

Effect of School System And Gender on Moral Values and Forgiveness in Pakistani School Children

Anam Javed [1], Rukhsana Kausar [2], Nashi Khan [3]

[1] anumjaved.2010@gmail.com
Institute of Applied Psychology
University of the Punjab, Lahore,
Pakistan

[2]
Institute of Applied Psychology
University of the Punjab, Lahore,
Pakistan

[3]
Institute of Applied Psychology
University of the Punjab, Lahore,
Pakistan

ABSTRACT

The present research was conducted to compare children studying in private and public schools in Pakistan on forgiveness and moral values. It was hypothesized that the type of school and gender of the child are likely to affect forgiveness and moral values in children. A sample of 100 children with equal number of girls and boys was recruited from private and public schools of Lahore, Pakistan. Tendency to Forgive scale (Brown, 2003), Attitude towards Forgiveness (Berry et al., 2001) and the Moral Development Measure (Ziv, 1976) were used for assessment. Analysis revealed that type of school and gender only showed main effects on moral values and forgiveness. Children from private school and girls had higher tendency to forgive, had better attitude towards forgiveness and high morality as compared to public school children. Findings have important implications for public sector school systems with regard to their role in moral development of children in Pakistan.

Keywords: *Forgiveness, Moral Values, Private and Public Schools, Gender, Children.*

INTRODUCTION

Decline of morality in society is one of the most important issues faced by the world today. Moral values are the code of conduct and standards of life set by a particular society and by the international community in general. Moral values help one make choices between good and evil and they monitor an individual's choices and behaviors. An individual's morals may be regulated by the society and government, one's religion, or self. The values driven by the society or government are relative and can change with the change in government or society. Most individuals develop their moral code primarily at home, through the influence of their families and parents who are the first socializing agents to inculcate these values in a child. Standards of behavior and moral values may change over time; from generation to generation; across cultures and locations (Smith, 2006).

Moral development involves children's learning to differentiate between right and wrong; to use this information to make right conclusion while facing complex choices; and having the freedom and strength to act in line with the right choice (i.e., to "do the right thing") regardless of whether it may be the suitable thing to do. Morality and moral development are influenced by a number of features such as children's understanding of peers, family members and adults, as well as their growing emotional, physical and cognitive needs and social skills (Kohlberg, 1969).

Kant proposed the value theory which provides postulates regarding understanding of the process and extent to which an individual values things i.e. a person, an idea, an object (cited from Kemerling, 2001). Kohlberg (1969) suggested six stages of moral development of children in order to explain how they develop a sense good and bad, right and wrong and justice. The first stage is obedience and punishment in which

certain rules and regulations are set, should be strictly followed to avoid punishment. Individualism and exchange is the second stage in which a child's point of view becomes important and the child judges actions on the basis of how certain set standards serve individual needs. In third stage, living up to social expectations and roles is focused. In the fourth stage, the maintaining social order stage, while making judgments, society as a whole is considered. In the social contract and individual rights stage, one begins to consider the diversity of values, opinions, and beliefs which others hold. In the final stage of moral reasoning, universal ethical principles and abstract reasoning predominate; people follow internalized principles of justice, despite conflict with existing laws and rules.

According to Jean Piaget, a child passes through different stages of moral development. The pre-moral judgment is the first stage in which children do not understand the concept of rules and have any idea of internal or external morality. The second stage is called moral realism and children in this stage begin to understand the concept of rules, but they are seen as external and unchallengeable. The third and final stage is called moral relativity in which children recognize that rules are not fixed, and can be changed with mutual consent. In this stage, children start to develop their own internal morality that may be discrepant to external rules (Cited from Failure, 2002).

Pakistan is a Muslim country and Islam as a religion emphasizes on moral values in the Muslim society. Islam holds moral values of utmost importance to endorse and control deeds of an individual, a society, and mankind (Yahya H., 2005). It aims to incorporate human characteristics, deeds and activities that endeavor to practice followers of the Almighty Allah (the Lord), and for whom Islam describes and clarifies the path of goodness (Alqaseem, 2012). Allah (almighty) says "It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in Allah and the Last Day and the angels and the Book and the Prophets, and spends his money out of love for Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity and for ransoming the captives; and observes prayer and pays the Zakat (charity); and those who fulfill their promise when they have made one, and are patient in poverty and afflictions and the steadfast in the time of war; it is these who have proved truthful and it is those who are truly God-Fearing" (Al-Baqara: 177, Al-Quran). In another verse, Allah says "And seek, in that which Allah has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good to others as Allah has done good to thee; And seek not to create mischief in the land. Verily, Allah loves not those who create mischief" (Al-Qasas: 77, Al-Quran). Teachings of the Prophet Muhammad also carry a strong message of moral values as one occasion He said "whenever a calamity befalls on a center of population, take it for granted that immorality is rampant in that place" (Mohammed, 1999).

