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Physical Punishment, Acceptance of Violence, Tolerance of Diversity, and School Burnout:

**A Comparative Study of Three Educational
Systems in Pakistan**





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Abstract

Aims: The overall aim of the thesis was to investigate attitudes towards different forms of aggression, school burnout, and psychological concomitants among students from three different school systems in Pakistan; namely Urdu medium schools, English medium schools, and Madrassas. The following themes were explored among 11 to 17-year old girls and boys: (a) physical punishment by teachers at school and acceptance of it, (b) the association between victimisation from physical punishment by teachers, acceptance of violence in general, and concomitants of victimisation, (c) religious tolerance, gender equality and bellicose attitudes, and (d) school burnout and its psychological concomitants. Differences between the school systems as well as sex differences are reported.

Methods: The thesis includes four studies based on two sets of data. The first dataset (Study I, II, and IV) consisted of responses by 1,100 students (550 girls, mean age 13.3 years, *SD* 1.0; 550 boys, mean age 14.1, *SD* 1.0). The second dataset (Study III) consisted of responses by 285 girls and 300 boys (mean age for both = 15.8, *SD* = 0.8). Both datasets included responses of students from Urdu medium schools, English medium schools, and Madrassas in Pakistan. The data were collected using paper-and-pencil questionnaires.

Results: It was found that boys from the Madrassa had the significantly highest scores on victimisation from physical punishment by a teacher. They accepted violence in general and physical punishment more than English medium students, but less than Urdu medium students. Their bellicose attitudes towards India were at the same level as Urdu medium students and higher than English medium students. Madrassa girls scored highest of all groups on bellicose attitudes. The Madrassa students reported the highest level of victimisation from religious intolerance. Madrassa students scored lowest of all on religious tolerance, and on a positive view on gender equality. Madrassa girls scored lowest of all on religious tolerance. Madrassa students had the highest scores on anxiety, hostility, and depression, and the lowest on self-esteem. The Madrassa boys scored highest of all on anxiety, hostility, and depression, and lowest on self-esteem. Madrassa students scored equally high on school burnout as English medium students, and lower than Urdu medium students.

Students from Urdu medium schools accepted both violence in general and physical punishment significantly more than students in the other school types. They scored higher than students from English medium schools and equally high as students from the Madrassa on victimisation from physical punishment by a teacher, and bellicose attitudes towards India. They scored lower than students from the English medium schools, but higher than Madrassa students, on religious tolerance and a positive view on gender equality. They scored lower than Madrassa students and higher than English medium students on anxiety, hostility, and depression, and higher than Madrassa students but lower than English medium students on self-esteem. Urdu medium boys scored highest of all on school burnout while the girls scored lowest of all.

Students from English medium schools scored lowest on acceptance of violence in general and physical punishment in particular, and they had the lowest level of bellicose attitudes towards India. They reported the highest levels of a positive view on gender equality and religious tolerance. They scored lowest on anxiety, hostility, and depression, and had the best self-esteem. Their level of school burnout was equal to students from the Madrassa but higher than Urdu medium students.

Conclusions: When comparing the three school systems, it was found that the Madrassas were characterised by high levels of physical punishment by teachers, especially among boys. This fact highlights the severity of the present situation of physical punishment in Pakistan. These boys also had the highest levels of anxiety, hostility, and depression, and the lowest self-esteem. The lowest scores on religious tolerance and on a positive view on gender equality, and the highest level of perceived victimisation from religious intolerance among Madrassa students also give rise to concern. The low religious tolerance and the highest levels of bellicose attitudes, especially among girls from Madrassas, emphasise the need to take girls' Madrassas seriously.

Urdu medium schools were characterised by students accepting both violence in general and physical punishment more than other students. The high level of acceptance of violence among students from these schools raises concerns since the Urdu medium school system is the largest public-school system in Pakistan. Another concern is the Urdu medium boys scoring highest of all on school burnout.

Students from English medium schools convey the least concerns. They scored lowest on acceptance of different types of violence and reported the highest levels of a positive view on gender equality and religious tolerance. They also had the best self-esteem and least psychological problems. However, these schools represent an exceedingly small number of schools in Pakistan.

Key words: Attitudes towards aggression, school burnout, psychological concomitants, Urdu medium schools, English medium schools, Madrassa, Pakistan

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1. Introduction

1.1 Aim of the Thesis

The overall objective of the thesis was to investigate aspects of aggression, attitudes towards different forms of aggression, and psychological concomitants among students in three different school systems in Pakistan. School burnout was also investigated. The following themes were explored among 11 to 17-year old girls and boys in Urdu medium schools, English medium schools, and Madrassas in Pakistan: (a) physical punishment by teachers at school and acceptance of it, (b) the association between victimisation from physical punishment by teachers, acceptance of violence in general, and concomitants of victimisation, (c) religious tolerance, gender equality, and bellicose attitudes, and (d) school burnout and its psychological concomitants. Differences between the school systems as well as sex differences are reported.

1.2 Education in Pakistan

Education plays an important role in the development of the individual and society. However, the situation of education in Pakistan leaves much to be desired. According to the Constitution of Islamic Republic of Pakistan, 1973, *“The state shall be responsible for eradication of illiteracy and provision of free and compulsory education up to secondary level, within minimum possible time.”* Notwithstanding, only around 3% of the total national budget is allocated for the educational sector. As a result, the literacy rate in Pakistan is barely 60% (UNICEF, 2018), and the school dropout rate at the primary level is 31% (Siddiqui, 2017).

Formal school education in the public sector is divided into primary stage, middle stage, and high stage education. The primary stage consists of five years of schooling (when the child is 5-10 years of age), the middle stage consists of three years (11-13 years of age), and the high stage consists of two years (14-16 years of age) of schooling. According to an estimate, there are around 150,129 primary schools in Pakistan, out of which 88% are in the public sector and 12% are in the private sector. The number of middle schools in Pakistan is 49,090 including 34% in the public sector and 66% in the private sector. In addition, there are 31,551 high schools in Pakistan out of which 42% are in the public sector and 58% are in the private sector (UNICEF, 2018).

Out of 51.53 million children, only 28.68 are attending public or private schools, leaving 22.84 million children out of school in Pakistan (ibid.). At the primary level, the total enrolment rate of boys and girls is 55% and 45% respectively. Around 3.664 million boys are enrolled at the middle stage, while the girls' enrolment is 2.862 million. Of those who are enrolled at the high stage, around 58% are boys and 42% are girls (ibid.). According to an estimate, 37% of all children go to private schools in Pakistan (NEMIS, 2015).

1.2.1 Three Types of Educational Systems in Pakistan

The educational system in Pakistan is highly influenced by socio-economic class. There are three dominant socio-economic classes in Pakistan, often referred to as the upper class, lower class, and middle class. This social structure is divided according to financial resources, social power, and the influence a person has in society (Qadeer, 2006). The upper and ruling classes include industrialists, giant businessmen, landlords, civil and military bureaucrats, and politicians (ibid.). The middle class consists of government

officials, small businessmen, and professionals. The lower class is comprised of labourers, workers, and peasants. The school system in Pakistan reflects the class system.

There are many different types of schools in Pakistan, and they can be divided into three main categories including English medium schools, Urdu medium schools, and the Madrassas. The elite schools of the English medium school system serve the educational needs of the affluent and upper social class, which is liberal and westernized, while the Urdu medium schools and the Madrassa are attended by the less privileged and conservative class (Ahmed, 2016; Rehman, 2004).

Parents with no formal education tend to choose public schools and Madrassas for their children. Since the Madrassa offer free education, accommodation and meal, the poverty-ridden section of the society finds it to be the only choice. Private schools can be distinguished according to their fee structure. Since private schools apply a range from low to high fees, poor or lower middle-class parents strive to afford a low-fee private school in order to give their children a good education (Siddiqui, 2017).

Hence, the different educational systems in Pakistan tend to produce three different kinds of outcomes. The elite English medium school system is creating a ruling class. The students from the Urdu medium school system are “compliant subjects”, and the Madrassa students work as a pressure group which tends to use force against the two other classes (Nisar, 2010).

