Effect of Institutional Culture on the Moral Development of Children

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Abstract

Institutional culture comprises rituals, relations and responsibilities practiced by its inhabitants and it contributes in character building of students. The study aims to explore the effect of institutional culture on the moral development of children. Population of the study was teachers and students of all public and private secondary and higher secondary schools from District Lahore. Sample of the study was consisted of 30 students and 10 teachers from each of the 30 schools randomly selected from the population. The research was a causal comparative 'ex post facto' study by method. It had a factorial design with four types of school culture. Moral development was measured by the scale MDII by Khanam (2010). The type of school culture was determined through "School Culture Scale", by Khanam (2013). The results declared that the moral development in Autocratic and Collegial culture was high enough to the fourth stage where student protected laws and rules. In Democratic and Lassies fair cultures, they acquired comparatively lower stages.

Key words: Institutional culture, Moral development stages.

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Introduction

A school's culture is the most difficult to explain but still one of the most vital factor for the achievement or failure of an institution and influencing its students and staff. (Selcuk & Decety, 2016).). Culture as well as environment, however, can be described as the sum of all perceptions which are psychologically and sociologically involved in the atmosphere of school, both good and bad, detained by students, administrators, parents, staff, and the society at large. Schools are taken as superior or inferior for their culture. Some have ''good reputations,'' a number of are disgusting whereas others are refining. Each school is visible as dissimilar and each school has its individual environment as well as frame of mind (Sarason, 1996).

For the essential assumptions, school culture is a broad term. Mythology, symbols, performance, principles, norms and rituals in which the hidden mores manifest them make a summative picture of school culture. The term of 'cultural system', covers up a number of cultural fundamentals. This means that fundamental beliefs of school members are connected towards their norms and values, as well as these are linked with tales and symbols within schools along with the practices and mores to survive.

Moral development

The theoretical set of individual rules of actions that are adequate and admired in a specific group of community at a particular occasion within a specific territory is called 'ethics.' Morals play a very important function in determining the behavior features of human beings. Strong values, superior principles, self-sacrifice and pro-social activities decide the common position of a personality. Societies also increase and cultivate relations through practice of ethical morals. The ethics like integrity, equality, truthfulness, justice and politeness are appreciated as well as inevitable for all individuals irrespective of their race and color (Khanam, 2010).

Puka (2005, p.18) elaborates that "morality grows in human beings spontaneously alongside physical limbs, basic mental and social capacities". This declaration is based on the theories of moral development propagated by Piaget (1965), Kohlberg (1971) and Gilligan (1982) who presented experiential confirmation that children develop maturity in ethical thoughts through the growing age. Piaget (1965) presents the concept that students at every age are capable of practicing such actions that are part of their moral development. Piaget (1965) recommended that teachers should not force students to memorize good values instead these should be

practiced at the institutions. He highlighted the moral reasoning differences of students that they can attain at different age stages. Similarly, Kohlberg (1984) described that children show customs and thoughts through their practices which comprise of ethical notions such as equality, impartiality, human rights, and human sharing. He suggested six stages of moral development grouped into three levels.

As Khanam (2010) has advocated that institutions have their significant effect on the moral development of students, there is a need for investigating the type of culture of different institutions and their relative effect on the moral development of students to bring to light how consciously or unconsciously institutions play significant role in shaping their moral values and moral reasoning. To explore the underlying influences of culture on students, the present study is an endeavor to see whether culture has an impact on the character and moral development of students or not and if there are some influences which culture type imprints what effects.

Objectives of the study

Following were the objectives of the study:

1. To investigate the school culture type of different public and private sector schools.
2. To investigate the moral development of the students of each category.
3. To establish the effect of institutional culture on the moral development of children.

Hypothesis

Ho: There is no significant effect of school culture type on the moral development of children.

Delimitation of the study

The study was delimited to:

Students of private and public secondary schools of Punjab province.

Review of the Literature

"A school's customs can be distinct like the civilization, values, norms and policies inside a school so that it is able to be formed, improved, and maintained through the teacher leaders and school's principal" (Peters & Waterman, 1982).

Different types of school culture

Having distinct norms, rituals, traditions and celebrations, schools and institutions evolve different types of cultures. The major types of school culture addressed in this study are mentioned below:

Collegial school culture

Sense of cohesiveness and collaboration emerges in collegial cultures. Teachers are optimistic to develop ideas is commonplace, share resources and become a community. Collegial cultures also invite frequent participation of parents, teachers, administrators and even students in solving troubles, which seem as societal and not personal challenges (Taylor, 1984).