Forgiveness is one of the main components of morality and for a healthier and happier society people are in need of receiving forgiveness from God and each other and also forgiving others. Forgiving someone is an ongoing process and it develops over time. The process of forgiveness begins to develop at a very younger age i.e. when the child starts to make distinction between good and bad, at that time their mental approach toward forgiveness and moral values is in the developing process. Experience of interpersonal forgiveness is multi-dimensional, including one clearly moral dimension and several dimensions that involve morality exercised in context (e.g., in relationships; Gassin, 1997). At an early age, parents are the first socializing agents who teach their children moral values and the concept of forgiveness (MacLachlan, 2008).

Forgiveness has a number of advantages (i.e. reduced negative affect; improved psychological well-being and physical health), and it encourages trust and resolution in relationships (Burnette, Taylor, Worthington & Forsyth, 2006; Worthington, 2005). Forgiveness is considered to replace negative feelings with positive ones. It changes the will of the heart from bitterness and anger to compassion and affection, bad thoughts to good thoughts. Forgiveness is reported to diminish negative feelings such as hatred, anger desire for revenge and instead develops the feelings of affection, love and compassion (Burnette, Taylor, Worthington & Forsyth, 2006; Finkel, Rusbult, Kumashiro, & Hannon, 2002; Worthington, 2005).

From the psychological point of view, interpersonal forgiveness involves the cognitive, emotional and behavioral components and how s/he feels about the offender, behaves and thinks about him/her. Forgiveness is releasing the negative feelings concerning the pain inflicted by the offender, and avoiding the negative feelings such as anger and hatred (DiBlasio, 1992; DiBlasio & Benda, 1991; Wilson, 1994). Forgiveness diminishes feelings of anger and hatred and through forgiving others the cycle of violence can

break as it could heal the hurt that has been caused to the injured or hurt person. Forgiving others and seeking forgiveness is associated with happiness. Moreover, forgiving improves one's interpersonal relationships by bringing good reputation, credibility and enhancing mutual regard (Lickerman, 2010).

From the religious perspective, forgiveness can only be understood within the context of forgiveness by God and with reference to sin and evil. Theologically, forgiveness promotes spiritual healing of an individual (Soares-Prabhu, 1986; Sobrino, 1986; Von Balthasar & Urs, 1984; Wahking, 1992; Walters, 1984; Zackrison, 1992). In Christianity, the concept of forgiveness is as important as in Islam. As it is said in the Bible, "God promises to torture us if we fail to forgive others" (Matthew 18:21-35), "our sin of un-forgiveness gives the Devil a foothold which he will use to cause emotional pain and/or physical distress" (Ephesians 4: 26-27).

Forgiveness holds significance as one of the core human values in Islam. It is important to believe in the forgiveness of Allah (almighty) and the prophet Muhammad teaches to forgive and forget and considers it necessary to base human relations on forgiveness. We cannot expect mercy from Allah unless we also have a warmth heart to forgive a wrongdoer. Islam teaches to forgive each other, even one's enemies. Allah says in the Qur'an "Hold to forgiveness, command what is right, and turn away from the ignorant" (Qur'an, 7:199). In another verse Allah commands: "They should rather pardon and overlook. Would you not love Allah to forgive you? Allah is Ever-Forgiving, the Most Merciful" (Qur'an, 24:22). Allah has advised the faithful that forgiveness is more proper: The repayment of a bad action is one equivalent to it. But if someone pardons and puts things right, his reward is with Allah... (Qur'an, 42:40)... But if you pardon and exonerate and forgive, Allah is Ever-Forgiving, Most Merciful. (Qur'an, 64: 14). Forgiveness has been considered as a superior moral trait as revealed in the Quran: "But if someone is steadfast and forgives, that is the most resolute course to follow." (Qur'an, 42:43) For that reason, believers are forgiving, compassionate and tolerant people who, as revealed in the Qur'an, "control their rage and pardon other people" (Qur'an, 3:134).