1.2.2 English Medium Schools

The importance of education in the English language is the result of British colonialism in the subcontinent. After the independence of Pakistan from the British rule in 1947, the appreciation of the English language as an important medium of instruction continued, because proficiency in the English language has been considered a key to success in Pakistan (Rahman, 2004). Proficiency in English also ensures economic gain as the result of a well-paid and prestigious job or career, and respect in society (Haider, 2019; Rahman, 2010). An insufficient number of public schools have paved the way to open innumerable English medium schools for the private sector. There are many different types of English medium schools in Pakistan. A substantial number of them are owned by the private sector. Some English medium schools are, however, run by public institutions such as the military, the Water and Power Development Authority (WAPDA), Pakistan International Airlines, and Pakistan Railway (Haidar & Fang, 2019).

The quality of the education imparted in those schools depends on the fee structure. English medium schools with a low fee structure are known for low-quality education, and they are affordable even by the middle and in few cases lower middle-class families. Low-fee English medium schools have been increasing in numbers because of their affordability (Rahman, 2004). However, the low-fee English medium schools offer substandard quality of education which in some cases is poorer than the Urdu medium schools. As a contrast, the elite English medium schools are overly expensive and affordable only by the affluent class. They have emulated the British educational system and offer high quality education. The textbooks used in these schools are printed abroad. However, Islamic studies, Pakistani studies, and Urdu are mandatory subjects (Raheem, 2015). A large number of students take the ordinary level (O-Level) and the advanced level (A-Level) examinations arranged by British examination boards (Rahman, 2001).

1.2.3 Urdu Medium Schools

The Urdu medium school system is the largest public-school system in Pakistan. The main medium of instruction in these schools is Urdu. English is, however, taught as a compulsory subject in all Urdu medium schools from grade one. From grade six, English is used as a medium of instruction only for science subjects. The textbooks used in these schools are published by provincial educational boards, and the students appear in the matriculation exam after completing ten years of education (Raheem, 2015).

The Urdu medium school system is state-run and known for having insufficient resources. The buildings of these public schools are usually poorly painted in yellow colour, they have blue doors and broken windows, which reflect the scant resources allocated to these schools. In some cases, schools have no building at all, and the students are taught under the shadow of trees. Many of the Urdu medium schools are located in faraway places where travelling to and from schools is challenging (Rahman, 2004).

The Urdu medium schools have small classrooms with poor study facilities. The classes are overcrowded, which is a hindrance to an active student-teacher interaction. Some schools have poor or no toilet facilities. Physical punishment is frequently used in these schools. However, some state schools are performing well within their scant resources, because of the hardworking and responsible teaching staff (Khattak, 2014). The teaching staff of Urdu medium schools usually belongs to the lower-middle class (Rahman, 2004).

1.2.4 The Madrassa

The Madrassa is “an educational institution offering instruction in Islamic subjects including, but not limited to, the Quran, the sayings (hadith) of Prophet Muhammad, jurisprudence (fiqh), and law” (Blanchard, 2007, p. 62). Currently, there are 32,272 Madrassas in Pakistan. Out of these, only 3% are in the public sector, whereas 97% are in the private sector. The enrolment rate in the Madrassa is 2.26 million, of which 0.06 million (3%) is in the public sector, whereas 2.19 million (97%) belong to the private sector. The male and female enrolment rates in Pakistani Madrassas are 1.38 million (64%) and 0.79 million (34%) respectively. There are separate Madrassas for boys and girls (UNICEF, 2018).

The curriculum taught is not the same in all of the Madrassas. Since they are private institutions, they are financially supported by the business class. Madrassas are popular among the lower middle and the less privileged class since they provide free education and boarding facilities to all the children (Rahman, 2004). In addition, people with strong religious orientation also send their children to the Madrassa for religious teaching.

1.2.4.1 Historical Background of the Madrassa

The Muslims in South Asia hold a long tradition of Madrassa education, which is considered an integral part of Islamic learning. Under the British rule on the subcontinent, the Muslims established a renowned Madrassa known as Dar ul Uloom Deoband, which served as an alternative to the British education (Metcalf, 1982) and produced a large number of renowned Muslim scholars. However, with the passage of time, the Madrassa appeared more as a hotbed of politics than the centre of learning.

The mingling of politics and religion in the Madrassa started in the 1970s when the Soviet Union occupied Afghanistan, and the United States pushed Pakistan to fight a proxy war against the Soviet army. To execute this objective, many Madrassas near the Afghan border were established under the patronage of the United States. Huge international funding was allocated to Pakistan, which increased the number of Madrassas in the

country. The topic of Jihad was especially included and highlighted in the textbooks with a distorted interpretation (Khan, 2013). According to the International Crisis Group Pakistan (2002), special textbooks were written and used for teaching in the Madrassas under the USAID project, promoting the Jihadi ideology and militancy.

During the Afghan war, the Madrassas were being praised for their contribution to the war, but after 9/11, the Madrassas became the centre of criticism of the international community (Candland, 2006). However, violence in the name of religion was not an original part of Madrassa education but a consequence of international politics.

The Madrassas have been accused of spreading sectarianism and conflict between Sunni and Shia in Pakistan (International Crisis Group, 2002). Sunni and Shia are two sects in Islam, just like Catholics and Protestants in Christianity. However, the phenomenon of sectarianism in Pakistan is also a byproduct of the Afghan War. Sectarian clashes between Sunni and Shia were rare before the Afghan War. The militants who fought the Afghan War also played a vital role in the sectarian clashes in Pakistan (Majeed & Hashmi, 2014). The military dictator Zia ul-Haq's Islamist policies exacerbated the sectarian violence in Pakistan (Curtis, 2016). Furthermore, Sunni Madrassas flourished under the patronage of Saudi Arabia, while Shia Madrassas have been supported by Iran; these circumstances increased the intensity of sectarianism in Pakistan (Majeed & Hashmi, 2014).

1.2.4.2 Madrassa, Militancy, and Intolerance

The image of the Madrassas as being a hotbed for terrorism and militancy projected in the media provides a misrepresented picture, since no direct link has been found between them (McClure, 2009; Borchgrevink, 2013; Fair, 2012). The Madrassas have, however, been accused of disseminating religious intolerance in Pakistan (Leirvik, 2008). Madrassa students have been found to exhibit less religious tolerance than other students (Hanif, Ali & Carlson, 2020). Fair (2008) concludes that the Madrassas are not involved in terrorism, but the possibility cannot be ruled out that some intolerant families send their children to the Madrassas (ibid.).

On the contrary, a study found high level of trust, trustworthiness, and pro-social behaviours among Madrassa students. Furthermore, no in-group and out-group bias were identified (Delavande & Zafar, 2015). Fair (2008) believes that rather than reforming the Madrassas, attention should be given to the public-school system in Pakistan. Once the public school system has been improved, the Madrassas might not attract students to the same extent anymore. Winthrop and Graffe (2010) also conclude that it is not the religious education but the poor state of public education and the rates of illiteracy that are the real challenges for Pakistan.

1.3 Physical Punishment

Physical punishment involves physical force which causes some degree of pain. It mainly includes smacking, slapping, and spanking children with the hand or with an object (UN Committee on the Rights of the Child, 2007). Physical punishment has earlier been considered an effective disciplinary mean to control children's behaviours (Burnett, 1998). Parents, teachers and, in some cases, even the victimised children themselves, have in some countries considered physical punishment to be a useful tool for improving academic performance and discipline bad behaviour (Portela & Pells, 2015).

However, the detrimental effects of physical punishment on children are undisputed, and research findings from all over the world have consistently identified negative outcomes of physical punishment such as aggression (Gershoff, 2002; Gershoff & Grogan-Kaylor, 2016; Larzelere & Kuhn, 2005; Straus, 2001), depression (Österman, Björkqvist, & Wahlbeck, 2014; Straus, 2001), mental health issues (Österman et al., 2014), antisocial behaviour, low self-esteem, cognitive problems (Ferguson, 2013; Gershoff, 2002; Gershoff & Grogan-Kaylor, 2016), low academic performance, low class participation, and school dropout (Youssef, Attia, & Kamel, 1998; Dunne, Humphreys, & Leach, 2006), poor parent-child relationships, risk for physical abuse (Gershoff, 2002; Gershoff & Grogan-Kaylor, 2016), alcohol abuse (Österman et al., 2014), and propensity for divorce (Österman et al., 2014). Suicide attempts are more frequent among respondents who have been exposed to physical punishment during childhood (Österman et al., 2014). Children from destitute families have been found to be at a greater risk of receiving physical punishment in schools (Portela & Pells, 2015).

