-esteem and science teachers possess slightly high collective self-esteem than Arts teachers.

11. Gender and Discipline identities of teachers were found to have significant relationship with their collective self-esteem. Gender and Discipline identities enhance their collective self-esteem.

12. None of the social identities of teachers were found to have any relationship with their global self-esteem.

13. Gender identity of male teachers enhances their membership self-esteem. i.e. evaluation of oneself as a good member of the social group to which one belongs.

14. Caste identity of female teachers significantly contributed to their importance to identity i.e. how important one's membership in the groups are to one's self-concept. It explains that female teachers caste identity enhances their collective self-esteem.

15. Discipline identity of female teachers influences their importance to identity i.e. how important one's memberships in the groups are to one's self-concept.

16. Gender identity of Science teachers significantly correlating with their public collective self-esteem i.e. how others evaluate one's social groups.

17. Discipline identity of Science teachers was found to have significant correlation with their collective self-esteem component (how important one's membership in the social group is to one's self-concept).

18. Discipline identity of Arts teachers enhanced their membership self-esteem i.e. evaluation of oneself as a good member of the social group to which one belongs.

In this study Qualitative data were also collected from teachers. Semi structured interviews were conducted with teachers on various issues which were quite relevant to the study. The qualitative data were useful and helped to understand the quantitative data meaningfully. Data categorised on the basis of commonality of content. The interviews were conducted with teachers on gender neutrality, gender discrimination and gender based interaction, caste relations, relationships based on discipline and regional identities.

The following findings were obtained from qualitative data:

1. There was no overt discrimination on the basis of gender existing in the institution.

2. Interpersonal relations between male and female teachers were smooth but were influenced by their gender.

3. Female teachers perceived their male counterparts equally competent, whereas male teachers did not perceive their female colleagues equally competent.

4. The management treats both male and female teachers equally and the institution is gender neutral.

5. Although caste identity was not salient among teachers it does have impact on interpersonal relationships.

6. There was no overt discrimination on the basis of caste existing in the institution.

7. Lower caste teachers were not perceived equally competent by their colleagues.

8. Interpersonal relations were normal between Science and Arts teachers in the school settings. Some evidences of superiority and inferiority feelings were found among them. Arts teachers perceived that Science teachers consider themselves to be superior to Arts teachers.

9. Teachers from other regions (other than northern region) experienced subtle discrimination in the institution.

Conclusion

In Kendriya Vidyalaya schools, gender and discipline emerged as salient social identities among teachers. In Kendriya Vidyalya schools, teachers' ingroup identification was largely determined by gender and discipline. The findings did not support the inter-group discrimination models, which emphasised more on out-group derogation to enhance self-esteem among females. Although, male teachers have some biases about the competence of female teachers, these biases might not have contributed significantly to accentuate their gender identity. The relationship between male and female teachers was smooth. And hence, the gender identity salience was not based on any overt discrimination in the school setting. Science and Arts teachers equally identified with their discipline in the school environment. Teachers attach more values to their discipline and derive pride and satisfaction from their disciplinary background and hence it becomes central to their self. Despite the equal power and status enjoyed by both Science and Arts teachers, perceived status is slightly high among Science teachers in comparison to Arts faculty.

Caste identity of male teachers' was significantly contributing to their social identity. Caste identity of female teachers' has not contributed significantly to their social identity but it has contributed significantly to their collective self-esteem. Regional identities of teachers found to have no relationship with their global as well as collective self-esteem.

Both gender and disciplinary groups did not differ on their global self-esteem. Discipline identity of Science teachers enhances the global self-esteem. Unlike global self-esteem, collective self–esteem was found to differ among male and female teachers. Female teachers possess slightly high collective self-esteem than their male counterparts. Social identities [Gender And Discipline] of teachers enhanced the collective self-esteem, but their social identities fail to influence their global self-esteem. From this study, it is concluded that, social identities of individuals enhance their collective self-esteem if contextual factors are conducive and mediate properly.

Implications of the Study

The study of this kind helps us to understand the application of social identity theory in work settings. Also, studies of this kind will expand the scope of social identity theory in diversified settings. The findings of the study and the established relationships between social identity and collective self-esteem among teachers can promote further researches in this aspect.

The study has brought out the social psychological aspects of work life of teachers and this will be helpful in policy making, to understand the work force and work culture of the schools better.

The study is an attempt to contribute to the existing knowledge on Gender relations in work place. The study is significant in providing inputs to policy making in general and women welfare in particular.

The findings of the study will be helpful for the teacher-educationists to understand the contextual realities prevailing in schools. This can also contribute to the teaching community to understand each other better.

Such kind of studies can contribute in promoting multi-cultural education and developing more suitable curriculum for schools. This can also make teachers and students more sensitive towards issues of Gender, Caste, Region, Religion, Tribe, etc.