Schools are considered as a major institution where children's behaviors are shaped. Education plays an essential role in national development and is a means of national advancement and a step forward for progress. In Pakistan, the educational system has been mainly divided into two: public schools, the ones managed and financed by the Government and private schools managed and financed by individuals or groups. Within and between major two systems (public & private) there is huge diversity within and between the system pertaining to the: curriculum; fee structure; management & administration; resources; qualification and expertise of the teachers. The majority of public schools are in deplorable condition and in the recent past, the business sector has enabled private education to flourish in Pakistan (Dar, 2012). Private schools have better resources and better qualified teachers as compared to public schools (Javed, 2009).

The school has been known as a medium of direct instruction and a social institution which is surrounded with norms, customs and ways of thinking and the teacher is a conveyer (Oladipo, 2009), Teachers have very important roles to play in the moral development of the child. Teachers teach children to respect the right of others; they also promote the acceptance of responsibility for one's actions. Teachers are responsible for teaching the importance of honesty, dedication and right behavior. Children often idealize their teachers, and try to follow their behaviors. The inclusion of moral lesson in the curriculum and ensuring its full accomplishment/delivery is another way in which teachers contribute in moral development of the child. Teachers are directly involved in teaching behaviors that are right and correct and teaching students to avoid those which are wrong (Oladipo, 2009).

In Pakistan, most of the people from lower socio economic status get their children educated in government / public school because these are affordable but those from middle and high class prefer to send their children to private schools. Despite having gradual moral deterioration over time, and significance of moral values and forgiveness for a healthy society, there is no research in Pakistan which has compared children studying in public and private schools on moral values. The present study aimed at examining whether children studying in two types of schools differ in forgiveness and moral values and whether two sets of schools differ in inculcating moral values and sense of forgiveness among their students.

Singh (2011) studied moral judgment of school children belonging to different socio-economic status and school backgrounds and found that students of lower socioeconomic status had better moral judgment than those from higher socio economic status. Guttman (1984) compared sixth-grade pupils from secular

public schools and religious public schools on cognitive morality and actual moral behavior. The pupils from religious public schools demonstrated a higher level of moral reasoning than those from secular public schools. Blogger (2010) examined differences between private and public school children on morality and concluded that in Government-run schools, classes were overcrowded and teachers could not give individual attention to students and thereby could not teach morality to students.

Respect, forgiveness and goodwill are the most frequently practiced moral values in daily life of children and researchers have demonstrated gender differences in moral values and forgiveness (Exline, 2005). Hoffman (2007) investigated gender differences in moral standards and found women being more sympathetic toward others. Moral transgression was more likely to be associated with guilt in females and fear in males. Lavoie (2007) demonstrated that subsequent to punishment on divergence, girls showed less resistance to divergence as compared to boys. Similarly, Goss (2006) asserted that following transgression females are more forgiving than males. Cheng and Yim (2007) argued that moral values increase with age as in their study older adults were more forgiving than younger adults.

Ahmed, Shaukat, and Abiodullah (2009) examined the role of different school systems (public, private & Madrassah) in Pakistan in the development of moral values and pro-social behavior in students (i.e., honesty, tolerance, violence, respect for others and patriotism). They found that children studying in the Madrassah school system showed higher level of honesty, more respect for others and patriotism as compared to students of private and public schools. However, children from the Madrassah school system were more violent than children from private and public schools. Private school students showed high level of tolerance as compared to those from public sector schools.

It was hypothesized that: type of school and gender are likely to have main effects on moral values and forgiveness in children; type of school and gender are likely to have interactive effect on moral values and forgiveness in children.

METHOD

Sample

The sample consisted of 100 children with equal number from private and public sector schools and with equal number of girls and boys. The sample was recruited from two private and two public sector schools in Lahore, Pakistan. Data were gathered from single sex schools and two types of schools were selected from the same locality. Children ranged in ages between 9-12 years with the mean age of 11 years (*SD* =1.15) and they were studying in classes 4 – 7. The majority of the children were living in a nuclear family system (60%).

