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## **Comparison of Public, Private, and Religious Schools Students' Regarding Their Moral Adjustment in Pakistani Society**

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### **ABSTRACT**

Morality includes the principles through which students can differentiate between good and bad, right and wrong in society. In this cross-sectional study, the researcher compared public, private, and religious schools students in moral perspectives of their adjustment to society for which the researcher collected data from the total numbers of (n = 1500) respondents (Principals, teachers, parents, and students) of these schools through a self-developed questionnaire of 6-Points Likert scale with options Strongly Agree, Agree, Slightly Agree, Slightly Disagree, Disagree, and Strongly Disagree for the purpose that students of which category (public, private or religious) are morally adjusted in society due to their moral approach towards others. The study delimited the Southern Districts of Khyber

Pakhtunkhwa, Pakistan. Data were statistically analyzed through SPSS by Frequency distribution and One Way ANOVA. Results and Conclusions were drawn by revealing that religious school students were found more morally adjusted in society.

**Keywords:** Morality, Schools, Society, Students, Pakistan

## **INTRODUCTION**

Asif et al. (2020) found that morally developed students always respect others and they are loyal to others in society, and students showing morality are very cooperative and supportive in society. They help all those people in society who are in trouble and distress. Uwaezuoke (2020) described that students of good moral characters show sincerity in their day-to-day activities and public dealings throughout their lives. Shen, Huang, and Fan (2020) explained that morally decent students are compassionate and men of loving nature due to which they are adjusted to society. Nishanbayeva (2021) stated that students having good moral characters are kind and lenient; such students always forgive others in society. Narvaez (2021) narrated that well-mannered students show positive, loving, and mature behavior towards others in society due to which they are accepted among others and adjusted in society. Julia (2020) asserted that students with good moral qualities and addictions are the men of self-esteem and never harm others in society as they are always positive-minded and men of good nature. Hidayah (2021) cited that morally developed students are highly benevolent by showing exemplary patience and kindness. Farisia (2020) illustrated that students bearing good moral characters are morally trained and the best examples of brotherhood. Emambokus (2021) demonstrated that morally recognized/polished students are fair with everyone in society and they are the noble members of society. Bourke, Kinsella, and Prendeville (2020) pointed out that morality enables students to do justice and equality while maintaining a relationship with others in society. Bamkin (2018) mentioned that morality brightens and polishes the manners and ethics of students due to which they are adjusted to society. Iqbal, Khaleeq, and Ramzan (2018) highlighted that morally developed students are the men of trustworthiness and modesty. They are well-mannered and ethically polished. They always speak the truth and they are charitable-minded. Cohen (2014) described that morality promotes and polishes the quality of honesty and reliability in students.

Goodwin, Piazza, and Rozin (2014) found that students showing morality are highly accepted and adjusted in society due to their respect and trustworthiness. Graham (2013) asserted that students who adopt and follow moral values show emotional stability and they are very social toward everyone in society due to which they are well adjusted in society. Gray, Young, and Waytz (2012) revealed morally polished students discourage hatred and racism. Janoff-Bulman and Carnes (2013) stated that morally developed and well-behaved students believe in sincerity, honesty, devotion, and maintaining positive dealing with others in society in a true spirit. Kesebir and Kesebir (2012) explained that society demands students to be positive and morally developed to make better and more successful decisions in their lives. Morality encourages loyalty and truthfulness in students which are the most important factors in society. According to Kreps and Monin (2011), students better understand and

learn social as well as moral values along with affirmed beliefs due to which they are accepted and adjusted in society.