This study also contributes to understand the significance and relevance of disciplinary equality and such type of studies would contribute in providing the faculty of Arts and Humanities their due honour.

Limitations of the Study

The study was conducted only among higher secondary teachers and hence different teaching levels were not taken into consideration.

The sample did not have adequate number of SC and OBC teachers therefore the inter group relations on the basis of caste could not be explored adequately. It is also true for regional identity.

The correlational nature of the study, which explains the relationship between social identity and self-esteem, was not causal in nature. A carefully controlled experimental study can explore the causal nature of relationship between social identity and self-esteem.

The study largely relied on quantitative measures to explore identity relations and self-esteem. Some qualitative data were collected to

understand the intricacies of social identity relations. However, these were not adequate to explore those relationships.

The sample of the study was quite small and only Kendriya Vidyalaya teachers were included in the study and the findings are context-specific. Hence, the generalisation regarding identification patterns of teachers' and their relationship with self-esteem cannot be made from this study alone.

Suggestions for Future Research

An ethnographic study would be of more use to explore the intricacies of identity relations thoroughly than quantitative ones. A detailed ethnographic study in one or two schools would provide more in-depth information regarding teachers' identity relations and their influence on self-esteem.

A culture sensitive self-esteem measure will be more appropriate for Indian conditions than the Western tools.

It shall be interesting to know whether teacher's social identification pattern affect work culture of the school. Also, it shall be useful to find whether teacher's social identifications have an influence on student's social relationships.

It shall be interesting to find whether identification pattern of teachers' has any bearing on their personality, attitude and altruistic behaviour.

It shall be useful to find whether social identification of teachers' influences their efficacy behaviour.

It shall be useful to check whether global self-esteem enhances teachers' performance.

It shall be useful to check whether collective self-esteem enhances group performance of teachers.

A study that examines teachers' global self-esteem and its effects on learners' motivation will be more useful.

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Appendix 1

Name: _____ Gender: _____ Discipline: Science/Arts (Please Tick)

Caste: Gen/Obc/ Sc (Please Tick) Age: ___ Years Of Service:___

Your Regional Identity: _____

E.G. If You Are A Bengali By Birth, Then You Mention The Same.

Instructions

We Are All Members Of Different Social Groups Or Social Categories.   Some Of Such Social Groups Or Categories Pertain To Gender, Caste, Religion, Nationality, Regionality, Disciplinary Background Etc.   Here, We Would Like To Consider Your Membership In Terms Of Gender, Caste, Disciplinary Background, And Regional Group (Tamil, Bengali, Punjab Etc). As A Teacher How You Feel About These Memberships Is Of Major Interest To Us. Please Respond To The Following Statements On The Basis Of How You Feel Exactly About These Groups And Your Membership In Them. There Are No Right Or Wrong Answers To Any Of These Statements. We Are Interested In Your Honest Reactions And Opinions. A Teacher Who Has Served Less Than 2 Years Need Not Fill This Questionnaire And Those Who Are Below 25 years Of Age And Above 55 Are Also Requested Not To Fill The Questionnaire. Please Read Each Statement Care Fully

And Respond By Using The Following Scale From 1 to 5.

For Example: If You Are Agreeing To Statement No. 1, Please Mention 'A' Against The Statement In The Space Provided.

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5
SDA	DA	N	A	SA

1	I prefer to interact more with my own gender group.	
2.	I am quite comfortable about being a male/female in work place.	
3	Being a male/female, I derive satisfaction in my profession.	
4	I believe my gender is slightly superior to other gender.	
5	Overall, my gender has very little to do with how I feel about myself.	
6	In general, others think that the members of my gender are less capable.	
7	I feel good about my gender.	
8	The gender I belong to is an important reflection of who I am.	
9	I believe more co-operation among members of same gender helps them to attain high status in work.	
10	Being a male/female, I feel insecure in work.	
11	In general, my gender is an important part of my self-image.	
12	Over all, I feel more comfortable when I am with the members of my gender.	
13	I prefer to interact and associate more with members of similar caste background of mine.	
14	I am quite comfortable with my caste.	
15	I believe in inherent caste superiority in all spheres of life.	
16	By working with the members of my caste, I derive satisfaction in my profession.	
17	Overall, my caste has very little to do with how I feel about myself.	
18	I feel, others think that the members of my caste are less capable.	
19	I feel good about my caste.	
20	The caste I belong to is an important reflection of who I am.	
21	I believe more co-operation among members of same caste helps them to attain high status in work.	
22	By belonging to particular caste, I feel insecure in work.	
23	In general, belonging to my caste is an important part of my self-image.	
24	Over all, I feel more comfortable when I am with the members of my caste.	
25	I prefer to interact and associate more with my disciplinary group.	
26	I am quite comfortable with my academic disciplinary background.	
27	By identifying with my academic discipline, I derive satisfaction in my profession.	
28	I believe my academic discipline requires more competence than other disciplines.	
29	Overall, my disciplinary background has very little to do with how I feel about myself.	
30	In general, others think that my academic discipline is un worthy.	