1.3.1 Gender Differences in Victimization from Physical Punishment

Studies have shown boys to be more often physically punished than girls (Alyahri & Goodman, 2008; Tang, 2006; Straus & Stewart, 1999; Delfabbro et al., 2006; Theoklitoua, Kabitsis, & Kabitsi, 2012). Gender differences are also present in the severity and forms of punishment. In New Zealand, it has been found that girls received lighter punishment, while boys experienced harsher kinds of punishment usually with a hard object such as a stick (Millichamp et al., 2006). This might be because boys are, in many cultures, considered to be the future head of a household, so they are expected to be strong and tough. Moreover, boys are less compliant and more aggressive (Straus & Stewart, 1999).

1.3.2 Physical Punishment in Pakistani Schools

Pakistan is a signatory to the United Nations Convention on the Rights of the Child (UNCRC, 1989). However, Article 89 of the Pakistan Penal Code states: *“Nothing which is done in good faith for the benefit of a person under twelve years of age, or of unsound mind by or by consent, either express or implied, of the guardian or other person having lawful charge of that person, is an offence by reason of any harm which it may cause, still provides a justification for practicing physical punishment against children at homes and in schools”* (Corporal punishment of children in Pakistan, 2020). Probably for that reason, Pakistan is one of the countries where physical punishment is frequently used in schools and homes (Save the Children, 2005). In a study conducted by Plan Pakistan (2013), around 65% of teachers considered physical punishment to be an effective disciplinary measure in Pakistan. Although around 43 different kinds of punishment have been identified including hitting, kicking, and pulling ears (Save the Children, 2005), the most prevalent forms of punishment included beating with a stick (24%), and slapping on the face (22%) (Plan Pakistan, 2013). Around 43% of the students in a study who had been victimised from physical punishment were enrolled in public primary schools, 30% in public middle schools, 10% in public high schools, and 16% of the students were from private schools (Save the Children, 2005).

According to the aforementioned study (ibid.), a large number of students who had received physical punishment were enrolled in public or government schools. This fact indicates that physical punishment is prevalent in public schools, and that the percentage is high at the primary level.

Physical punishment has also in studies conducted in Pakistan been found to be associated with several negative outcomes, including poor academic performance, learning problems, low class attendance, low creativity, lack of self-confidence, fear, depression, low self-esteem, pessimism, feelings of inferiority (Naz, Khan, Daraz, Hussain, & Khan, 2011), and school drop-out (Hussain, Salfi, & Khan, 2011; Naz et al., 2011).

1.4 Acceptance of Violence

According to social learning theory, if interparental violence seems to be rewarding, the observer accepts violence as an effective coping strategy and adopts that behaviour (Bandura, 1978). Hence, a child's exposure to violence can be a predictor for perpetration and victimisation of violence later in life (Herrenkohl & Jung, 2016). In violent subcultures, children can also learn violent socialisation without having a direct experience of violence (Harding, 2009). Aggressive values of parents also have a strong impact on children's aggressive behaviours (Duman & Margolin, 2007).

The impact of three forms of violent socialisation from family and non-family members on acceptance of violence has been explored (Kim, Lee, & Farber, 2019). The results showed that witnessing violence during childhood was likely to foster accepting attitudes towards violence. Furthermore, victimisation from family members was also a predictor for acceptance of violence among students. The study further showed that victimisation from non-family members had less effect on acceptance of violence. Moreover, advised violence from family and non-family members was more strongly associated with acceptance of violence than childhood victimisation and witnessed violence. Males were found to have higher levels of acceptance of violence than females (ibid.).

In another study, it was shown that those who received physical punishment during childhood were likely to use violence in their interpersonal relationships (Simons, Lin, & Gordon, 1998). Acceptance of violence has been found to be a determinant of spousal violence (Uthman, Moradi, & Lawoko, 2011). Girls who had witnessed the victimisation of their mother by their fathers accepted spousal violence to a higher degree as a part of marital life compared to girls who had not witnessed such violence (Aslam, Zaheer, & Shafique, 2015).

1.4.1 *Acceptance of Violence and Mental Health*

Exposure to maltreatment during childhood is not only associated with violent behaviour but also with several health problems including psychiatric disorders in later life (Fergusson & Lynskey, 1997). Exposure to high levels of violence at school has been found to be correlated with anxiety, depression, anger, and trauma symptoms (Flannery, Wester, & Singer, 2004). Those who have witnessed violence are at higher risk of suffering from mental health problems such as depression, aggression, and distress (Buka & et al., 2001).

1.4.2 *Violence and Accepting Attitudes towards Violence in Pakistan*

Pakistan is confronted with high levels of violence. It is among the five countries most affected by terrorism (Global Terrorism Index, 2016). Religious violence motivated by sectarian differences has shaken the very fabric of the Pakistani nation. Mosques, schools, funerals, and religious ceremonies have been targeted in violence carried out by militant organisations (Kalin & Siddiqui, 2014). According to an estimation, sectarian

violence between Sunni and Shia organisations has resulted in the killings of 5,037 people in Pakistan from 1989 to 2015 (Asma & Muhammad, 2017). The extra-judicial killings in blasphemy cases have also exacerbated the situation in Pakistan.

Violence against children and women is also on the rise. Around 84 % of the children have experienced psychological aggression, and 74% have become victims of physical violence in Pakistan (Zakar, 2016). The situation of violence in school settings can be gauged by the fact that physical punishment is frequently practiced in around 89% of the schools in Pakistan (Holden & Ashraf, 2016). In some cases, violence committed by schoolteachers has resulted in the death of school children in Pakistan (Dawn, 2016; Dawn, 2017).

There were 53,000 reported cases of violence against women in Pakistan between 2011 and 2015 (Abbasi, 2017). One in three women in Pakistan suffers from spousal violence in their married life (Aslam, Zaheer, & Shafique, 2015). Due to cultural norms, women in Pakistan tend to accept intimate partner violence (ibid, see also Nadeem & Malik, 2019). Education and social economic status have been found to be mediating factors for the acceptance of violence among women (ibid.). Higher socio-economic status and a higher level of education are associated with less acceptance of violence in Pakistan (Nadeem, & Malik, 2019; Amir-ud-Din, Fatima, & Aziz, 2018). Another study found acceptance of wife-beating to be higher among women than men in Pakistan (Tayyab, Kamal, Akbar, & Zakar, 2017).

In yet another study conducted in Pakistan it was found that acceptance of violence and victimisation from spousal violence were correlated (Amir-ud-Din, Fatima, & Aziz, 2018). Women who justified that their husbands were beating them were more likely to be victimised than those who did not believe that their husbands were justified in doing so.

1.5 Tolerance of Diversity

1.5.1 Religious Tolerance

Pakistan is a Muslim-majority country where 96.4% of the population are Muslims (Sunni 85-90%, Shia 10-15%). The main religious minorities include Christians, Hindus, and Ahmadis (Central Intelligence Agency, 2020). Despite having a tiny number of non-Muslim minorities, religious tolerance is at its lowest ebb in Pakistan. Hate literature against religious minorities is easily available.

The era of the military dictator Zia-ul-Haq is considered an impetus for the increase of religious intolerance in Pakistan. Zia-ul-Haq took a number of steps to Islamise the country. The most controversial step was to introduce the blasphemy law, which made blasphemy punishable by death. The loopholes in this law allow anyone to put blasphemy allegations on any other individual without any proof. This law is being misused against threatened minorities in Pakistan. The blasphemy law has exacerbated religious intolerance to such an extent that people opt to commit extra-judicial killings in blasphemy cases. The intensity of religious intolerance can be gauged by the fact that Pakistan's Governor of the Punjab Salman Taseer and Minority Affairs Minister Shahbaz Bhatti were murdered just because they criticised the blasphemy law (Curtis, 2016).