## LITERATURE REVIEW

Lapsley and Narvaez (2014) found that morally developed students always speak the truth and they keep their promises throughout their lives. Pizarro and Tannenbaum (2011) revealed that students showing morality are very peaceful and trustworthy; they sleep well due to their better and loving attitude as well as behavior toward others in society. Rai and Fiske (2011) pointed out that morally developed students are never anxious in society and they face each social situation with confidence. Reed and Aquino (2003) explained that ethical and well-behaved students are role models for others in society. Shen, Huang, and Fan (2020) investigated that morally developed students are sincere, hardworking, and sympathetic-minded. Walker, Frimer, and Dunlop (2012) stated that attitudes of morally polished students are quite satisfactory in society and everyone trusts them due to their morality and good moral characters and such students play a leading role in the society. Cohen, Panter, and Turan (2012) described that morally developed students endure wrong-doings and injustice in society because of their good moral character and loyalty towards others. Cohen et al. (2013) narrated that morally developed students are very obedient and decent.

Fenstemacher, Osguthorpe, and Sanger (2009) found that professionally developed teachers gravely teach their students the importance of good moral characters and ethics to implement in their practical lives so that the students of modern society could complete multiculturalism, liberalism, and other social evils they confront in daily lives and routine in which morality has been ignored at all. Chowdhury, Yesmin, and Obaydullah (2019) explained that morality is a system where right conduct is established which guides others towards the right and ethical path in a true sense. Demirel, Ozmat, and Elgun (2016) asserted that social problems like corruption, rape, violence, bad company, intolerance, and drug addiction are all due generated and increased due to a lack of morality and modesty in society. Dijk (2016) narrated that moral education enables students to develop their moral judgments, moral outlook towards life, sympathy and empathy, cooperation, and justice in their lives. Bourke, Kinsella, and Prendeville (2020) revealed that it's the need the time to include morality or moral education-related items in the curriculum at primary, secondary, higher secondary, and higher levels so that students may know the value and significance of moral education and morality in society. Nuriman and Fauzan (2017) pointed out that moral education is highly mandatory for students to know their moral responsibilities, respect, and love for others, and good manners while dealing with others in society.

Webber (2017) asserted that children are neither morally good nor bad but it is the responsibility of parents and teachers to give them spiritual and moral training so that school students easily avail their spiritual viewpoints, virtue, wisdom, and ethics (moral) learning and environment. Moral training and moral activities are the best campaigns for school students towards their respect, harmony, and peace by discouraging violence, war, and conflicts. Rissanen et al. (2018) stated that morality enables students to

know and understand how they would be fair in their lives to keep themselves away from astray and bad company throughout their school career and life as well. Malgorzata and Malgorzata (2021) explained that morality is the key to maintaining better relationships with others in society. Dan (2012) revealed that morally developed people are always the best citizens, good friends, and modal human beings for others in society. Chowdhury (2016) asserted that moral values may be the part of the school curriculum where students may be able to differentiate between right and wrong, good and bad, fair and unfair, respect and disrespect, etc. so that a safe, cooperative, and peaceful society could be developed and promoted. Thornberg (2010) stated that a morally developed society avoids/discourages violence, vulgarity, dishonesty, corruption, lie, and other notorious activities in society.