31	I feel good about my academic discipline.	
32	The discipline I belong to is an important reflection of who I am.	
33	I believe more co -operation among members of same discipline helps them to attain high status in work.	
34	By belonging to particular discipline, I feel insecure in work.	
35	In general, my academic discipline is an important part of my self-image.	
36	Over all, I feel more comfortable when I am with the members of my academic discipline.	
37	I prefer to interact and associate more with the members of my region.	
38	I believe my regional group is slightly superior to other groups.	
39	I am quite comfortable about my regional identity.	
40	By working with my regional group members I derive satisfaction in my profession.	
41	Overall, my regional group membership has very little to do with how I feel about myself.	
42	In general, others think that my regional group members are less capable.	
43	I feel good about regional my regional identity.	
44	The regional group I belong to is an important reflection of who I am.	
45	I believe more co -operation among members of same region helps them to attain high status in work.	
46	By belonging to particular regional group, I feel insecure in work.	
47	In general, my regional identity is an important part of my self-image.	
48	Over all, I feel more comfortable when I am with the members of my regional group.	

Appendix 2

Copper Smith Global Self Esteem Inventory

Name: _____ Gender: _____ Discipline: Science/Arts (Please Tick)

Caste: GEN/OBC/ SC (Please Tick) Age: _____ Years Of Service:____

Your Regional Identity:_____

e.g. If You Are A Bengali By Birth, Then You Mention The Same.

Directions

Below There Are Some Statements About Feelings. If A Statement Describes How You Usually Feel, Tick (√) In The Column 'Yes'. If A Statement Does Not Describe How Usually Feel, Tick (√) In The Column 'No'. There Are No Right Or Wrong Answers. Please Don't Ponder Too Much, Whatever Comes To Your Mind After Going Through The Statement And Mention Your Feeling On The Same. Begin At The Top Of The Page And Make All 25 Statements. A Teacher Who Has Served Less Than 2 Years Need Not Fill This Questionnaire And Those Who Are Below 25years Of Age And Above 55 Are Also Requested Not To Fill The Questionnaire.

Sl.No	Statements	Yes	No
1	Things Usually Don't Bother Me.		
2	I Find It Very Hard To Talk In Front Of A Group.		
3	There Are Lot Of Things About Myself I Would Change If I Could.		
4	I Can Make Up My Mind Without Too Much Trouble.		
5	I'm Lot Of Fun To Be With.		
6	I Get Easily Upset At Home.		
7	It Takes Me A Long Time To Get Used To Any Thing New.		
8	I'm Popular With Persons Of My Own Age.		
9	My Family Usually Considers My Feelings.		
10	I Give In Easily.		
11	My Family Expects Too Much Of Me.		
12	It's Pretty Tough To Be Me.		
13	Things Are All Mixed Up In My Life.		
14	People Usually Follow My Ideas.		
15	I Have A Low Opinion Of Myself.		
16	There Are Many Times When I Would Like To Leave Home.		
17	I Often Feel Upset With My Work.		
18	I'm Not As Nice Looking As Most People.		
19	If I Have Some To Say, I Usually Say It.		
20	My Family Understands Me.		
21	Most People Are Better Liked Than I Am.		
22	I Usually Feel As My Family Is Pushing Me.		
23	I Often Get Discouraged With What I Am Doing.		
24	I Often Wish I Were Some One Else.		
25.	I Can't Be Depended On.		

Appendix 3

Luthanen And Crocker's Collective Self Esteem Scale.

Instructions: We Are All Members Of Different Social Groups Or Categories. Some Of Such Social Groups Or Categories Pertain To Gender, Caste, Academic Discipline And Regional Background, Ethnicity Etc. We Would Like You To Consider Your Memberships In Those Particular Groups Or Categories, And Respond To The Following Statements On The Basis Of How You Feel About Those Groups And Your Memberships In Them. There Are No Right Or Wrong Answers To Any Of These Statements; We Are Interested In Your Honest Reactions And Opinions. A Teacher Who Has Served Less Than 2 Years Need Not Fill This Questionnaire And Those Who Are Below 25years Of Age Are Also Requested Not To Fill The Questionnaire. Please Read Each Statement Carefully, And Respond By Using The Following Scale From 1 To 7.