Laissez faire school culture

The axiom *laissez-faire* is French and accurately means "let them do", other than it largely implies "let it be," "let them do as they will," or "leave it alone". A Laissez Fare school is a lowperforming school and it is characterized with a short of control. This type of culture exists in schools but they are not many in numbers. Complete liberty to do their work and set their own deadlines may exist in Laissez-faire schools. Laissez Fare administrators don't get involved in any work but they make available team support with possessions and advice, if needed (Sarason, 1996).

Autocratic school culture

By strict rule of policies and actions given to group, autocratic culture keeps stern, close control over followers. To maintain major prominence on the difference of the authority of the school and their group, this type of school culture makes it definite to generate a separate professional affiliation. Supervision is taken as to be done what is considered to be imperative in maintaining a flourishing atmosphere and followership (Wagner, 2005). In fright of group being uncreative, authoritarian schools maintain close administration and feel that it is essential to organize for anything to be done. Autocratic grasp onto as much control and management as possible. Focus of authority is with the administration. There are official systems of domination & control, nominal discussion, making use of rewards & penalties and extremely little opinion by the staff and students (Fullan, 1992). Most likely to be used when subordinates are untrained, not trusted and their thoughts are not appreciated (Harrison, 1972). Authoritarian culture creates decisions autonomously with small or no contribution from the rest of the groups. Authoritarian school upholds rigorous control in excess of their supporters by directly modifiable rules, methodologies and trials. Authoritarians build gaps and construct detachment between themselves and their followers with the purpose of stressing role distinctions (Handy, 1976).

Democratic school culture

Even though a democratic school creates the ultimate judgment, but invites other members of the panel to contribute to the managerial procedure. This not only increases work contentment by concerning staff or team members in what's going on, but it also helps to build up people's skills (Quinn, 1988). Staff and team members feel themselves managers of their own fortune, and so are provoked to work hard by additional than just a monetary reward, encouraging vigorous contribution in community. Focus of authority is more with the group as a whole, school functions are shared within the group, staff have greater participation in decision making, but potentially this slows down decision making (Edmonds, 1979).

Relationship of school culture and moral development

The school defines through its rule of law and practices, priorities, functions and relationships, the personality characteristics of its students. It is as well concerning the growth of pupils' thought of society's shared and decided principles; that there are issues wherever there is disparity and that society's principles transform. Moral development helps pupils increase the consideration of the variety of views moreover the reasons for the compilation. Pupils learn to articulate an attitude about the dissimilar views (Hoffman, 2001).

 School culture incredibly influences the moral and character building of students because they spend a substantial part of their life in institutions. The school culture decides whether students will make their own decisions or are confined to the decisions made by staff or administrators. They practice norms and disciplines of the schools, follow guidelines and practices required and admired in their institutions, perform diverse traditions, activities and rituals there and ultimately represent their schools throughout their lives (Khanam, 2010). Teachers have an important accountability for moral learning. They certainly classify, for their pupils, principles of activities in the classroom along with academic inputs. They connect pupils with ideas concerning their everyday jobs when issues occur, such as maintaining promises, telling the reality and nature of injustice or prejudice. They give a moral structure of ethics which establish their relationships with others. Teachers' attitudes along with communications present powerful role models (Weissbourd, 2012). Teaching aims to expand pupils' information and consideration of the variety of conventional principles in society build up pupils' skills and attitudes, such as supervisory, self-discipline, contemplation of others, having the self-confidence to do something in agreement with one's own main beliefs and thoughts all the way through the consequences of proceedings. It encourages, at a befitting level, pupils'

consideration of fundamental moral thinking and the skills of study, deliberate, decision and function to current issues (Bennett, 1995).

Moral Development in Pakistan

Recently Khanam, (2010) has investigated the effects of religious education on the moral development of children in Pakistan and concluded that institutions and the nature of education imparted by different types of institutions like public schools and Madaris have significant influence on the moral development of children. However, how schools with different cultures influence moral development of students was still a matter of investigation.

Methodology

The research was a Causal-comparative (ex post facto) study by process. The intention of the study was to determine the effect of institutional culture on the moral development of the children. School culture was the independent variable or factor with four types of culture. The dependent variable was scores obtained on the moral development scale.

Design of the Research

The study was a causal comparative (ex post facto) retrospective research to determine the effect of different types of school culture on the moral development of students.