### Conceptual Framework

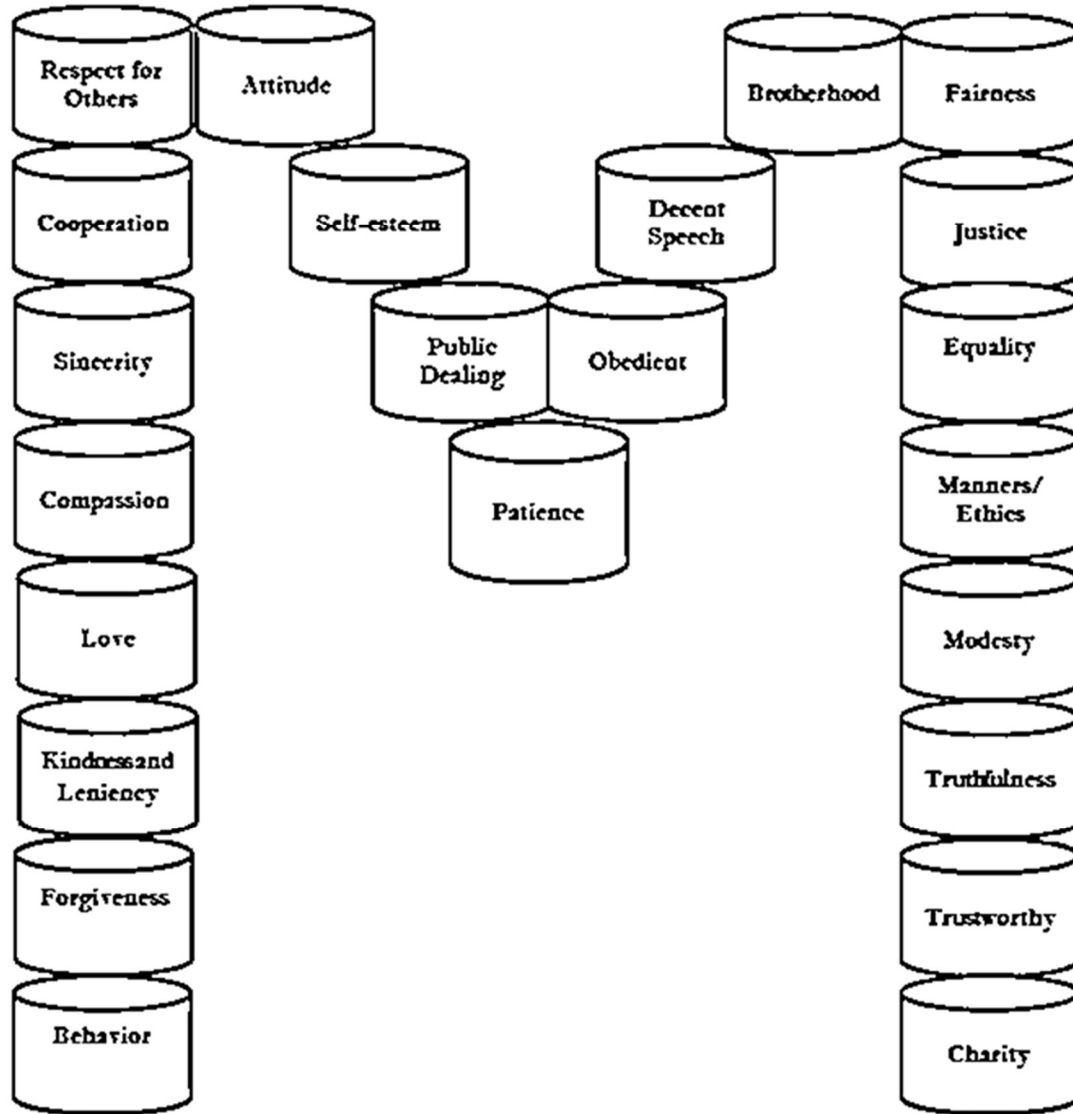


Figure 1: Conceptual Framework

The key purpose of conceptual framework referred and mentioned as **figure 1** in the article is to reveal the comprehensive understanding and practical concept of this article with all key ideas in thematic and self-explanatory words as shown in **figure 1** title “Conceptual Framework”) above. Conceptual work is a torch for researchers to easily reach and get access towards his desired destination in the world of research.

#### OBJECTIVES OF THE STUDY

The objectives of the study were:

1. To examine the perceptions of Public School Principals, Teachers, Parents, and Students regarding Students’ moral adjustment in Pakistani society.

2. To explore the perceptions of Private School Principals, Teachers, Parents, and Students regarding Students' moral adjustment in Pakistani society.
3. To determine the perceptions of Religious School Principals, Teachers, Parents, and Students regarding Students' moral adjustment in Pakistani society.
4. To compare the perceptions of Public, Private, and Religious Schools Principals, Teachers, Parents, and Students regarding Students' moral adjustment in Pakistani society.