1	2	3	4	5	6	7
Strongly Disagree	Disagree	Disagree Somewhat	Neutral	Agree Somewhat	Agree	Strongly Agree

For Example: If You Are Strongly Agreeing Statement No.1, Please Mention '7' Against The Statement In The Space Provided.

1	I Am A Worthy Member Of The Social Groups I Belong To.	
2	I Often Regret That I Belong To Some Of The Social Groups I Do.	
3	Overall, Others Consider My Social Groups Good.	
4	Overall, My Group Memberships Have Very Little To Do With How I Feel About Myself.	
5	I Feel I Don't Have Much To Offer To The Social Groups I Belong To.	
6	In General, I'm Glad To Be A Member Of The Social Groups I Belong To.	
7	Most People Consider My Social Groups, On The Average, To Be More Ineffective Than Other Social Groups.	
8	The Social Groups I Belong To Are An Important Reflection Of Who I Am.	
9	I Am A Cooperative Participant In The Social Groups I Belong To.	
10	Overall, I Often Feel That The Social Groups Of Which I Am A Member Are Not Worthwhile.	
11	In General, Others Respect The Social Groups That I Am A Member Of.	
12	The Social Groups I Belong To Are Unimportant To My Sense Of What Kind Of A Person I Am.	
13	I Often Feel I'm A Useless Member Of My Social Groups.	
14	I Feel Good About The Social Groups I Belong To.	
15	In General, Others Think That The Social Groups I Am A Member Of Are Unworthy.	
16	In General, Belonging To Social Groups Is An Important Part Of My Self-Image.	

Appendix 4

Apart From Collecting Quantitative Data, Semi-Structured Interviews Were Conducted With Teachers To Explore Identity-Based Relations Among Them.

Interviews With Women Teachers On Gender Related Issues:

1) Are Women Teachers Treated Equally By The Institution?

2) Are Women Teachers Given Equal Opportunities In All Aspects Of The Profession?

3) Being A Woman Teacher, Have You Ever Been Treated Unfairly In The Institution?

4) Have You Undergone Any Discrimination On The Basis Of Gender In The Institution? Please Recollect Some Of Your Experience In The Institution?

5) Do You Interact Comfortably With Your Male Colleagues?

6) Do You Maintain Good Interpersonal Relations With Your Male Colleagues? Please Elaborate The Interaction Patterns.

7) Do You Think Male Teachers Are Equally Competent?

8) Do You Think The Male Teachers Possess All Qualities Required For Teaching?

9) Do You Think That The Male Teachers Perceive Their Female Counterparts Equally Capable?

10) Have You Ever Been Denied Promotion Because Of You Being A Female?

11) Despite The Numerical Majority Of The Female Teachers, Why There Are More Number Of Male Principals In The Institutions?

Interviews With Men Teachers On Gender Issues

1) Do You Comfortably Interact With Your Women Colleagues?

2) Do You Maintain Good Relationships With All?

3) Do You Think Women Teachers Are Equally Competent?

4) Do Interpersonal Frictions Occur In The Institution, On The Basis Of Gender?

5) Do You Think That The Management Prefer Female Teachers More?

Interviews Conducted With The Teachers From All Caste Background To Find Out Whether Caste Identity Has Any Significance In The Work Setting.

Interviews With Upper Caste Teachers

1) Do You Mingle Comfortably With Scheduled Caste Teachers?
2) Do You Think That Teachers From Scheduled Caste Background Are Equally Competent?

Interviews With Other Backward And Scheduled Castes Teachers

1) Do You Interact Comfortably With Upper Caste Teachers?
2) Do The Upper Caste Teachers Perceive You Equally Competent?
3) Have You Ever Been Treated Unfairly By The Institution?
4) Being A Lower Caste Teacher Have You Ever Been Discriminated By The Management.

Interviews Were Conducted With Science And Arts Teachers To Find Out Their Discipline-Identity Influences In Their Work Lives.

Interviews With Science Teachers

1) Are You Proud Of Your Disciplinary Background?
2) Do You Think Arts Teachers Are Equally Competent?
3) Do You Interact Comfortably With Arts Teachers?
4) Do You Have Any Friends In Arts Discipline?

Interviews With Arts Teachers

1) Do You Interact Comfortably With Science Teachers?
2) Do You Have Close Relationships With Science Teachers?
3) Do The Science Teachers Perceive The Arts Teachers Equally Competent?
4) Are You Proud Of Your Disciplinary Background?

Detailed Interviews Carried Out With The Teachers From Other Regions Like Tamil -Nadu And Kerala.

1) Do You Comfortably Mingle With The Teachers From Other Regions?
2) Does Your Regional Identity Matter A Lot In Interpersonal Relations?
3) Are You Fairly Treated By Your Institution?
4) Please Share Some Of Your Work Experience In The Institution.