Table 1 Demographic Characteristics of the Sample (N=100)

Variables	Private Schools children		Public Schools children	
	<i>M</i> (<i>SD</i>)	<i>f</i> (%)	<i>M</i> (<i>SD</i>)	<i>f</i> (%)
Age in years	10.56 (1.15)		10.56 (1.15)	
Father’s education	15.18 (2.29)		7.50 (5.80)	
Mother’s education	14.54 (1.81)		7.28 (5.32)	
Total monthly income (in PK RS)	61120 (1425.46)		7862 (7028.83)	
Family system				
Nuclear		31 (62%)		29 (58%)
Joint		19 (38 %)		21 (42%)

Assessment Measures

Assessment was carried out using the Demographic Information form, Tendency to Forgive (TTF), Attitude towards Forgiveness (ATF), The Moral Development Measure.

Tendency to Forgive Scale. This scale was developed by Brown in 2003. The scale contains 4 items and on each item the participants report how they usually respond when someone offends them. Each item is

rated on a 7-point rating scale ranging from 0 (strongly disagree) to 6 (strongly agree). Two items (2 & 3) are reverse scored and sum of score is calculated to compute total forgiveness score. For the present study, the scale was translated into the Pakistani national language Urdu, after seeking permission from the author of the scale. Cronbach’s alpha of the scale for the present study was .72.

Attitude towards Forgiveness Scale. The Attitude towards Forgiveness scale was developed by Berry et al. (2001). The scale contains 6 items measuring participant’s general attitudes toward forgiveness. Participants indicate their level of agreement on a scale ranging from 0 (strongly disagree) to 6 (strongly agree). Three items (6, 8, and 9) are reverse scored and scores on all items are added to get the total score. Cronbach’s alpha of the scale for the present study was .64.

The Moral Development Measure. The Moral Development Measure was developed by Ziv (1976). The scale measures five aspects of morality including resistance to temptation stage of moral judgment, confession after transgression, reaction of fear or guilt, and severity of punishment for transgression. There are two separate scales for boys and girls. The scale was translated into Urdu after seeking permission from the author. The scale showed high reliability as the Cronbach’s alpha was .82 for the current study.

Procedure

An authority letter explaining nature and purpose of the study and also requesting permission for data collection was provided to the respective heads of schools. School authorities assigned a teacher to facilitate data collection. The sample subjects meeting inclusion criteria were approached in their classes. Participants were assured of full confidentiality of all the information obtained from them. A written consent was taken from them and they were also required to get a consent form signed by either of their parents. After brief instructions, the participants were provided the demographic information form and other assessment measures to complete. Students completed assessment in the presence of the researcher in group form. It took about 45-50 minutes to complete assessment on a group.

Statistical Analysis and Results

The Statistical Package for the Social Sciences (SPSS) was used to analyze data. To examine the effect of school system and gender on tendency to forgive and attitude toward forgiveness a series of two way Analysis of Variance were performed.

Table 2 Effect of Type of School and Gender on Tendency to Forgive & Attitude towards Forgiveness

Sources	SS	MS	F	P
Tendency to forgive				
School	112.36	112.36	5.80	0.02
Gender	376.36	376.36	19.42	0.00
School*Gender	67.24	67.24	3.47	0.07
Attitude towards forgiveness				
School	207.36	207.36	5.72	0.02
Gender	201.64	201.64	5.56	0.02
School*Gender	4.84	4.84	0.13	0.72

df = 1, 99

It was hypothesized that type of school and gender are likely to have main effects on tendency to forgive and attitude toward forgiveness in children; type of school and gender are likely to have interactive effect on tendency to forgive and attitude toward forgiveness in children. Results demonstrated that school system and gender had significant main effect on tendency to forgive and attitude toward forgiveness among school children. However, no interactive effect of school and gender was found on tendency to forgive and attitude toward forgiveness. Children studying in private school showed significantly higher tendency to forgive and had better attitude towards forgiveness compared to the children studying in public schools (*M* = 16.40, 14.28 respectively). Moreover, girls showed significantly higher tendency to forgive and had better attitude towards forgiveness compared to boys (*M* = 17.28, 13.40 respectively).