A 1 x 4 Factorial design was used for the comparison of the moral development resulting from different schools' cultures i.e. four types of cultures were the four levels of independent variable and the Dependent variable was the score of children on MDII (Moral Development Interview Inventory).

Research design

Independent variable Four types of institutional culture	Type 1 Autocratic School culture	Type 2 Laissez Fare school culture	Type 3 Democratic School Culture	Type 4 Collegial School Culture
Dependent variable Moral Development	Students group 1 scores on MDII	Students group 2 scores on MDII	Students group 3 scores on MDII	Students group 4 scores on MDII

Population and sample of the study

Population of the study was all public and private secondary and higher secondary school students and teachers from Lahore District. Systematic random sampling was conducted to reduce the threats of internal validity of the research. Thirty schools were selected randomly by obtaining list of high and higher secondary schools from EDO office Lahore, using Kth number

technique of selection. Data was collected from 30 students and 10 teachers from each school randomly.

The researcher first collected data about school culture type from the teachers through School Culture Scale (Khanam, 2013), distributed schools in four types on the basis of collected information and then gathered data from the students on MDII (Moral Development Interview Inventory) by Khanam (2010) to find out their respective moral development stage in that specific culture.

Instruments used in the study

To determine the school culture type, the researcher used "School Culture Scale" by Khanam (2013) having 18 items to identify four school culture types.

After extensive review of literature for instruments of measuring moral development of students, the researcher found MDII (Moral Development Interview Inventory) by Khanam (2010), an easy to use and interpret, Urdu language tool. This tool was consisted of ten universal moral dilemmas.

Procedure of data collection

First the "School Culture Scale" was distributed in the teaching staff of thirty schools of public and private sectors of secondary and higher secondary levels randomly. Total 300 questionnaires were distributed to the teachers of different schools. Teachers had the option to tick the characteristics of any type which was manifested in their current practices. The researcher analyzed the responses to determine the type of culture of these schools by calculating mean and mode of the close ended responses as per instruction of the author. On the basis of obtained data, the schools were distributed in four types of culture as, Autocratic culture, Laissez fair culture, Democratic culture and collegial culture.

In the second phase, MDII (Moral Development Interview Inventory) was administered to the 30 students of 9th and 10th class of every school randomly. Total 900 questionnaires were distributed to the students. Each student spent thirty to thirty five minutes to complete the questionnaire and the answers were coded according to the key prepared by the author. The answers were scored and added up as the total score up to maximum 60 marks.

The researcher personally distributed and collected the questionnaires from all the students and teachers and therefore, the return rate was 98%.

Data analysis

Both instruments were analyzed according to given instructions. Responses on "School Culture Scale" were analyzed by simple mode distribution. The school culture type was determined by number of maximum responses or characteristics ticked by teachers of a certain school.

As far as MDII was concerned, data was achieved in the form of scores from each participant on moral development scale that was from zero to sixty. Therefore, it was an interval data. The data was analyzed both in descriptive and inferential statistics.

For descriptive statistics, frequencies, mean and standard deviation was calculated.

For finding out the significant statistical difference among the four groups of children relating to four types of culture "One Way ANOVA" was administered. Graphical representation was provided for the moral development of four groups cumulatively.

Results

Table 1:

Type of school culture	N	Mean of moral development	Std. Deviation
Autocratic	225	39.8000	6.29980
Laissez Fair	225	36.0978	8.01501
Democratic	225	37.0000	7.00510
Collegial	225	40.0400	5.21957

The table clearly manifests the Mean value and Standard Deviation of the moral development of students in all the four types of culture. It declares that the score of moral development is substantially different in four types of culture. The mean M= 39.8 with SD= 6.299 revealed that the moral development of secondary school students having Autocratic Culture is at 3th stage of moral Development which is the second highest stage as comparative to all other institutional cultures. Clearly a number of them have approached to the fourth stage. The mean M = 36.09778, SD=8.01, showed that the moral development of secondary school students having Laissez Fair culture was at 3rd stage of moral development but less than Autocratic and Democratic types of culture. The mean M = 37, SD= 7.00, showed that the moral development of secondary school students having Democratic culture had attained 3rd stage of moral development which is to some extent above from the moral development of students from

Laissez Fare type of culture, also showing better performance than Laissez fare. The mean M = 40.04 and SD= 5.21, declared that the secondary school students having Collegial Culture had attained 4th stage of moral Development which is the highest stage as comparative to all other institutional cultures. The difference between 3rd and 4th stage is that at third stage, the students has greater importance of their role or their family relations or in other words, of values which they take from their homes. The third stage is about Good Boy-nice Girl Orientation, at this stage the "right" decision is made on the basis of what will please or impress others. There is need for recognition from parents and teachers.