The curriculum taught in schools is inadequate to instil religious tolerance among students. The levels of religious tolerance and intolerance among students in Pakistan have been studied. A study based on content analysis of the textbooks in Pakistan identified content promoting intolerance against religious minorities (Hussain, Salim, &

Naveed, 2011). In the same study, teachers and students from public schools were not willing to recognise religious minorities as Pakistani citizens. However, Madrassa teachers recognised minorities as citizens of Pakistan more than teachers from public schools did (ibid.). Another study found students from Urdu medium schools and English medium schools to be more tolerant towards minorities than Madrassa students. The highest religious tolerance was exhibited towards Christians (Rehman, 2003).

It has been found that the highest levels of tolerance were among students from English medium schools, and the lowest were among Madrassa students (Ahmed, Shaukat, & Abiodullah, 2009; Hanif, Ali, & Carlson, 2020). Intolerance between Shia and Sunni is also on the rise in Pakistan. However, Shias were found to be more tolerant towards Sunnis than vice versa. Having a friend belonging to the opposite religious sect was also associated with more religious tolerance (Kalin & Siddiqui, 2014).

1.5.2 Religion and National Identity

Pakistan came into existence on the basis of the two-nation theory which stated that Hindus and Muslims were two distinct nations and needed separate homelands (Qazi, 2020). Before the partition in 1947, British India consisted of present-day India, Pakistan, and Bangladesh. Hindus and Muslims formed the two largest religious communities in the subcontinent. Hence, religious factors played a crucial role in the partition which resulted in the birth of India and Pakistan (including Bangladesh, then known as East Pakistan). The partition triggered the bloodbath of millions of people who lost their lives as the result of communal riots (ibid.). The concept of 'us' versus 'them' did not fade away with the partition, but religious identity mingled with national identity found its way into school textbooks in India and Pakistan. The 'fundamentalisation of textbooks' in both the countries strengthened the feelings of 'us' versus 'them', which has caused a bitter antagonistic relationship between the two nuclear states (Lall, 2008).

All over the world, educational curricula have been used as a tool to instil national and religious identities. Textbooks in Pakistan and India also highlight this phenomenon (Qazi, 2020). A study by Lall (2008) showed how the curriculum had been misused by India and Pakistan to strengthen antagonistic national identities based on religion. The study stated that the BJP led government (1998–2004) in India and the Pakistani government under General Zia-ul-Haq (1977–1988) manipulated textbooks to infuse religious identity and projected the other country as an enemy state. According to a study conducted by Durrani and Dunne (2010), 33.8% of school students in Pakistan identified themselves as Muslims, while 24.1% identified themselves as Pakistanis. It was found that students considered being a Pakistani as synonymous with being a Muslim. Hence, they could not differentiate between their national identity and their Muslim identity. In addition, students considered Hindus and India as "other". The Attitudes of the students were, in fact, in line with the content of the Pakistani social studies textbooks in which religious imagery was used to explain nationalism and the history of war with India. In the same study (ibid.), it was found that out of 17 heroes presented in the textbooks, 11 were applauded for their fight against their non-Muslim enemies. In line with this study, Qazi (2020) also highlighted how the textbooks constructed 'the militaristic national identity' by glorifying the wars against India and Pakistan's army heroism. Zaidi (2011) discusses the content of Pakistani social studies textbooks in detail and identified how the Muslim warriors were portrayed as saviours and torchbearers of Islam, and the wars were glorified as a combat between Muslims and non-believers. On the other hand, Muslim

Mughal emperor Akbar, who took many measures to maintain religious harmony and pluralism between Hindus and Muslims of the subcontinent, was given a scant place in the textbook (ibid.).

1.5.3 Attitudes towards Gender Equality

Achieving a high level of gender equality and minimising the gender gap is one of the challenges the world is facing today. The importance of gender equality can be gauged by the fact that gender equality is positively associated with the economic growth of a country (Chaudhry, 2007). Gender inequality, on the other hand, leads to discrimination and gender-based violence (Gill & Stewart, 2010), leaving detrimental repercussions on the mental and physical health of women (Garcia-Moreno, Jansen, Ellsberg, Heise, & Watts, 2006).

Although gender inequality is a universal phenomenon, Pakistan has much to improve in this domain. Pakistan stands at number 151 out of 153 countries on the Global Gender Gap Index Report, 2020 (World Economic Forum, 2020). Pakistan's gender gap is ranked at 150 in economic matters, 143 in education, and 149 in the health domain, according to the above report.

The growing gender inequality in Pakistan cannot be understood without exploring the projection of gender in the school curriculum and children's literature. There are few studies which explored how gender is presented in the curriculum in Pakistan. Mirza (2004) analysed 194 school textbooks for gender biases from all over Pakistan and concluded that the textbooks were male-centric. Barely 7.7% of the characters mentioned in the textbooks were female, while all others were male with strong gender stereotypes. Similar results were found by Ullaha and Skelton (2013) who analysed 24 school textbooks from one province in Pakistan and identified many gender biases and gender stereotypes in them. While identifying gender stereotypes, Durrani (2008) found that men were projected as defenders and religious leaders in the textbooks, while women were shown taking care of domestic affairs. As for the Madrassa in Pakistan, different content in the curriculum is taught to boys and girls, infusing patriarchal values (Bradley & Saigol, 2012).

A recent study explored gender formation in children's literature in Pakistan (Shahnaz, Fatima, & Qadir, 2020). A content analysis of a popular children's magazine in the Urdu language published between 2006–2007 and 2011–2012 was carried out. The study found explicit gender bias against women in the pictorial presentation of characters with stereotypical roles for women in the home. Women were hardly at all represented as professional individuals. Furthermore, no biography of a female character was included in the list of historical figures. On the other hand, male characters were overrepresented with assigned professions and strong pictorial representation.

This stereotypical presentation of women in the school curriculum and in the literature is far from providing a truthful picture of the reality, because a large number of women in Pakistan are not confined to their homes but are associated with different types of professions. However, gender biases in children's books have its repercussions, since children believe in gender roles as they are presented in the curriculum. This fact is likely to enhance gender inequality and biased attitudes towards women in Pakistan. Gender stereotypical attitudes in Pakistan have their roots in tradition and cultural values (Zaman, Stewart, & Zaman, 2006), which make men authoritative and women subordinate to men.

The acceptance of traditional gender roles which include patriarchal dominance and intimate partner aggression is likely to expose women to violence (Jayatilleke, Poudel, Sakisaka, Yasuoka, Jayatilleke, & Jimba, 2011). Notwithstanding, a high level of education for both genders and better media representation of women have been found to be two important agents for change (Ali, Krantz, Gul, Asad, Johansson, & Mogren, 2011). Unfortunately, the efforts for gender equality carried out by the civil society in Pakistan are being criticised and alleged for spreading “westernisation” (Shaheed, 2010).

1.6 Burnout

Maslach and Jackson (1986) defined burnout as “*a syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment [which] can occur among individuals who do “people work” of some kind*”. Emotional exhaustion can be explained as feeling down or being depleted of emotional resources; depersonalisation refers to negative feelings towards colleagues or clients, and lack of personal accomplishment points at feelings of being incompetent (Maslach, 1993). Burnout is a three-dimensional construct, which includes exhaustion, cynicism, and feelings of inadequacy (Maslach, Schaufeli, & Leiter 2001; Salmela-Aro, Kiuru, Pietikäinen, & Jokela, 2008). However, some researchers consider cynicism and exhaustion as the core facets of burnout (Green, Walkey, Taylor, 1991; Qiao & Schaufeli, 2011).

1.6.1 School Burnout

Burnout is a work-related disorder (Herrmann, Koeppen, & Kessels, 2019). School-related burnout is a relatively recent concept (Salmela-Aro & et al., 2008). In school-related burnout, students feel exhaustion due to high study demands, and they have a cynical attitude towards their own studies. Furthermore, they develop feelings of inadequacy as a student (Salmela-Aro, Kiuru, Leskinen, & Nurmi, 2009; Schaufeli, Martínez, Pinto, Salanova, & Bakker, 2002). Many factors have been found to be associated with academic stress; they can include home assignments, exams, excessive academic content, and learning difficulties (Yusoff, 2010). Furthermore, cynicism has been found to be a strong predictor of school dropout (Bask & Salmela-Aro, 2013). A study showed that a negative school climate was positively associated with burnout among students (Salmela-Aro, Kiuru, Pietikäinen, & Jokela, 2008). If the school was supportive and the teachers showed a positive motivation towards the students, it was on the other hand found to counter burnout. Moreover, girls and students who received low grades suffered more from burnout than others (Salmela-Aro et al., 2008). However, success-oriented students have also been found to be more prone to burnout (Tuominen-Soini & et al., 2008). The influence of the peer group on school burnout has also been studied, and it was found that membership in high achieving peer groups predicted a lower level of school burnout (Kiuru et al., 2008).