#### **RESEARCH QUESTIONS**

1. What are the perceptions of Public School Principals, Teachers, Parents, and Students regarding Students' moral adjustment in Pakistani society?
2. What are the perceptions of Private School Principals, Teachers, Parents, and Students regarding Students' moral adjustment in Pakistani society?
3. What are the perceptions of Religious School Principals, Teachers, Parents, and Students regarding Students' moral adjustment in Pakistani society?
4. Is there any significant difference among the perceptions of Public, Private, and Religious Schools Principals, Teachers, Parents, and Students regarding Students' moral adjustment in Pakistani society?

#### **HYPOTHESES OF THE STUDY**

1. There is no significant difference in the perceptions of Public, Private, and Religious Schools Principals regarding students' moral adjustment in Pakistani society.
2. There is no significant difference in the perceptions of Public, Private and Religious School teachers regarding students' moral adjustment in Pakistani society.
3. There is no significant difference in the perceptions of Public, Private and Religious School parents regarding students' moral adjustment in Pakistani society.
4. There is no significant difference in the perceptions of Public, Private, and Religious School students regarding students' moral adjustment in Pakistani society.
5. There is no significant difference in the perceptions of Public, Private, and Religious schools principals, teachers, parents, and students regarding students' moral adjustment in Pakistani society.

#### **SIGNIFICANCE OF THE STUDY**

The following is the significance of the study for the main stakeholders:

##### **Significance for Principals**

1. To motivate teaching staff and parents towards students' morality.
2. To motivate students toward social norms/values for their better adjustment to society.
3. To advise students to maintain moral standards and never compromise on morality.
4. To arrange morality programs in their schools to morally polish their students.
5. To engage students in moral activities to prepare them for their practical lives and future.

#### **SIGNIFICANCE FOR TEACHERS**

1. To involve students in such co-curricular activities where they are morally developed.
2. To teach their students the etiquettes of society where they live and deal with others.
3. To encourage their students in the society to facilitate, respect, and morally support others.
4. To positively motivate their students towards understating moral values and moral responsibilities.

#### **SIGNIFICANCE FOR PARENTS**

1. To provide moral opportunities (moral environment) to their children for adaptation of all moral norms.
2. To train their children for participation in moral gathering/ activities.
3. To keep their eyes on their children regarding morality because morality is the backbone of society.

#### **SIGNIFICANCE FOR STUDENTS**

1. To get the awareness of their morality and ethics.
2. To polish their characters and manners.
3. To know and understand their moral responsibilities.
4. To give priority to morality and moral values.
5. To take interest in ethical and moral activities in society.

#### **SIGNIFICANCE FOR OTHER STAKEHOLDERS**

1. The study may be very significant for other stakeholders like policymakers, decision-makers, officials of the education department, scholars, and educationists to lay stress on all those factors that are helpful for students to strengthen their morality.
2. The study may be quite vital for the government of the time to create moral opportunities for students where they may better survive morally.

#### **DELIMITATIONS OF THE STUDY**

The study was delimited to male Secondary Schools Principals, Teachers, Parents, and Students of Public, Private, and Religious Schools students in six Southern districts (Kohat, Karak, Bannu, Lakki Marwat, D.I.Khan, and Tank), Khyber Pakhtunkhwa, Pakistan.

#### **RESEARCH METHODOLOGY**

The design of the study was survey and cross-sectional in which the researcher compared Public, Private, and Religious School students regarding their moral adjustment in Pakistani society. All Public, Private and Religious Schools in six districts (Kohat, Karak, Bannu, Lakki Marwat, D.I.Khan, and Tank) of Khyber Pakhtunkhwa, Pakistan were the population of the study. Male Principals, teachers, students, and parents were the target population (N = 405957) respondents of the study in which 148995 were public school respondents, 82784 private school respondents, and 174178 religious schools respondents as shown

