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INCULCATION OF EMOTIONAL INTELLIGENCE IN THE ENGLISH AS A SECOND LANGUAGE CLASSROOM

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It is timely that in this millennium, the education fraternity be introduced to and progressively embrace a new concept called Emotional Intelligence (EQ). EQ has become another important element in measuring human intelligence and success. Therefore, it is crucial to make teachers aware of the importance of students becoming emotional literate.

The purpose of this study was to explore and describe the inculcation of EQ in the ESL instruction in selected Smart School classrooms in Malaysia. The study was guided and carried out through the examination of four research questions: (1) How do the different ESL teachers' EQ inform their practice as teachers?; (2) What is the extent of EQ being inculcated in the selected ESL classrooms in a Smart School by the different ESL teachers using Goleman's

checklist?; (3) How do elements associated with the inculcation of EQ in selected ESL classrooms in a Smart School affect the teaching of the different teachers?; and (4) What are the instructional strategies or activities used by the different teachers to inculcate EQ in the ESL Smart School classroom? The study employed qualitative methodology and the data were collected through interviews and classroom observations.

Three ESL Smart School teachers were purposefully selected to participate in this study. The participants are trained secondary school teachers, teaching in a Smart School in the Federal Territory, Kuala Lumpur with at least two years of experience teaching ESL. They all teach in non-examination classes. The main sources of data were from the classroom observations that were video-taped and recorded which was later transcribed and analysed. Interviews were also carried out before and after observations to obtain their perceptions, experiences, and practices related to the study.

The study revealed a number of findings. The findings are (1) elements like beliefs, time constraints, no training, lack of experience, personality, personal interest, syllabus, the education system, and fluency of the language impinge upon the participants' use of EQ in the ESL classroom, (2) The Ministry of Education (MOE) whilst acknowledging the importance of EQ (Malaysia, 1997), needs to do more in inculcating EQ in schools, (3) participants in this study have different views about goals of education and appropriate means of achieving these goals.

The study concludes that there is great disparity in understanding the concept of EQ as well as embracing it on equal footing against the established regime of IQ. The MOE has to show more commitment to break down years of mass acceptance of an old and perceived to be working concept. In order to effect change, a deeper understanding of EQ must be promulgated at the highest level namely MOE. If the following has been achieved, only then can EQ be implemented at the classroom level efficiently. Recommendations are proposed for further studies.

CHAPTER I

INTRODUCTION

Background to the Study

It takes more than just having a high intelligence quotient (IQ) to be successful. Goleman (1998) provided a new dimension on the importance of emotional intelligence when he pointed out that, "(We) are being judged by a new yardstick: not just how smart we are, or by our training and expertise, but also by how well we handle ourselves and each other" (p.3). Emotional quotient or emotional intelligence is the significant complement which distinguishes a successful individual from a less successful one. Thus, the pursuit of education should evolve from an IQ dominant to a state of balance between IQ and EQ/EI. In the context of this study, the acronym EQ will be used to mean emotional intelligence.

The skill in handling oneself and each other is now increasingly applied to determine "who will be hired and who will not, who will be let go and who retained, who passed over and who promoted" (Goleman, 1998, p.3). This new yardstick will be the driving factor in moulding a new generation that lives by a moral standard. According to Goleman (1995) EQ is a kind of intelligence that includes 5 basic emotional and social competencies: self-awareness, self-regulation, motivation, empathy and social skills. In other words, these competencies embrace two aspects of 'intelligence': first,

understanding of oneself, one's goals and intentions, emotions and all: second, understanding of others, and their feelings. Unlike Intelligent Quotient (IQ), which had many years of historical research data gathered and with the participation of countless people, EQ is a fairly new concept to some people. No one can begin to grasp exactly the variability it accounts for from one person to another. However, the limited data that exist certainly suggest the knowledge of EQ to be at least as powerful as knowledge of IQ (Goleman, 1998, Alder, 2000).