1.6.2 Psychological Concomitants of Burnout

Studies have shown that burnout affects mental health and wellbeing in adults (Bakir et al., 2010; Mutkins, Brown, & Thorsteinsson, 2011; Toppinen-Tanner et al., 2005). School-related burnout has also been shown to be associated with an increased risk of depression (Salmela-Aro et al., 2009) anxiety (Silvar, 2001), and negative self-esteem (Fimian & Cross, 1986). School burnout has also been found to have an association with academic stress

and suicidal ideation (Ang & Huan, 2006). In a longitudinal study on the effects of school burnout on subjective wellbeing, it was found that low levels of school burnout were likely to be associated with high levels of subjective wellbeing (Raiziene, Pilkauskaite-Valickiene, & Zukauskiene, 2014).

Burnout and depression have a reciprocal relationship (Ahola & Hakanen 2007). With an increase in burnout, the mental health of adults also deteriorates (Golembiewski et al. 1992). Due to burnout, students have difficulty to meet the study demands, which in turn increases the risk of depression (Salmela-Aro, Savolainen, & Holopainen, 2008).

Some studies have not shown significant sex differences in burnout among university students (Cadime, Pinto, Lima, Rego, Pereira, & Ribeiro, 2016; Backović, Živojinović, & Maksimović, 2012). However, at the secondary school level, girls were found to have higher levels of burnout than boys (Herrmann, Koeppen, Kessels, 2019; Salmela-Aro et al, 2010; Salmela-Aro & Tynkkynen, 2012; Salmela-Aro, Kiuru, Pietikäinen, & Jokela, 2008; Walburg, 2014). Furthermore, girls experienced more psychosomatic symptoms (Murberg & Bru, 2003), depression (Nolen-Hoeksema & Girgus, 1994) and higher academic stress caused by anxiety (Silvar, 2001) and worries about their school achievement (Murberg & Bru, 2003).

2. Method

2.1 Samples

The thesis comprises four studies. For study I, II, and IV, a questionnaire was completed by 1,100 students from Urdu medium schools (200 girls, 200 boys), Elite English medium schools (175 girls, 175 boys), and Madrassas (175 girls, 175 boys). The mean age for girls was 13.3 years (SD 1.0), and for boys 14.1 (SD 1.0). The age difference between girls and boys was significant ($t_{(1098)} = 13.89, p < .001$).

For study III, a questionnaire was filled in by 585 students (285 girls, 300 boys) from the same three types of schools. The sample included 210 students from Urdu medium schools, 200 from English medium schools, and 175 from Madrassas. The mean age for both girls and boys was 15.8 years ($SD = 0.8$).

2.2 Instruments

2.2.1 Study I

Study I concerned physical punishment at school in three educational systems in Pakistan. The questionnaire for the study included five scales measuring (a) frequency of victimisation from physical punishment by a teacher, (b) physical injuries from being punished by a teacher, (c) negative feelings after physical punishment by a teacher, (d) reasons for being punished by a teacher, and (e) acceptance of physical punishment at school. The response alternatives for the scales were on a five-point scale (for the first four scales: 0 = never, 1 = seldom, 2 = sometimes, 3 = often, 4 = very often, and for the last scale: ranging from 0 = strongly disagree to 4 = strongly agree).

The frequency of victimisation from physical punishment by a teacher was measured with the following 11 questions: (a) A teacher has beaten me, (b) I have been made to do sit-ups, (c) I have been given Murgaha punishment (a stress position looping arms behind

knees while holding ears), (d) I have been slapped, (e) I have been hit with a stick, (f) The teacher has thrown a book at me, (g) I have had to stand in a corner for a long time, (h) My fingers have been hit with an object, (i) I was forced to keep a pen between my fingers, (j) My hair was pulled, and (k) My ear was pulled. The Cronbach's Alpha for the scale was = .91.

The scale for measuring physical injuries from being punished by a teacher included the following six items: (a) pain, (b) cuts, (c) exhaustion, (d) fractures, (e) bleeding, (f) swelling. The Cronbach's Alpha for the scale was .76.

The scale for the measurement of negative feelings after physical punishment by a teacher included seven items: I felt (a) isolated, (b) embarrassed, (c) worthless, (d) angry, (e) scared, (f) shivering, (g) hatred for my teacher. The Cronbach's Alpha for the scale was .84.

The reasons for being punished by a teacher were measured with ten items: (a) I did not do my homework, (b) I forgot my lessons, (c) I got low grades, (d) I made noise in the class, (e) I disobeyed my teacher, (f) I came late to the class, (g) I misbehaved in the classroom, (h) I fought with my fellows, (i) The teacher dislikes me, and (j) I got punished for no reason. The response alternatives were on a five-point scale (0 = never, 1 = seldom, 2 = sometimes, 3 = often, 4 = very often). The Cronbach's Alpha for the scale was .86.

The acceptance of physical punishment at school was measured with 11 items: (a) Punishment is good for learning, (b) It is ok to punish students who do not obey their teachers, (c) Punishment should be allowed in schools, (d) Punishment should be banned in the school, (e) If I become a teacher I would punish my students, (f) I obey my teachers after punishment, (g) When I have been punished I forget my lesson, (h) When I am physically punished I lose interest in the subject, (i) When I am punished I can't concentrate on my studies, (j) When I am punished I learn the lessons quickly, and (k) I wish to leave school permanently because the teachers punished me. The items d, g, h, i, k were reversely scored. The Cronbach's Alpha for the scale was .83.

2.2.2 Study II

Study II concerned acceptance of violence and its concomitants among students from three types of schools in Pakistan. The acceptance of violence was measured with the following 12 items: (a) It is ok to use violence to get whatever you want, (b) People who use violence get respect, (c) If a person hits you, you should hit them back, (d) If someone starts a fight you should walk away, (e) It is good to hit a person who commits a crime, (f) I like to watch movies which are full of violence, (g) I like to play violent games, (h) If someone insults or makes fun of your family, it is ok to hit him/her, (i) If someone insults or makes fun of your religion, it is ok to hit him/her, (j) If someone insults or make fun of your country, it is ok to hit him/her, (k) In order to defend your country, war is necessary, and (l) It is ok to hit a Muslim who does not belong to your faith. Item d was recoded. The response alternatives were on a five-point scale (0 = strongly disagree, 1= disagree, 2 = undecided, 3 = agree, 4 = strongly agree). The Cronbach's alpha for the scale was .86. The frequency of victimisation from physical punishment by a teacher was measured with the same items as used in Study I.

Anxiety, hostility, and depression were measured with three subscales of the Brief Symptom Inventory (Derogatis & Melisaratos, 1983). Responses were given on five-point scales (0 = not at all, 1 = slightly, 2 = moderately, 3 = very much, 4 = extremely much). Anxiety was measured with the following six items: (a) nervousness or shakiness inside,

(b) being suddenly scared for no reasons, (c) feeling fearful, (d) feeling tense or anxious, (e) spells of terror or panic, and (f) feeling so restless you could not sit still. The Cronbach's Alpha for the scale was .93.

Hostility was measured with the following five items: (a) feeling easily annoyed or irritated, (b) temper outbursts that you could not control, (c) having urges to beat, injure or harm someone, (d) having urges to break or smash things, and (e) getting into frequent arguments. Cronbach's Alpha for the hostility was .93.

Depression was measured with six items: (a) feeling hopeless about the future, (b) feelings of worthlessness, (c) feeling lonely, (d) feeling sad, (e) having no interest in things, and (f) having thoughts of ending your life. The Cronbach's Alpha for the scale was .93.

The following three items from the Rosenberg Self-esteem Scale (Rosenberg, 1965) were included in order to measure self-esteem: (a) On the whole, I am satisfied with myself, (b) I feel that I have a number of good qualities, and (c) I am able to do things as well as most other people do. The response alternatives were on a five-point scale (0 = strongly disagree, 1 = disagree, 2 = undecided, 3 = agree, 4 = strongly agree). The Cronbach's Alpha for the scale was .77.