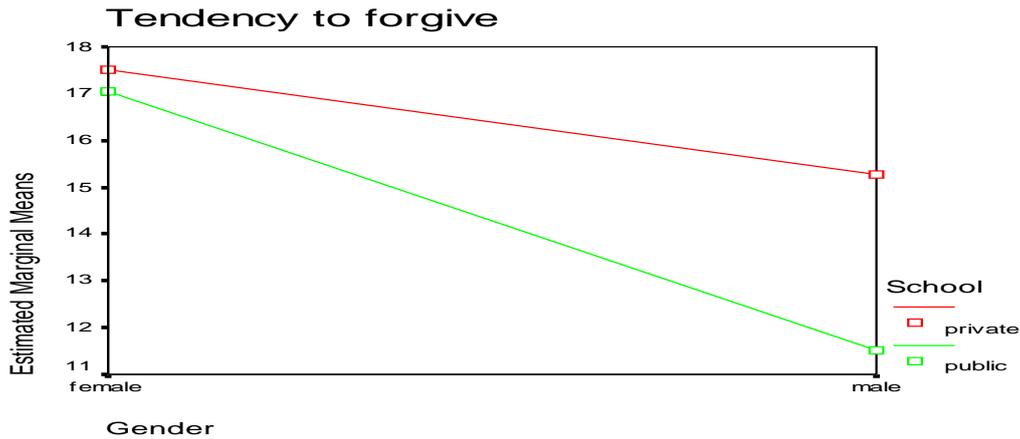


Figure 1. Effect of type of school and gender on Tendency to Forgive.

Though there is no significant interactive effect of gender and type of school on tendency to forgive but girls from private schools showed more tendency to forgive as girls from public schools and boys from both types of schools.



Figure 2. Effect of type of school and gender on Attitude Toward Forgiveness,

Girls from private schools showed better attitude toward forgiveness. No interactive effect of school system and gender was found on attitude toward forgiveness.

To examine the effect of school system and gender on different dimensions of morality, namely reaction of fear or guilt, confession after transgression, severity of punishment and immorality, another set of two way Analysis of Variance was performed (see table 3).

Table 3 Effect of School and Gender on Morality, Reaction of Fear or Guilt, Confession After Transgression, Severity of Punishment and Immorality (N=100)

Sources	SS	MS	F	p
Morality				
School	5550.25	5550.25	12.52	0.00
Gender	470.89	470.89	1.06	0.30
School*Gender	670.81	670.81	1.51	0.22
Reaction of fear or guilt				
School	384.16	384.16	8.69	0.00
Gender	129.96	129.96	2.94	0.09
School*Gender	64.00	64.00	1.45	0.23
Confession after transgression				
School	10.89	10.89	0.993	0.32
Gender	166.41	166.41	15.18	0.00
School*Gender	4.41	4.41	0.402	0.53
Severity of punishment				
School	231.04	231.04	7.59	0.01
Gender	1.44	1.44	0.05	0.83
School*Gender	14.44	14.44	0.47	0.49
Immorality				
School	380.25	380.25	18.57	0.00
Gender	4.41	4.41	0.21	0.64
School*gender	65.61	65.61	3.20	0.08

df = 1, 98

It was hypothesized that: type of school and gender are likely to have main effects on moral values in children; type of school and gender are likely to have interactive effect on moral values in children.

Results showed that the school system had significant main effect on morality, reaction of fear or guilt, severity of punishment and immorality and gender had significant effect on confession after transgression. School system and gender did not show interactive effect on any dimension of morality. Girls studying in private school scored higher on morality, felt more fear or guilt, and showed tendency to confess after wrongdoing as compared to girls and boys studying in public schools. Girls showed less immorality and were more afraid of severity of punishment compared to boys. Private school children showed more fear of severity of punishment and exhibited less immorality compared to public school children.

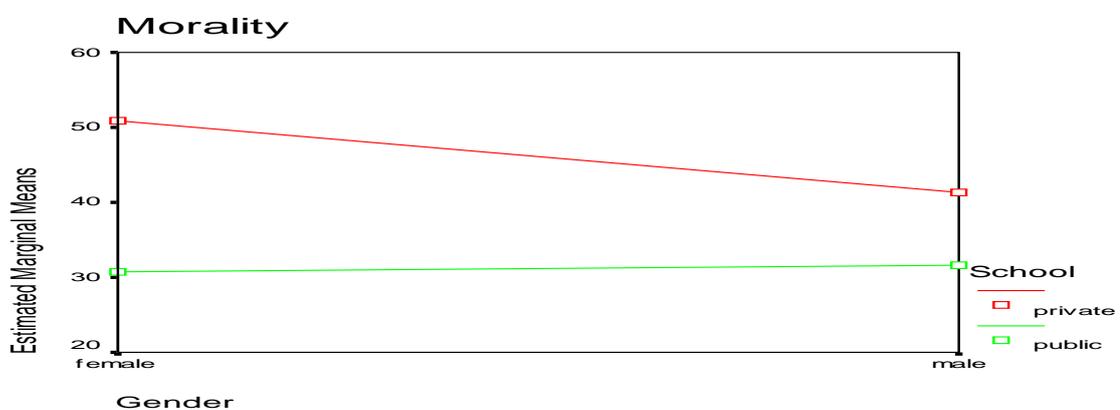


Figure 3. Effect of type of school and gender on Morality.