in table 1. The total numbers of (n=1500) respondents were taken as samples from the entire target population of the study i.e. 500 respondents from public schools, 500 respondents from private schools, and 500 respondents from religious schools as per L. R. Gay Sample Size rule of thumb as shown in table 2. L. R. Gay's sample size rule of thumb is shown in table 3. Simple random, disproportionate, stratified, and convenient (judgmental) sampling techniques were used for a sample collection from the respondents. Data were collected through a questionnaire on a 6-points Likert scale of options “Strongly Agree, Agree, Slightly Agree, Slightly Disagree, Disagree, and Strongly Disagree”. Questionnaires in English and Urdu versions were distributed among the respondents (Male Principals, Teachers, Students, and Parents) of Public, Private and religious schools in the six selected Southern districts of KP, Pakistan. Content and face validity of the instrument was used with the help of a supervisor and experts for validity while Cronbach’s Alpha was used to analyze and assess the internal consistency of the research instrument as shown in table 4. The researcher personally visited the respondents (Principals, teachers, students, and parents) to collect data from the respondents through a self-developed valid and reliable questionnaire both in English and Urdu versions. For parents, the researcher distributed the required copies of the questionnaire among students via a convenient (Judgmental) sampling technique to duly fill up the questionnaire by their parents as well.

**Table 1**  
*Population of the Study*

Districts	Respondents											
	Public Schools				Private Schools				Religious Schools			
	Principals	Teachers	Students	Parents	Principals	Teachers	Students	Parents	Principals	Teachers	Students	Parents
Kohat	4	91	165	148	3	75	650	501	5	15	533	4200
	9	7	37	00	2	0	0	0	0	5	0	
Karak	5	10	134	110	3	87	801	605	1	37	104	9010
	4	07	25	10	7	5	0	0	0	0	59	
Bannu	5	10	150	130	4	80	100	802	1	88	257	24000
	8	29	56	00	0	0	11	0	9	8	42	
Lakki Marwat	5	92	143	130	3	88	830	707	1	60	195	18180
	7	3	86	60	9	3	0	0	7	4	33	
D.I.Khan	7	12	137	110	6	91	907	703	1	52	218	20190
	8	14	85	50	8	0	3	5	7	6	88	
Tank	2	42	403	301	1	21	201	103	6	15	684	5350



	6	1	8	5	6	0	5	0	1	9	2	
Total	3	55	772	659	2	44	439	342	7	27	897	80930
	2	11	27	35	3	28	09	15	5	02	94	
	2				2				2			
Sub Total			148995				82784				174178	
Grand Total							N = 405957					

**Source:** Constitution (25th amendment) act/KP/Section 6/Chapter-II/Land Govt. of KP Board of Revenue & Estate Department Peshawar.

**Table 2**  
*Sample of the Study*

Districts	Respondents											
	Public Schools				Private Schools				Religious Schools			
	Principles	Teachers	Students	Parents	Principles	Teachers	Students	Parents	Principles	Teachers	Students	Parents
Kohat	3	15	50	15	3	15	50	15	3	15	50	15
Karak	3	15	50	15	3	15	50	15	3	15	50	15
Bannu	3	15	50	15	3	15	50	15	3	15	50	15
Lakki Marwat	3	15	50	15	3	15	50	15	3	15	50	15
D.I.Khan	3	15	50	15	3	15	50	15	3	15	50	15
Tank	5	15	50	15	5	15	50	15	5	15	50	15
Total	20	90	300	90	20	90	300	90	20	90	300	90
Sub Total			500				500				500	
Grand Total							n = 1500					

**Table 3**  
*L.R. Gay, (2003) Sample Size Population*

Population	Sample Size
< 100	Entire Population
~ 500	50% (250)
~1,500	20% (300)
> 5,000	500

**Table 4**  
*Internal Consistency of the Research Instrument*

Research Variables	Reliability Value
Moral Adjustment	.81
Overall Questionnaire	.78

RESULTS

**Table 5**  
*Good Moral Characters (Frequency)*

**Statement:** They bear good moral characters.

Respondents	Institutions/ Schools	Responses of Respondents							Sub Total	Total
		Strongly Agree	Agree	Slightly Agree	Slightly Disagree	Disagree	Strongly Disagree			
Principals	Public Schools	4	4	3	3	3	3	20	60	
	Private Schools	3	8	1	3	3	2	20		
	Deeni Madaris	4	6	3	2	2	3	20		
	Total	11	18	7	8	8	8	60		
Teachers	Public Schools	18	35	15	9	7	6	90	270	
	Private Schools	17	38	18	9	5	3	90		
	Deeni Madaris	26	31	15	7	6	5	90		
	Total	61	104	48	25	18	14	270		
Parents	Public	20	27	17	11	9	6	90		