2.2.3 Study III

For Study III, a questionnaire was developed which included four scales measuring (a) a positive view on gender equality, (b) level of individual religious tolerance, (c) perceived availability of sources for learning tolerance and respect, and (d) bellicose attitudes towards India. It also measured experiences to what extent tolerance and respect was taught by family, friends, the mosque, religious teachers, elders, the media, school, books, and the internet. The questionnaire also included the following single item to measure personal experiences of religious tolerance: Have you generally been the victim of religious intolerance? Response alternatives were on a five-point scale (0 = never, 1 = rarely, 2 = sometimes, 3 = often, 4 = very often).

Positive views on gender equality included the following items (a) Girls and boys should study the same courses at school, (b) Education should be gender separated, (c) Priority should be given to educating boys, (d) All jobs should be open equally to men and women, (e) All girls should be encouraged to jobs after completing their education, (f) Girls should be provided maximum sports opportunities, (g) Boys are more intelligent than girls, and (h) A woman should follow what her husband decides. Items b, c, g, and h were recoded. The Cronbach's Alpha for the scale was .84.

The respondents' level of individual religious tolerance was measured with the following items (a) Non-Muslims should have the same rights which Muslims enjoy, (b) Only Muslims have the right to live in Pakistan, (c) Non-Muslims should have the right to build their places of worship, (d) Muslims should have preference in all jobs, (e) Any non-Muslim who insults Islam deserves punishment, (f) Killing is justified if non-Muslims disrespect holy Quran, (g) I do not like it if non-Muslims share their religion in my locality, (h) I prefer to make friends with those who belong to my religion, (i) I prefer to make friends with those who belong to my sect, (j) I should like to be more tolerant towards other religions, (k) I should like to be taught about other religions, (l) Islamic education must be compulsory, and (m) Teaching other religions can create better understanding between religions. Items b, d, e, f, g, h, and l were recoded. The Cronbach's Alpha for the scale was .78. The response alternatives were on a five-point scale (0 = strongly disagree, 1 = disagree, 2 = neutral, 3 = agree, 4 = strongly agree).

Perceived availability of sources for learning tolerance and respect included the following items (a) My family encourages me to show tolerance, (b) My friends encourage me to show tolerance, (c) Teachings in the mosque encourage me to show tolerance, (d) Religious leaders encourage me to show tolerance, (e) My teachers encourage me to show tolerance, (f) The elders in my community encourage me to show tolerance, (g) Media is a source of learning tolerance for me, (h) The courses at school/college are a source of learning tolerance for me, (i) Books I read are a source of learning tolerance for me, and (j) Internet is a source of learning tolerance for me. The Cronbach's Alpha for the scale was .86. The response alternatives were on a five-point scale (0 = never, 1 = rarely, 2 = sometimes, 3 = often, 4 = very often).

Bellicose attitudes towards India were measured with the following items (a) Pakistan and India should work together to have peace in the region, (b) Good relations are difficult because India is a Hindu-majority country, (c) I learn from my curriculum that we cannot trust Hindus, (d) Pakistan and India should resolve their issues with dialogue, (e) Pakistan should take Kashmir from India through war, and (f) Hindus living in Pakistan should move to India permanently. Items a, e, and f were recoded. The Cronbach's Alpha for the scale was .70. The response alternatives were on a five-point scale (0 = strongly disagree, 1 = disagree, 2 = neutral, 3 = agree, 4 = strongly agree).

2.2.4 Study IV

Study IV concerned school burnout and its psychological concomitants among students from three school types in Pakistan. The questionnaire included five scales measuring school burnout, anxiety, hostility, depression, and self-esteem. School burnout was measured with the School Burnout Inventory (Salmela-Aro, Kiuru, Leskinen, & Nurmi, 2009), which consists of the following ten items: (a) I feel overburden by my schoolwork, (b) I feel a lack of motivation in my schoolwork and often think of giving up, (c) I often have feelings of inadequacy in my schoolwork, (d) I often sleep badly because of matters related to my schoolwork, (e) I feel that I am losing interest in my schoolwork, (f) I am continuously wondering whether my schoolwork has any meaning, (g) I brood over matters related to my schoolwork a lot during my free time, (h) I used to have higher expectations of my schoolwork than I do now, (i) The pressure of my schoolwork causes me problems in my close relationships with others, and (j) I feel that I don't improve in my schoolwork. The response alternatives for the school burnout scale were on a six-point scale (0 = completely disagree, 1 = partly disagree, 2 = disagree, 3 = partly agree, 4 = agree, 5 = completely agree). The Cronbach's Alpha for the burnout scale was .79.

Anxiety, hostility, and depression were measured with the same items as used in Study II.

2.3 Procedures

Data were collected using paper-and-pencil questionnaires in 17 schools in Pakistan. The studies included six Urdu medium public schools, six elite English medium private schools and five Madrassa. The schools were selected randomly from different posh and slum areas of Lahore, Pakistan. The data were collected in two phases: the first data collection was made between September and December 2013; the second data collection was carried out between December 2016 and April 2017.

2.4 Ethical Considerations

The data were collected with the consent of children, parents and the administration of schools and the Madrassas. The studies were carried out anonymously and in accordance with the principles concerning human research ethics of the Declaration of Helsinki (World Medical Association, 2013), and guidelines for the responsible conduct of research (Finnish Advisory Board on Research Integrity, 2012).

3. Overview of the Original Publications

List of Original Publications

Article I

Nazar, N., Österman, K., & Björkqvist, K. (2019). Physical punishment at school in three educational systems in Pakistan. *Journal of Educational, Health and Community Psychology, 8*, 14–31.

Article II

Nazar, N., Österman, K., & Björkqvist, K. (2020). Acceptance of violence and its concomitants among students from three types of schools in Pakistan. *European Journal of Interdisciplinary Studies, 3*, 1–10.

Article III

Nazar, N., Österman, K., & Björkqvist, K. (2017). Religious tolerance, gender equality and bellicose attitudes: A comparative study of three educational systems in Pakistan. *European Journal of Social Sciences Education and Research, 11*, 126–135.
doi:10.26417/ejsr.v11i1.p126-135

Article IV

Nazar, N., Österman, K., & Björkqvist, K. (2020). School burnout and its psychological concomitants among students from three school types in Pakistan. *Eurasian Journal of Medical Investigation, 4*, 187–194. doi:10.14744/ejmi.2020.99149

Author Contribution

The first author is responsible for the collection of all data, and for writing the main part of the text. The statistical analyses have been conducted jointly within the research group.

3.1 Study I: Physical Punishment at School in Three Educational Systems in Pakistan

By 2021, 60 states worldwide have prohibited physical punishment towards children in all settings; still only 13% of all children are fully protected legally (Global Initiative to End All Corporal Punishment of Children, 2021). Physical punishment is still lawful under state, traditional or religious law in 31 states, Pakistan is one of these states (ibid.). Despite

the fact that Pakistan is a signatory to the United Nations Convention on the Rights of the child (UNCRC, 1989) physical punishment is practiced in educational institutions in the country.

The aim of the study was to measure the frequency of victimisation from physical punishment by a teacher, physical injuries from being punished by a teacher, negative feelings after physical punishment by a teacher, reasons for being punished by a teacher, and acceptance of physical punishment at school. A questionnaire was filled in by 1100 students (550 girls, mean age 13.3years, *SD* 1.0; 550 boys, mean age 14.1, *SD* 1.0) from three types of schools in Pakistan which included elite English medium schools, Urdu medium schools, and Madrassas. A multivariate analysis of variance (MANOVA) was conducted with sex and school type as independent variables and frequency of victimisation from physical punishment by a teacher,

physical injuries from being punished by a teacher, negative feelings after physical punishment by a teacher, reasons for being punished by a teacher, and acceptance of physical punishment at school as dependent variables. Students from English medium schools were found to score significantly lower on all measures than students from Urdu medium and Madrassas. Students from Urdu medium schools scored significantly highest on acceptance of physical punishment at school. The results showed that boys had significantly more often been victimised from physical punishment than girls, with boys from Madrassas being more often victimised than all other students. Girls reported significantly more accepting attitudes towards physical punishment in school than boys, while boys from English mediums schools reported the significantly lowest level of acceptance of physical punishment. For both sexes, acceptance of physical punishment at school was found to be correlated with all the other scales. The highest correlation for both sexes was found between physical injuries from being punished by a teacher and negative feelings after the punishment. The most common form of physical punishment by a teacher was slapping (0.82), followed by beating (0.78), hitting with a stick (0.72), forced to stand in a corner (0.61), being yelled at (0.47), and being thrown books at by the teacher (0.41). It was also found that physical punishment was used more by male teachers than female teachers (0.54 vs. 0.43). The findings highlight the need to instill a surveillance system in Urdu medium schools and Madrassas in order to abolish physical punishment once and for all.