On the other hand, at fourth stage, the "right" decision is based on maintaining social order. Established rules are obeyed and authority is respected. Here students are impressed of rules and norms set by their authorities i.e. school administration and teachers, and try to obey them and strive to uphold institutional obligations.

Graphical Representation
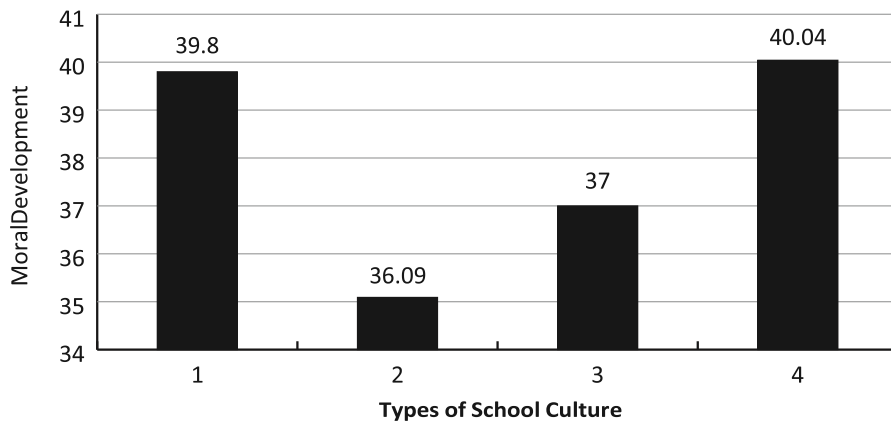
Graph for Moral Development at Different Cultures

Table 2: ANOVA for Moral Development

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	2655.043	3	885.014	19.640	.000
Within Groups	40374.489	896	45.061		
Total	43029.532	899			

A one way ANOVA was applied for the analysis of data at probability value P=0.05. The table above reveals that there was a significant effect of institutional culture on the moral development of children at the p<.05 level for the four types of culture, [F (3, 896) = 19.640, p = .000]. Being the F ratio substantially significant, the null hypothesis that, "there is no significant effect of culture type on the moral development of children" is rejected and it is confirmed that institutional culture profoundly effects moral development of children.

As F ratio is found significant, a pair wise comparison was made to establish differences among all four types of cultures and their comparative effects. A pair wise comparison clearly distinguishes each group from the other rest of the groups turn by turn to reveal the detailed differences.

Table 3: Multiple Comparisons Dependent Variable: moral development Tukey Test

(I) types of culture	(J) types of culture	Mean Difference (I-J)	Std. Error	Sig.
Autocratic	type 2	3.702(*)	.633	.000
	type 3	2.800(*)	.633	.000
	type 4	-.240	.633	.981
Lessiez	type 1	-3.702(*)	.633	.000
	type 3	-.902	.633	.484
	type 4	-3.942(*)	.633	.000
Democratic	type 1	-2.800(*)	.633	.000
	type 2	.902	.633	.484
	type 4	-3.040(*)	.633	.000
Collegial	type 1	.240	.633	.981
	type 2	3.942(*)	.633	.000
	type 3	3.040(*)	.633	.000

The mean difference is significant at the .05 level.

The table shows comprehensible depiction of judicious comparisons of the four types of cultures as independent variable in all the secondary schools and also table shows multiple comparisons

by *Tukey*. The table declares an appealing aspect that there is significant difference in the moral development of students in Autocratic, Laissez fare and Democratic types of school culture. It also shows that there is not any significant difference in moral development of the children of Autocratic and Collegial culture because here the $p = .981 > .05$. The table also shows that there is not any significant difference in moral development of the children of Lassies fair and Democratic cultures because here the $p = .484 > .05$. It declares that students in Autocratic and Collegial cultures have approximately same stage of moral development and likewise students of Leissez fair and Democratic culture have same stage of moral development. **Findings**

The statistical analysis of the data presented the following findings:

1.   Most of the students in Autocratic Culture had attained 3th stage of moral Development which is the second highest stage as comparative to all other institutional cultures. Observably a number of them have approached on forth stage. They are trying to reach on forth stage of Kholberg's theory. According to Kohlberg's theory, these students have crossed 3rd stage where 'they love shared interpersonal respect, relations, and conformity'.   The child attempts to exist up to the outlook of others, and try to find their appreciation. This stage is frequently called good boy good girl stage. Definitely students have achieved this 3rdstage because administration controls all decisions, standards are determined for performance and everybody has to meet these standards. Rules and regulations are determined and implemented in classrooms.