Goleman (1995) highlighted 'The Marshmallow Test' carried out by psychologist Walter Michel on pre-schoolers on the Stanford University campus involving four-year-old children of the Stanford's staff, graduate students, and other employees. This longitudinal study tracked down the four-year-olds until they started working. The psychologist brought the children into a room one by one with a marshmallow placed on the table and they were instructed not to eat it until he returned with a promise to give an extra marshmallow if they did not eat it. Fourteen years later, the children who ate the marshmallow right away were compared with those who waited and got two. The children who ate the marshmallow right away, were more likely to 'fall apart under stress, tended to become irritated and pick fights more often, and were less able to resist temptation in pursuit of their goals' (Goleman, 1995,p. 94). Another finding was that those children who had followed instruction and waited for his return had scored an average of 210 points higher (out of 1600) on the SAT, the college entrance exam as

compared to the ones who could not wait. Goleman, suggested that if people are always impulsive and often distracted at work, this will hamper their ability to learn and adapt. As the children grew and started working, the differences became more pronounced. Those who had waited and resisted the marshmallow were still more intellectually skilled, more attentive, and better able to concentrate. They were "better able to develop genuine and close relationship, were more dependable and responsible, and showed better self-control in the face of frustration" (p.94) by contrast to those in the other group. In other words, emotions or the 'clever handling of emotions' has seems to have a strong bearing in developing individuals into better persons. This leads to the notion that EQ is a kind of intelligence that should be nurtured by all individuals.

In the attempt to develop EQ, schools and teachers should be made aware of their roles, as schools are the best platform to initiate this change and are places where value or moral education can be fostered. EQ has many value related elements embedded in it. It must be borne in mind that no education system or society is value-free. Even before starting formal schooling, a child has already internalised many of the society's norms and values. The school strengthens these values while introducing new ones. Throughout the world the school is seen as a 'mini-society' (The Committee for the Planning and Co-ordination of English Language Programme In Schools, 1991: p.8) whose duty is to educate students so that they can take their rightful place in

society. Sadkar & Sadkar (1988) posited that schools are the vehicle of the transmission of values and character development.

The time has come to change the general mindset of educators from the 20th century who are inclined to propagate IQ as the traditional measure of intelligence. The move into the new thinking dimension of the 21st century should give EQ equal importance. This is where the role of education comes into play. Policymakers, educationists, and teachers should address and explore the belief that basic moral ethics and values are the central elements of the educative process (Beyer & Liston, 1996 cited in Beyer, 1997). Teachers especially as role models, have a subtle, but significant effect on the values and moral development of students.

Nowadays, anyone who is successful is generally thought of as someone who has a high IQ that can control people and money or both (Sternberg, 1999). For example, this has led to society's obsession on control whereby many people are at the mercy of corrupt politicians, heartless moguls, cynical advertising executives, and business executives (Steiner and Perry, 1997). Recent research, however, stresses the importance of EQ in deciding both personal and professional success. Goleman (1995) argued that people no longer understand the importance of managing and adapting their feelings, a skill that he considered critical to lifelong success. He expressed doubts on how people are going to use any other form of intelligence in real-world

situations if the basic intelligence on how to manage one's own emotion is not mastered or managed accordingly.

Similarly, Mahli (1999) believed that emotionally intelligent people are able to use their emotions to their advantage so that they will have better productivity and quality of life. They are also able to handle their emotions intelligently to guide their decision-making. He added that there are a number of cases where smart people with high IQ behave immaturely in emotionally-charged situations. This lack of EQ often results in emotions working against them leading to undesirable outcomes.

Goleman (1995) observed people who are book smart but who lack EQ ending up working for people who have lower IQs than them but excel in EQ skills. He also added that emotionally literate people can use their EQ to change things by re-examining their paradigms. They are the ones who steer the vision, mission and goals of any organisations. Due to this, the people then are of paramount importance; they work as a team formed on the basis of some specified common values. This set of common values which has been identified as contributing to achieving an organisation's vision for example, should underlie all actions, behaviour and attitudes of the people in that organisation. Only then will the whole organisation move in a coherent and harmonious fashion towards its vision. Since values act as the compass, the navigational device, which will provide people with the right direction, it is

important to identify the most profound values that will help put everything in its rightful and proper place.