3.2 Study II: Acceptance of Violence and Its Concomitants among Students from Three Types of Schools in Pakistan

In the domestic and international conflict domain, Pakistan has been ranked as the fifth least peaceful country in the world (Global Peace, Index, 2020). The objective of the study was to investigate acceptance of violence and its association with victimisation from physical punishment by teachers, self-esteem, and psychological concomitants among students from English medium schools, Urdu medium schools and Madrassas in Pakistan. The study was conducted on the same sample as studies I and IV. Two groups of acceptance of violence were formed: one with a high level of acceptance of violence, and the other with a low level of acceptance of violence. A multivariate analysis of variance (MANOVA) was conducted with acceptance of violence group as an independent variable and five scales as dependent variables which included victimisation from physical punishment by teachers, anxiety, depression, hostility, and self-esteem.

Respondents who scored higher than average on acceptance of violence scored significantly higher on victimisation from physical punishment by teachers, anxiety, depression, and hostility, and significantly lower on self-esteem. Scheffé's test revealed significant differences between Urdu medium schools, English medium schools and Madrassas. Students in the Urdu medium schools accepted violence significantly more than students in the Madrassa. Students from the Madrassa scored higher on acceptance of violence than students from English medium schools. The lowest acceptance level of violence was found among the students from English medium schools. Overall, boys accepted violence significantly more than girls did. As for the interaction between sex and school types, girls from English medium schools accepted violence significantly more than boys. In Urdu Medium schools, there was no sex difference, and in the Madrassas, boys accepted violence significantly more than girls.

The findings indicate that Urdu medium schools and Madrassas are equally problematic. Since the Urdu medium school system is the largest public school system in Pakistan, it needs to be taken more seriously as suggested by Fair (2008) and Winthrop and Graffe (2010).

3.3 Study III: Religious Tolerance, Gender Equality and Bellicose Attitudes: A Comparative Study of Three Educational Systems in Pakistan

Pakistan is passing through a crucial phase in its history when religious intolerance is rampant (Murphy, 2013). At the same time, gender-related crimes have placed Pakistan as the third most dangerous country for women in the world (Thomson Reuters Foundation, 2011). Pakistan has also been and is still engaged in many conflicts with India. The school curriculum of the three educational systems in Pakistan has been criticised. A study was conducted to investigate whether the curricula fulfilled the objectives set by the government to promote religious tolerance and it was concluded that the material related to tolerance should be reviewed and edited accordingly (Ghazi, Shahzada, Khan, Shabbk, & Shah, 2011).

The aim of study III was to explore differences between Pakistani students from three types of schools regarding religious tolerance, views on gender equality, perceived availability of sources for learning tolerance and respect, and bellicose attitudes towards India. A questionnaire was filled in by 285 girls and 300 boys from three different types of schools: Urdu Medium ($n = 210$), English Medium ($n = 200$), and Madrassas ($n = 175$). The mean age for both girls and boys were 15.8 years ($SD = 0.8$). Religious tolerance and positive views on gender equality were highly correlated. The results revealed that students from English Medium schools scored significantly higher on the level of religious tolerance and positive views on gender equality, and lower on bellicose attitudes towards India than all the students from other school types. Students attending Madrassas scored lowest on gender equality. Especially girls from the Madrassas scored lower than all other students on religious tolerance, and highest on bellicose attitudes. A significant difference was found between girls and boys on positive attitudes towards gender equality and individual religious tolerance, with girls scoring significantly higher on both the scales. Madrassa students experienced themselves as victims of religious intolerance more often than other students included in the study. The findings highlight

the need to reform boys and girls Madrassa equally in order to make Pakistan a more tolerant and pluralistic society.

3.4 Study IV: School Burnout and its Psychological Concomitants among Students from Three School Types in Pakistan

Burnout has been studied primarily in workplaces, while school-related burnout is a relatively new concept and field of study. Depression and low self-esteem have been shown to be mental health consequences of school burnout (Fimian & Cross, 1986). Associations between school burnout and its concomitants among students in three types of schools in Pakistan were investigated. The sample was the same as in study I and II. The questionnaire included the School Burnout Inventory (Salmela-Aro et al., 2009), three subscales of the Brief Symptom Inventory (Derogatis & Melisaratos, 1983), and three items from the Rosenberg Self-esteem Scale (Rosenberg, 1965). A multivariate analysis of variance (MANOVA) was conducted with sex and school type as independent variables and school burnout, anxiety, hostility, depression, and self-esteem as dependent variables. The results showed that students with high levels of school burnout scored higher on anxiety, hostility, depression, and lower on self-esteem than other students. According to Scheffé's test, students from the Urdu medium schools scored significantly lower on school burnout than the students from English medium schools and the Madrassa. When compared with the students of Madrassas, the students from Urdu medium schools scored significantly lower on anxiety, hostility and depression, and higher on self-esteem. According to the univariate analyses, boys reported significantly higher levels of school burnout, anxiety, hostility, and depression, and significantly lower levels of self-esteem than girls. As for the interaction between sex and school type, boys from Urdu medium schools reported the highest scores on school burnout, while girls from the same school type reported the lowest ones. Students from English medium schools had the highest scores on self-esteem, and the lowest scores on anxiety, hostility, and depression. Students from the Madrassa showed the highest levels of anxiety, hostility, and depression, and the lowest levels of self-esteem. All the scales correlated significantly with all other scales for both girls and boys. Self-esteem was negatively correlated with all the other scales for both girls and boys. The highest positive correlation was found between hostility and depression. Conclusively, school burnout was associated with negative psychological concomitants, and significant differences were found between the three school systems.

4. Summary and Conclusive Remarks

Study I included measurements of victimisation from physical punishment by a teacher, physical injuries from being punished by a teacher, negative feelings after physical punishment by a teacher, reasons for being punished by a teacher, and acceptance of physical punishment at school. Study II included measurements of acceptance of violence, frequency of victimisation from physical punishment by teachers, anxiety, depression, hostility, and self-esteem. Study III included measurements of positive views on gender equality, individual religious tolerance, sources for learning tolerance and respect, and bellicose attitudes towards India. Study IV included measurements of school burnout, anxiety, hostility, depression, and self-esteem. Findings regarding differences between the

three school systems are described below. A summary of the findings from the school systems is presented in Table 1.

4.1 Summary of Findings according to School System

Students from the Madrassas scored significantly higher on victimisation from physical punishment by a teacher compared to students from English medium schools. However, there was no significant difference between the Madrassa and Urdu medium students on victimisation from physical punishment by a teacher. When girls and boys were compared across the different school systems, it was found that Madrassa boys had been significantly most often victimised among all groups. Students from the Madrassa scored significantly higher than students from English medium schools, and significantly lower than students from Urdu medium schools, on acceptance of physical punishment at school. Students from the Madrassa also showed significantly higher scores on acceptance of violence in general than students from English medium schools, but significantly lower than students from the Urdu medium schools. Madrassa boys accepted violence significantly more than girls. Students from the Madrassa also scored significantly higher than students from English medium schools, and equally high as students from Urdu medium schools on bellicose attitudes towards India. Madrassa students scored significantly lower than students from English medium schools on religious tolerance, and a tendency was found for them to score lower than students from Urdu medium schools. Madrassa students also scored significantly lowest of all school types on a positive view on gender equality. Madrassa girls scored lowest of all groups on religious tolerance, and highest on bellicose attitudes towards India. Madrassa students scored higher than the other students on anxiety, hostility, and depression, and lowest on self-esteem. Madrassa boys scored highest of all groups on anxiety, hostility, and depression, and lowest on self-esteem. Students from the Madrassa scored significantly highest on victimisation from religious intolerance and Madrassa boys scored highest of all groups on perceived sources for learning tolerance. Students from the Madrassa scored significantly lower on school burnout than students from Urdu medium schools, and equally high as students from English medium schools.