Schools									270
Private Schools	24	32	11	9	8	6	90		
Deeni Madaris	23	37	12	9	6	3	90		
Total	67	96	40	29	23	15	270		
Students									900
Public Schools	17	17	38	31	24	19	300		
Private Schools		1							
Deeni Madaris	41	11	36	39	36	37	300		
Total	104	40	10	102	92	86	900		
Grand Total	243	62	20	164	141	123	1500	1500	
Percentage									
		1072 (71.46%)			428(28.54%)			100%	
		Agree			Disagree				

**Figure 2:** Responses of Respondents Regarding Students’ Morality

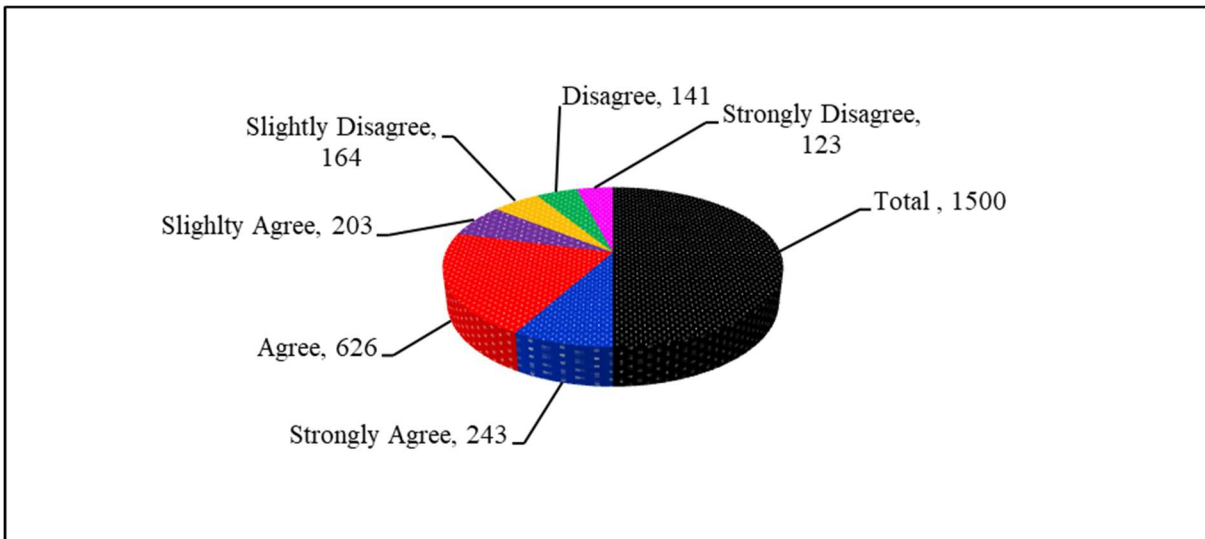


Table 5 shows that out of (n=1500, 100% of respondents), 60 respondents were Principals, 270 teachers, 270 parents, and 900 respondents are students. Overall, 243 respondents provided Strongly Agree responses, 626 Agree responses, 203 Slightly Agree responses, 164 Slightly Disagree responses, 141 Disagree responses and 123 Strongly Disagree responses about “Students’ Good Moral Characters”. The above table is self-explanatory and the decision can be made in a variation of the responses wherein the majority of the respondents have shown their agreement with the statement that their students bear good moral characters and can morally adjust to society. Overall, out of 1500 (100%) respondents, 1072