Figure 4. Effect of type of school and Reaction of Fear and Guilt.

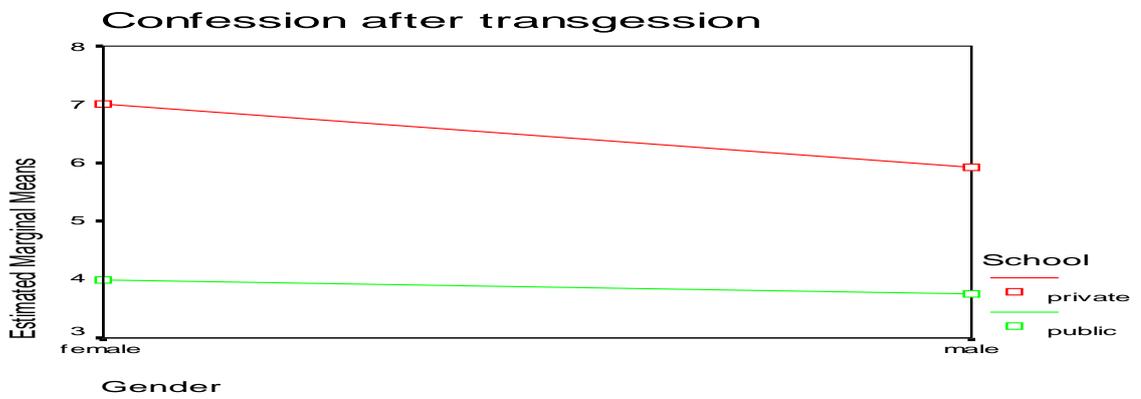


Figure 5. Effect of type of school and gender on Confession after Transgression.



Figure 6. Effect of type of school and gender on Perceived Severity of Punishment.

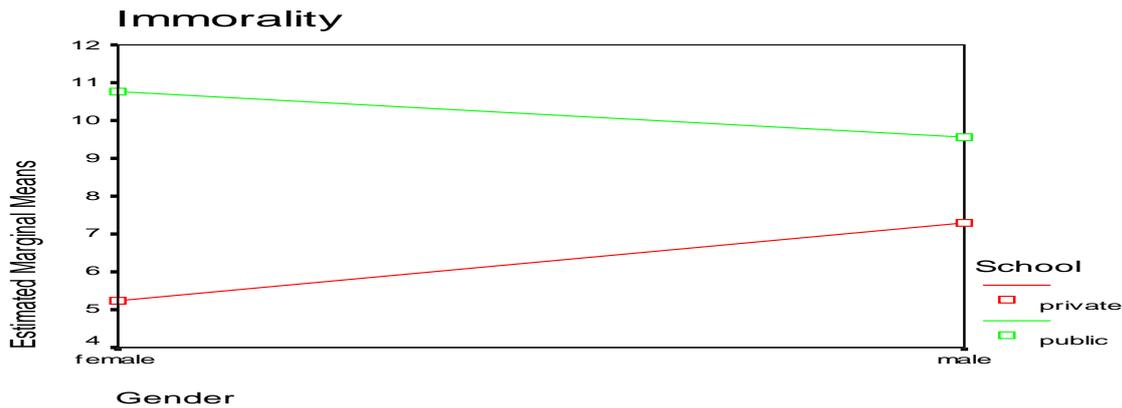


Figure 7. Effect of type of sSchool and gender on Immorality.

To sum up, private school children showed more tendency to forgive and high attitude towards forgiveness and scored higher on morality as compared to public school children. No gender differences were found on different dimensions of morality i.e. reaction of fear or guilt, confession after transgression, severity of punishment; however, girls showed more tendency to forgive and high attitude towards forgiveness as compared to boys.

DISCUSSION

The present research was conducted to compare forgiveness and moral values in children of private and public schools in Pakistan. Children studying in private schools were more forgiving and showed moral values as compared to those from public schools. Consistent with our findings, Blogger (2010) also found that children from private school were more moralistic than those from public schools and concluded that in Government run school, classes were overcrowded and teachers could not give individual attention to students and thereby could not teach morality to the students. Javed (2009) argued that differences in private and public schools are mainly due to difference in resources and that private schools have better resources and better qualified teachers who can impart quality education to students.