This assertion offers a challenge to those who subscribe to a narrow view of intelligence (IQ) as being the only predictor of success, arguing that IQ is a genetic given gift that cannot be changed by life experience, and that destiny in life is largely fixed by these aptitudes. Goleman's (1995) argument ignored the more challenging question: What factors are at play, for example, when people of high IQ falter and those of modest IQ do surprisingly well? He argued that the difference quite often lies in being emotionally intelligent, which means having self-control, zeal and persistence, and the ability to motivate oneself. He argued that these skills can be taught to children, giving them a better chance to use whatever intellectual potential found in them.

Goleman's (1995) EQ entails the emotional competence framework which consists of personal and social competence. It determines the potential for learning the practical skills that are based on its five elements: self–awareness, motivation, self–regulation, empathy, and adeptness in relationships or social skills. It shows how much of that potential is being translated into on-the-job capabilities. For instance, being a good listener to students' problems is an emotional competence based on empathy. Likewise, trustworthiness is a competence based on self-regulation, or the ability to handle impulses and emotions well. Being a good listener and trustworthiness are competencies that can make people be outstanding in

their work (Goleman, 1998). He regarded a person who has high EQ as one who possesses the skills of making use of these values to one's advantage. Such a person can rein in emotional impulse to read another's innermost feelings and handle relationships smoothly.

Literature has indicated that EQ is an important determinant of success, thus, this study is needed to create awareness among the stakeholders, language teachers especially, that high EQ needs to be inculcated in the English Language classroom to prepare students to live in the real world, which will not only attest to a student's cumulative accomplishments but will also be open to continued improvement throughout life (Smart School, Conceptual Blueprint, 1997). This idea of preparing students for the real world is in consonance with Malaysia's Vision 2020.

Another concern related to this issue is the transmitting, integrating or infusing of personal, moral or value and social education to develop EQ among students. The Ministry of Education (1999: iv) emphasises that the teaching of moral education is '... a means of maintaining and improving the moral consciousness of society. Such strengthening of moral fibre of the nation can form the basis for political, economic and social stability as well as for unity within the context of a plural… democratic society'. This has led to the incorporation of values in the schools' value system as well as in its hidden curriculum. This again justifies the role of schools in teaching moral or value education as a subject matter or across the curriculum.

Presently, in Malaysian schools, the Muslim students receive moral or value education through religious study, while, the non- Muslim students attend a formal time-tabled subject called Moral Education. There seems to be a misconception among teachers that moral related education is solely the responsibility of the moral or religious teachers. This fallacy must be corrected, as the inculcation of EQ must be expanded beyond the two subjects and teachers teaching languages, Mathematics, Science and others should infuse EQ in their teaching.

Before 1983 moral values were taught informally in schools through subjects such as History and Geography. With the implementation of the New Primary School Curriculum in 1983, Moral Education was taught as a subject. Then, in 1989 the teaching of Moral Education was extended to the secondary school (Nor Hayati Abd. Rashid, Nasriah Hj. Maghribi and Asmah Mohd. Taib, 1994).The teaching of moral values is now no longer confined to subjects such as Religious or Moral Education. Moral values are integrated in all subjects in schools. It is carried out under the strategy of values across the curriculum. Apart from teachers who teach Moral and Religious Education, teachers who teach other subjects must also share the responsibility to inculcate moral, social and personal growth among students under this new strategy. Unfortunately, many language teachers for instance are unsure of what they should do and how they are to integrate these values in their lessons. Since Moral Education exists in various forms and is open to

interpretation, the teachers are left on their own to decide how to define moral education without realising that it is also for the development of EQ (Mukerjee, 1988).