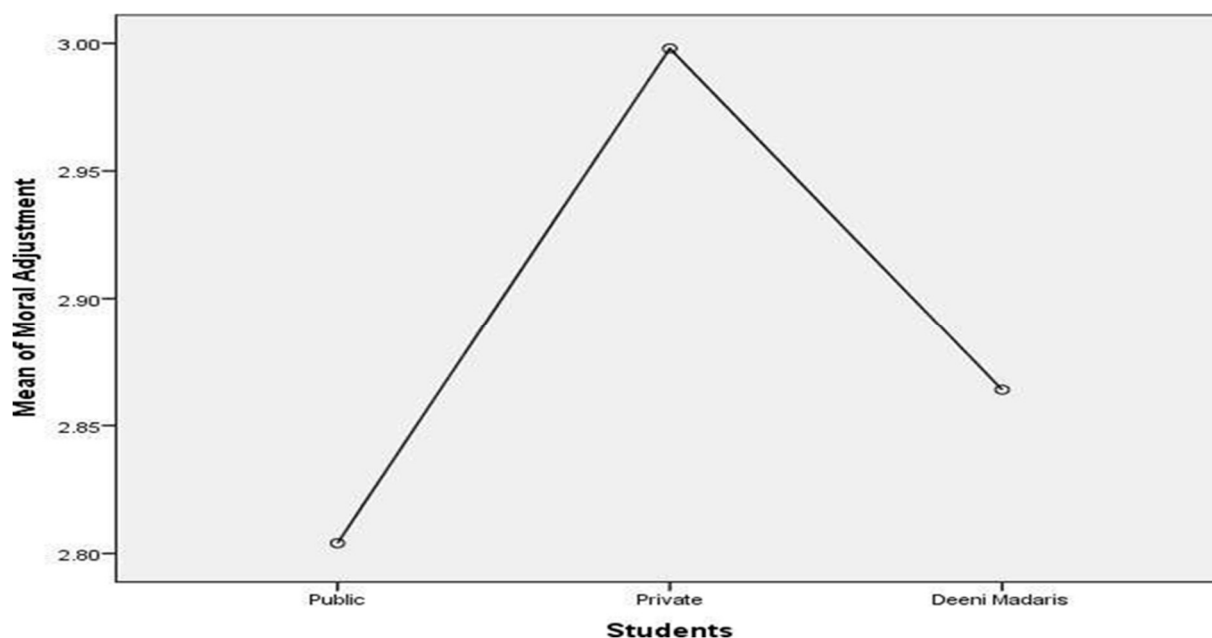
(71.46%) respondents were found to agree while 428(28.54%) disagree with the said statement. Likewise, in figure 2, the responses of the respondents have been clearly shown with the help of 6-Points Likert scale “Strongly Agree, Agree, Slightly Agree, Slightly Disagree, Disagree, Strongly Disagree” about students’ morality as their moral adjustment in society. Figure 2, has been further clarified the views of the respondents for the purpose to facilitate the readers, researchers and other interested personnel.

**Table 6**

*Comparison of Public, Private, and Religious Schools Students Regarding Their Moral Adjustment in Pakistani Society*

Moral Adjustment	ANOVA				
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	5.919	2	2.960	1.563	.210
Within Groups	1698.681	897	1.894		
Total	1704.600	899			

Table 6 demonstrates that the p-value is .210 which is higher than the alpha value of 0.05 (.210>0.05) and shows no significant difference. The students of Public, Private, and Deeni Madaris sum of squares values between the groups is 5.919 with 2 df and within groups is 1698.681 with 897 df. Similarly, Mean square values for between groups and within groups are 2.960 and 1.894 respectively. The F value is 2.563 which indicate no variation with a p-value of .210. The below Mean Graph (Figure 3) shows that comparatively Private school students are better morally adjusted in society than Public and Private School students as perceived by students.



**Figure 3:** Mean of Moral Adjustment

## DISCUSSION

The results of the current study revealed that 16.2% of respondents strongly agreed with the statement that students bear good moral characters and can morally adjust to society, 41.73% of respondents agreed, 13.5% respondents slightly agreed, 10.93% respondents slightly disagreed, 9.4% respondents disagreed, 8.2% respondents strongly disagreed regarding students' morality as their moral adjustment in society. Overall, 71.46% of respondents agreed and 28.54% of respondents disagreed with the statement that students bearing good moral characters can morally adjust in society.