 Autocratic confirmed culture rules and regulations impel people to do what is committed and determined for them. If any student does good job, he is awarded by reward and if any student does wrong act than students will be punished for their mistakes. In this way people are trained. They know how to do their work. Students are committed to do their practices according to their school norms and in this way their moral development is confined to defined values.

2.   The least moral development was found in secondary school students having Lassiez Fair culture who were in the middle of 3rd stage of moral development and were lower than Autocratic and Democratic types of culture. According to Kohlberg's theory, these students have also crossed 3rd stage where they frequently exhibit their habits which they have attained from their homes. Apparently school has no powerful impact on students because they are not taught any specific values. On the other hand, staff has to create their own resources also, they have to solve their own problems & nobody takes their responsibility, everyone is free to do his

work according to his will, therefore, moral development is lesser than that of other types of school culture.

3.   Comparatively high moral development is found in secondary school students having Democratic culture who has attained 3rd stage of moral development which is to some extent above from the moral development of Lassiez Fair type of culture, also showing better performance than Lassiez Fair, because the Staff is allowed to participate in decisions but the final decision is done by the principal/Head. Staff is encouraged to perform and their performance is appreciated. Everybody can participate in discussions and can contribute to the matter. There is not any specific culture because there is no restriction for rules and regulations and people can do thing as they want. They do not follow any rules; therefore, moral development of students is lesser than that of autocratic and collegial type of cultures.

4.   The highest mean value declares that the moral development of secondary school students having Collegial culture has crossed 4th stage which is the highest stage as comparative to all other institutional cultures. According to Kohlberg's theory, these students have crossed 4th stage where they love to abide by rule and order and try to sustain standards set by norms or judiciary. Definitely students have achieved this fourth stage because the school culture is participative, staff has academic freedom to introduce their own practices for better classroom environment. Conversations are informal, humorous, polite, natural and spontaneous. Full support/protection is provided for the solution of the problem by the head and the staff for any mistake. Teachers and students are respected and rewarded for their individual potentials. Team work is appreciated, therefore, students are accustomed to collaborate and help each other. Students and teachers talk to each other, share good values with each other, and also share promotions, progress and betterment. Such atmosphere promotes sense of responsibility in students and teachers. They learn and exhibit good habits and respect law. They seem to cross 4th stage which means some students at 5th stage may progress to challenging laws for the betterment of human rights.

Discussion and conclusion

The study revealed that the diversity of school culture subtly influenced the moral development of students. It was found that Laissez Fair school culture showed the least moral development because there was no sufficient moral development without rules and regulations; no substantial influence of school atmosphere seemed on students. As teachers were free to exhibit their earlier

habits, and had no accountability, students were also at the lowest stage of their moral development. They could only do what they had learned from their homes.

The Autocratic culture showed the second highest stage of moral development as compare to other three institutional cultures, because in this culture, staff and students were penalized for their mistakes. Staff was expected to do their duty prescribed as per rules. Only fixed and tested practices were allowed. The strict rules and regulations were applied to the students, therefore, at this stage students had to do right things, and they exhibited inclination towards rules and regulations; i.e. the fourth stage of moral development.

On the other hand, in democratic culture, the moral development of students was to some extent above than the moral development of Lassiez Fair type of culture. The students were at the middle of the third stage according to Kholberg's theory, where students make interpersonal relationships with others. In such type of schools, staff is allowed to meet and interact at any place. Teachers are responsible for their actions and strategies of classroom management. Due to freedom of thought, low accountability and participative decisions, staff and students were free to make their own decisions and practices. Opinion of the majority was given worth. That is why students preferred their roles rather than rules and regulations. Rules and regulations had lesser importance for them.

Students at Collegial culture obtained the highest stage and crossed the fourth stage of moral development as described by Kohlberg, 'the majority of them were conscious about laws regulations and norms of the culture'. Collegial culture had optimistic influence on the moral development of children because they had sense of responsibility, individual accountability and freedom of thought.

No child could move toward the sixth stage (the uppermost stage of ethical development designated by Kohlberg) for all the ten moral maxims and, as a result, declared that no culture was providing satisfactory moral education or perhaps students needed more chronological maturity or prolonged institutional experience.

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