Gill and Jaswal (2007) in their study examined the impact of teaching a values program on children. The children who received moral value lessons were better on moral values as compared to the control group across all ages. In our study, the private schools included holding morning assemblies which are meant to deliver moral lessons to their children and this could be an explanation for better moral values among private school children. On the other hand, public schools do not hold morning assemblies and do not have formal ways of inculcating moral values among students.

Another finding from our study was that there were no gender differences on moral values. Findings are consistent with those of Lan, McMahon, Rieger, King, and Gowing (2005) who investigated gender differences in moral reasoning, personal values and value types and found no statistically significant differences in the level of moral reasoning in girls and boys. In our study, girls showed more inclination toward forgiveness. Our findings are consistent with earlier research. Goss (2006) looked at gender differences in forgiveness following transgression and found that female participants were more forgiving than male participants. Exline (2005) also demonstrated gender differences in forgiveness and found girls being more forgiving than male students. Though this was a small scale study, the findings from the present study have important implications for public sector schools. Children from public schools showed poor moral values and were less forgiving as compared to those from private schools. Government Education department and policy makers need to review the curriculum, pedagogy and extracurricular activities in public schools to ensure that in addition to imparting formal education, moral values and civic sense are inculcated in children and that teachers are agents of character building. The younger children learn and acquire habits more quickly and take their teachers as their role models. Schools can be very effective and instrumental in educating

children in such a manner that they are forgiving and they grow up as morally sound and responsible citizens. Character building and inculcating moral values in children would not only benefit them to grow as a morally responsible individuals with a positive outlook but also to create a peaceful and forgiving society.

REFERENCES

- Ahmed, N. R., Shaukat, S., & Abiodullah, M. (2009). Role of different educational systems in the development of moral and social traits in Pakistani students. *Journal of Behavioural Sciences, 19*(1-2), 59-74.
- Alqaseem, A. (2012). *Concepts of Moral Values in Islam*. Retrieved from <http://musaad.wordpress.com/islam/concepts/>
- Berry, J. W., Worthington, E. L., Jr., Parrott, L. I., O'Connor, L., & Wade, N. G. (2001). Dispositional forgiveness: development and construct validity of the transgression narrative test of forgiveness (TNTF). *Personality and Social Psychology Bulletin, 27*, 1277-1290.
- Blogger, G. (2010). *Standard Education in Pakistan*. Retrieved from <http://www.pakspectator.com/standard-education-in-pakistan/>
- Brown, P. R. (2003). Measuring individual differences in the tendency to forgive: construct validity and links with depression. *Personality and Social Psychology Bulletin, 29*(6), 759-771.
- Burnette, L. J., Taylor, W. K., Worthington, L. E., & Forsyth, R. D. 2006. Attachment and trait forgivingness: The mediating role of angry rumination. *Personality and Individual Differences, 42*, 1585–1596.
- Cheng, S. T., & Yim, Y. K. (2007). Age difference in forgiveness: the rule of future time perspective. *Psychology and aging, 23* (3), 676-680.
- Dar, H. (2012). Quality of Education in Pakistan. Retrieved from <http://tribune.com.pk/story/398535/private-schools--quality-of-education-in-pakistan>
- DiBlasio, F. A. (1992). Forgiveness in psychotherapy: Comparison of older and younger therapists. *Journal of Psychology and Christianity, 11*, 181-187.
- DiBlasio, F. A., & Benda, B. B. (1991). Practitioners, religion and the use of forgiveness in the clinical setting. *Journal of Psychology and Christianity, 10*, 166-172.
- Exline, J. J. (2005). *Psychologists Find Gender Difference in Forgiving*. Retrieved from <http://www.physorg.com/news123779556.html>
- Failure, H. (2002). *Piaget's Theory of Moral Development*. Retrieved from <http://everything2.com/title/Piaget%2527s+theory+of+moral+development>
- Finkel, E. J., Rusbult, C. E., Kumashiro, M., & Hannon, P. A. (2002). Dealing with betrayal in close relationships: Does commitment promote forgiveness? *Journal of Personality and Social Psychology, 82*, 956-974.