According to previous studies by Walker, Frimer, and Dunlop (2011), morally polished students always obey the rules and regulations; they pass through different life experiences in society. Cohen, Panter, and Turan (2012) narrated that morality enables students to communicate positively and show a loving attitude and behavior, and always follow the right path in their lives. Cohen et al. (2013) stated that parents, teachers, institutions, and elders are responsible to emphasize and encourage a morally developed environment and moral character in students.

In the light of the results of the study, the students of private schools were found more morally adjusted to society in the perspectives and views of the stakeholders (Principals, teachers, parents, and students). Among these stakeholders (respondents), 78.88% of teachers responded that the students of private schools were better adjusted to society due to their morality and good moral character. 75.18% of parents favored the students of private schools for their better moral adjustment in society. 68.88% of students preferred the students of private schools for their moral adjustment in society, and the opinions/ views of 60% of principals (School Heads) were in the favor of private schools students regarding their moral adjustment

in society as compared to the students of public and religious schools. Likewise, in the Mean graph shown in figure 3 (Mean of Moral Adjustment), private school students are shown more morally adjusted in society as compared to public and religious schools. According to the objectives and results of the study, the researcher revealed that private school students were found more morally adjusted in society rather than the students of public and religious students in Pakistan.

According to the discussion, the researcher revealed that private school students were found to be morally developed in society and the responses of the respondents showed that private school students were found highly obedient and well-disciplined. They had adopted moral philosophy and ethical environment where they always respect, cooperate and facilitate others based on morality and humanity while the students of public and religious schools were limited to their schools' teachers, colleagues, and other teaching-learning activities in their schools nothing else. They ignored others in society. According to the responses of the respondents, private school students were very honest, fair, well-mannered, and competent; they were morally developed and respected the school policy, rules, regulations, and goals.

## CONCLUSIONS

The researcher concluded in the light of the discussion that by keeping in views the objective and results of the study, morality plays a vital role in the academic and practical lives of students. Morally developed students are capable to adjust in society. The researcher further concluded the respondents (Principals/School Heads, teachers, parents, and students) were found in favor of private school students who were observed and found more morally adjusted in society as compared to public and religious schools in Pakistan. The researcher pointed out that the students of private schools were more morally developed and accepted in society as compared to public and religious schools due to some factors as per the views and responses of the respondents (Principals, teachers, parents, and students) that private schools followed discipline and morality more seriously and practically implemented on students. The researcher further concluded in the light of remarks and views by respondents that private school students are more and more motivated and encouraged to be morally developed and men of character inside as well as outside the school.

The researcher further narrated that the moral standards of students were more maintained and developed in private schools as compared to public and religious schools due to their moral training and moral development through participation in different ethical seminars, sermons, workshops, conferences, training, and other moral activities in their schools conducted and arranged or organized either by the competent authorities of the schools or by school staff in the best interest of school students. The researcher concluded in the light of the results and discussion that private school students believed in discipline, respect, and cooperation more than public and religious school students. In the light of responses of the respondents, private school students were noted as more active in giving respect, they were very cooperative and morally developed as compared to public and religious school students. The researcher concluded that private school students avoided violence, conflicts, and war and they had all those qualities that are essential for sincere, loving and true citizens. The researcher further concluded that the sampled

respondents (Principals, teachers, parents, and students) noted the private school students as honest, truthful, helpful, loving, compassionate, respectful, and hardworking as compared to public and religious school students. The researcher concluded by narrating that private school students were morally developed. They were found well-mannered and the best students of characters, ethics, and manners. They were easily adjusted to society due to their morality, sincerity, cooperation, sympathy, empathy, and better character as well as attitude and dealing towards others in society.

## DECLARATIONS

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The authors listed in this article have significant contributions to the enhancement and writing of this manuscript.

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### **Competing Interest Statement**

The authors declare no conflict of interest.

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