Recent developments have called upon all teachers to work together. Educational reform, with an emphasis on value education, has since been introduced to curb these problems and combat the deterioration of human values.

Wan Mohd. Zahid (1991:p.ii) in his 'Foreword' in the book 'An Integrated Education System in a Multi- Cultural Country' states:

> We in Malaysia are in the midst of an educational reform and the goal of humanising education is receiving top priority. We have finalised a clear statement of the National Philosophy of Education based on the Belief in God. This is indeed a first step and we pray that follow up action will proceed smoothly efficiently. May we have the strength to face this challenge and persevere until our endeavours meet with success.

The above mentioned excerpt is well said but rather difficult to implement. Putting a clear statement in the NPE will indeed be the first step in declaring the importance of value education. However, what is needed further is the political will to see it be implemented throughout the education system so that it becomes our second skin. Simply, what teachers need to 'believe' that values education is an important component of the education curriculum. Without this belief this, values among the youth in Malaysia and perhaps else

where will deteriorate (Hussein, 1994). Thus, now the inculcation of values education or EQ will be a challenge for all in the years ahead.

Many Malaysian teachers do have the notion that in terms of developing an individual's "moral point of view" the value dimension should be integral in all curriculum subject areas and not restricted to a single slot in the timetable (Mukerjee, 1988). It is sad to know, however, that even if this is the opinion of some Malaysian teachers, moral education is rarely integrated across the curriculum. Ghazali Mustapha (1997) discovered that less than 5% of the questions and tasks used by teachers for classroom instruction were those that developed the value dimensions or the affective domain that are strongly associated with EQ. Recent initiatives, however, have been taken by the Ministry of Education to reinforce among school administration the notion that values are vital in students' development, thus, stressing the point that all have a role in inculcating awareness of EQ among students. In fact only recently the Teacher Training Division (BPG) Ministry of Education in October 2000 conducted a course in 'Management of Behaviours in the Curriculum' especially catering for heads and deputy heads of schools, heads of students' affair and school teachers. In the 4 -day course, helpful advice was given to school personnel on how to prevent or curb misbehaviour and instil good values among school children. They were encouraged to promote moral consciousness among school children. Such a strengthening of the moral fibre of the nation or EQ can form the basis for

political, economic and social stability as well as unity within the context of a plural and democratic society (Mukerjee, 1988).

Language teachers must remember that whilst pursuing academic excellence, they must try to achieve equilibrium in both the IQ and EQ fields. This concurs with the thinking of Goleman (1995), who argued that "IQ accounts for only about 20% of a person's success, EQ accounts for 80%". Naisbitt and Aburdene, (2000) take this judgement further, "The most exciting breakthroughs of the 21st century will not occur because of technology but because of an expanding concept of what it means to be HUMAN." (p.3,emphasis in original).

Examining the environment and learning experiences of students in an ESL Smart School classroom will give information on how ESL Smart School teachers view and inculcate EQ in the classroom. Useful insights will be provided into the ways ESL teachers can contribute to the development of EQ, taking into consideration that English Language is a means of international communication and a tool for thinking as well as ' a major source of up-to-date information and knowledge' (The Committee for the Planning and Co-ordination of English Language Programs in Schools, 1991:p.9). This study would also facilitate the implementation, ongoing evaluation, and refinement of any social or emotional education programs, beginning in the kindergarten and continuing through secondary schools. However, the question now is, how serious is the Ministry in balancing the

development of the students' IQ and EQ? There is also argument about how different the new curriculum is from the old in terms of achieving overall and balanced development of the students.

EQ in Education

Teachers in schools seem to devote a great deal of their attention to memory- based learning, putting the affective-based learning in the back seat. In fact, in response to an increasingly complex society and a rapidly changing, technology-based economy, schools are being asked to educate the most diverse student body in history to higher academic standards than ever before (Thacker, Strudwick and Babbege, 2002). Gomez (2001) also agreed that nowadays, students in schools are geared towards obtaining a university degree as the ultimate goal. This results in IQ gaining much credence over the years in the educational tradition. There is nothing wrong with striving for higher education and better jobs, but this striving has also brought about emphasis on materialism, and lack of social values and responsibility (Goleman, 1995, Steiner and Perry, 1997).