- Gassin, Elizabeth A. (1997). *Receiving forgiveness as an exercise in moral education*. Paper presented at the annual meeting of the American Educational Research Association, Chicago. Retrieved from <http://files.eric.ed.gov/opac/msmc.edu/fulltext/ED408536.pdf>
- Gill, R., & Jaswal, S. (2007). Impact of parent's education and occupation on children for learning values through "teaching values" programme. *Journal of Human Ecology*, 21(3), 185-189.
- Goss, S. M. (2006). *The Influence of Friendship Quality and Commitment on the Empathy-forgiveness Relationship in Children*. Retrieved from <http://digitalcommons.unl.edu/dissertations/AAI3225993/>
- Guttman, J. (1984). Cognitive morality and cheating behavior in religious and secular school children. *Journal of Educational Research*, 77, 243-249.
- Hoffman, M. L. (2007). Sex difference in moral internalization and values. *Journal of Personality and Social Psychology*, 32(4), 720-729.
- Javed, O. (2009). *Research Highlight: Private Schools Outperform Public Schools at a Lower Cost*. Retrieved from <http://www.nextstepforward.net/general-pakistan/research-highlight-private-schools-outperform-public-schools-at-a-lower-cost/>
- Kemerling, G. (2001). *Kant, the moral order*. Retrieved from <http://www.philosophypages.com/hy/5i.htm>
- Kohlberg, L. (1969). Stage and sequence: The cognitive-developmental approach to socialization. In D Goslin (Ed.), *Handbook of socialization theory and research* (pp. 347-480). Skokie: Rand McNally.
- Lan, G., McMahon, S., Rieger, F., King, N., & Gowing, M. P. (2005). Differences by gender in the moral reasoning, personal values and value types of Accounting majors: A study. *Journal of the Academy of Business and Economics (JABE)*, 5(1), 120-130.
- Lavoie, J. C. (2007). Cognitive determinist of resistance to deviation in seven, nine and eleven years old children in low and high maturity of moral judgment. *Developmental Psychology*, 10(3), 393-403.
- Lickerman, A. (2010). *How to forgive others*. Retrieved from <http://www.psychologytoday.com/blog/happiness-in-world/201002/how-forgive-others>
- MacLachlan, A. (2008). *Forgiveness and moral solidarity*. Retrieved from <http://inter-disciplinary.net/ptb/persons/forgiveness/f1/maclachlan%20paper.pdf>
- Mohammed, K. (1999). *Moral values and other topics in Islam*. Retrieved from <http://aaail.org/text/books/others/kalamazadmohammed/moralvalues/moralvalues.pdf>
- Oladipo, E. S. (2009). Moral education of the child: Whose responsibility? *Journal Social Science*, 20, (2), 149-156. Qur'an, 7:199; 24:22; 42:40, 43; 64: 14; 3: 134.
- Singh, K. P. (2011). A study of moral judgment of school children belonging to different socio-economic status and school backgrounds. *International Multidisciplinary Research Journal*, 1(6), 1-2.
- Smith, M. H. (2006). *Ethics and moral values*. Retrieved from <http://virtualreligion.net/vri/ethics.html>

- Soares-Prabhu, G. (1986, April). "As we forgive": Interhuman forgiveness in the teaching of Jesus. *Concilium*, 184, 57-68.
- Sobrino, J. (1986, April). Latin America: Place of sin and forgiveness. *Concilium*, 184, 45 - 56.
- Von Balthasar, H. U. (1984). Jesus and forgiveness. *Communio*, 11, 322-334.
- Wahking, H. (1992). Spiritual growth through forgiveness. *Journal of Psychology and Christianity* 11, pp. 198-206.
- Walters, R. P. (1984). Forgiving: An essential element in effective living. *Studies-in-Formative-Spirituality*, 5(3), 365-374.
- Wilson, H. P. (1994). *Defining Forgiveness: Psychological & Theological Perspectives*. Retrieved from <http://www.forgivenessweb.com/RdgRm/definitionpsychological.htm>
- Worthington, E. L., Jr. (Ed.). (2005). *Handbook of forgiveness*. New York, NY: Brunner-Routledge.
- Yahya, H. (2005). *Forgiveness According to the Morals of Islam and its Benefits on Health*. Retrieved from <http://harunyahya.com/en/works/3439/forgiveness-according-to-the-morals>
- Zackrisson, E. (1992). A theology of sin, grace and forgiveness. *Journal of Psychology and Christianity*, 11(2), 147-159.
- Ziv, A. (1976). [Measuring aspects of morality](#). *Journal of Moral Education*, 5(2), 189-201.