The task of teaching moral education has generally not been taken seriously in schools (Mukerjee, 1988). This task of teaching moral education is always not accepted because many people do not see the value of teaching something that does not raise conventional test scores (Sadkar & Sadkar, 1988). Hence it is necessary to create awareness that education and schooling cannot just be about academic ends (Melnick et al., 1998).

Children must be brought up with a good foundation in moral values. However, according to Leong Yin Ching (1985) there is indication that schools in Malaysia do not keep up with the aspiration of the National Philosophy of Education (NPE). The NPE, states the importance of moulding students holistically. Citing a few researches she carried out on students, parents and teachers in the Kuala Langat, a district of Selangor, she found that the most important objective of the school as perceived by them and principals is to help students to do well in national examinations. This finding still remains true even after almost 20 years has passed (Keeran, 2003). In relation to language learning, another finding from Leong Yin Ching's research showed that parents and students consider the ability to speak and write English well as another important objective of schools. In other words, it looks like teachers tend to value only subjects that will help students get through the national examination.

White (1989), explaining what she believed to be the function of schools wrote:

> Every school contributes to the personal and social education of its young people, as does every teacher. No national curriculum can change this, regardless of whether or not it includes personal and social education in its list of subjects. Even where schools do not have personal and social education programs, they will influence their students' development through their ethos, through the casual conversation of teachers with their students and through the content of the curriculum and the way it is taught.

(1989: p.1)

The schools in our country should play their role as a platform for the development of personal and social education. Pep talk, discussion in passing and other gestures that resemble personal and social education are believed to be sufficient in nurturing the students.

Personal and social education is always in tandem in the system. It is even spelled out in the schools' vision and mission focusing on the development of the whole person and thus the creation of wholesome citizens. In recent years, in an effort to achieve this aim, the Ministry of Education Malaysia in its Smart School curriculum explicitly states the element in the curriculum which focuses on the all-round development of students that is appropriate to the information age. The new curriculum is designed to help students achieve overall and balanced development.

Since, the schools seem to be the platform to produce good citizens, teachers must be aware that they must relate their teaching to the real world. Flynn (1987) pointed out that in more than a dozen countries, for which records have been available IQ scores have been rising at a rate of 18 points per generation (thirty years). This increase has been going on for at least several generations (Neisser, 1998), but what is there to show for these rising IQs? Judging by the extent and seriousness of global conflict, perhaps it is not much. Neither peace nor prosperity seems to have improved in many countries especially the developing and underdeveloped nations. Though

high IQs have increased, people's relations with each other have not improved. Evidently, the rise in IQs over the generations has not been matched by any increase in world peace or world order. Thus, it can be inferred that the lacking in human relationship needs to be improved. It is important that in schools, the development of the affective domain be given an equal emphasis as the development of the cognitive domain, given that schools are a platform to produce world leaders.

Hernstein and Murray (1994) highlight that most tertiary institution in the world weigh heavily on standardized IQ test scores for admissions. It is difficult to gain admission to prestigious institutions without high-test scores. Most education institutions now want to be highly ranked in national academic status and one way to achieve this is to admit only those with such scores. Unfortunately, the rise in people's IQs does not seem to have created a happier or more harmonious society, and one has only to read the daily newspapers to see the evidence of how IQ plays its role (Sternberg, 1999). Sternberg further elaborated that one could not help but wonder whether what distinguished highly creative leaders of a field from their less creative counterparts can be measured by test scores. He gave examples of world leaders who are viewed as wise (Nelson Mandela, or Abraham Lincoln or Winston Churchill) and those viewed as unwise (Adolf Hitler, Joseph Stalin, or Mobutu Sese Seko) and said that they could not be distinguished cognitively primarily by IQ however, other factors have to be considered.