Students from Urdu medium schools were significantly more victimised from physical punishment by a teacher than students from English medium schools. They reported equally high levels of victimisation as students from the Madrassa, when girls and boys were not analysed separately. Students from Urdu medium schools also accepted physical punishment at school significantly more than the students from the other school systems. They scored equally high as students from the Madrassa on bellicose attitudes towards India, and significantly higher than students from the English medium schools. Students from Urdu medium schools reported the highest scores on acceptance of violence in general than students from the other types of schools. They scored significantly lower than students from English medium schools on religious tolerance, and on a positive view on gender equality. They scored significantly higher than students from the Madrassa on a positive view on gender equality. A tendency was also found for them to score higher than students from the Madrassa on religious tolerance. When students from Urdu medium schools were compared with students from the two other school systems, without distinguishing between girls and boys, it was found that they scored lowest on school burnout. When, however, girls and boys were compared across the three school

systems, it was found that Urdu boys scored highest of all on school burnout, while Urdu girls scored lowest. Students from Urdu medium schools scored lower than students from the Madrassa, but higher than students from English medium schools, on anxiety, hostility, and depression, and higher than students from the Madrassa but lower than those from English medium schools on self-esteem.

Students from English medium schools reported the lowest levels of victimisation from physical punishment and also the lowest level of acceptance of it. They also reported the lowest levels of acceptance of violence in general, with boys accepting it less than girls. They scored significantly highest on a positive view on gender equality, and on religious tolerance, and they had the overall lowest levels of bellicose attitudes towards India. In addition, they scored lowest on anxiety, hostility, and depression, and highest on self-esteem. Boys from English medium schools reported the overall lowest levels of acceptance of physical punishment as well as the lowest levels on anxiety, hostility, and depression, and highest on self-esteem. Students from English medium schools scored equally high as those from the Madrassa but higher than those from Urdu schools on school burnout.

4.2 Conclusive Remarks

4.2.1 *Implications of the Studies*

The results of these studies suggest that the victimisation of students from physical punishment in Madrassas and Urdu medium schools is a serious problem; it should also be kept in mind that Pakistan is a signatory to the United Nations Convention on the Rights of the Child (UNCRC, 1989). Victimisation from physical punishment during childhood has been found to be a predictor for perpetrating violence (Straus, 2001) and aggression in later life (Gershoff, 2002; Gershoff & Grogan-Kaylor, 2016; Larzelere & Kuhn, 2005). Furthermore, acceptance of violence and acceptance of physical punishment among students from Urdu medium schools is a cause of special concern since the Urdu medium school system is the largest public-school system in Pakistan. Previous studies show that acceptance of violence is a predictor of perpetration and victimisation of violence (Amir-ud-Din, Fatima, & Aziz, 2018; Uthman, Moradi, & Lawoko, 2011). The findings of the current studies highlight one of the root causes of the widespread phenomenon of different forms of violence in Pakistan and press upon the need to reform public school systems and Madrassas on an urgent basis. However, the low level of religious tolerance among girls from the Madrassas indicates that girls' Madrassas might be a potential risk factor for religious intolerance in Pakistan, even more so than boys' Madrassas.

4.2.2 *Strengths and Limitations of the Studies*

There are some limitations of the studies which need to be taken into consideration. There are many sub-types of English medium schools in Pakistan, but the data in the studies included only the elite English medium schools. Hence, the results concerning elite English medium schools cannot be generalized to all types of English medium schools in Pakistan. Furthermore, the sample is not representative for the whole country but only for the Punjab province of Pakistan.

Despite the limitations, the study is a step forward to investigate of hidden loopholes of the educational system in Pakistan which are beyond the curriculum. The study provides

empirical evidence to the severity of victimisation of children from physical punishment and emphasises the need to abolish physical punishment in order to save children's health and eliminate a potential risk factor for violence in Pakistan. The study suggests the need to reform the public school system and the Madrassas. It is a pioneer study in the sense that it investigates girls' Madrassas in comparison with boys' Madrassas, in order to explore the actual impact of the Madrassa system in Pakistan.

4.2.3 Future Directions

There is still a need for a longitudinal study which could investigate aggression and physical punishment in Pakistani schools with large representative data, to better understand the root causes of violence in Pakistan. Physical punishment in schools should also be studied in relation to physical punishment in the homes, in order to receive a broader understanding of the victimisation of Pakistani children. Moreover, physical punishment in the Madrassas should be investigated in relation to religious education, to understand the dominant factors for the involvement of Madrassa students in sectarian violence in Pakistan. Table 1 presents the results in condensed format.

Table 1

Results According to Type of School (N = 1,100; 550 Girls, Mean Age 13.3 Years, SD 1.0; 550 Boys, Mean Age 14.1, SD 1.0)

	Published Articles	
Types of Schools	Physical Punishment at School Art I (2019)	Acceptance of Violence in General Art II (2020a)
Madrassas (N = 175 girls, 175 boys)	Victimisation from PP: U, M > E Acceptance of PP: U > M > E Madrassa boys were significantly most often victimised among all groups.	Acceptance of violence in general: U > M > E Madrassa boys > girls
Urdu Medium (N = 200 girls, 200 boys)	Victimisation from PP: U, M > E Acceptance of PP: U > M > E	Acceptance of violence in general: U > M > E Urdu medium girls = boys
English Medium (N = 175 girls, 175 boys)	English medium students were lowest on: Victimisation from PP Acceptance of PP Injuries from PP Negative feelings after PP Reasons for PP English Medium boys were lowest of all groups on acceptance of PP	Acceptance of violence in general: E < M < U English medium boys < girls

Note. M = Madrassa, U = Urdu medium, E = English medium, PP = physical punishment

Table 1 (cont.)

Results According to Type of School (N = 1,100; 550 Girls, Mean Age 13.3 Years, SD 1.0; 550 Boys, Mean Age 14.1, SD 1.0)

	Published Articles	
Types of Schools	Tolerance of Diversity Art III (2017)	School Burnout Art IV (2020b)
Madrassas (N = 175 girls, 175 boys)	<p>Religious tolerance: E > U (>) M</p> <p>A positive view on gender equality: E > U > M</p> <p>Bellicose attitudes towards India: U, M > E</p> <p>Victimisation from religious intolerance: M > U, E</p> <p>Madrassa girls scored lowest of all on religious tolerance, and highest on bellicose attitudes towards India.</p> <p>Madrassa boys scored highest of all on perceived sources for learning tolerance.</p>	<p>School burnout: U < E, M</p> <p>Anxiety, hostility, depression: E < U < M</p> <p>Self-esteem: E > U > M</p> <p>Madrassa boys scored highest of all on anxiety, hostility, and depression, and lowest on self-esteem.</p>
Urdu Medium (N = 200 girls, 200 boys)	<p>Religious tolerance: E > U (>) M</p> <p>A positive view on gender equality: E > U > M</p> <p>Bellicose attitudes towards India: U, M > E</p>	<p>School burnout: U < E, M</p> <p>Anxiety, hostility, depression: E < U < M</p> <p>Self-esteem: E > U > M</p> <p>Urdu boys scored highest of all, and Urdu girls lowest of all on school burnout</p>
English Medium (N = 175 girls, 175 boys)	<p>Religious tolerance: E > U (>) M</p> <p>A positive view on gender equality: E > U > M</p> <p>Bellicose attitudes towards India: E < U, M</p>	<p>School burnout: U < E, M</p> <p>Anxiety, hostility, depression: E < U < M</p> <p>Self-esteem: E > U > M</p> <p>English medium boys scored lowest of all on anxiety, hostility, and depression, and highest on self-esteem.</p>

Note. M = Madrassa, U = Urdu medium, E = English medium, PP = physical punishment

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Nazia Nazar

Physical Punishment, Acceptance of Violence, Tolerance of Diversity, and School Burnout:

A Comparative Study of Three Educational Systems in Pakistan

In the thesis, attitudes towards different forms of aggression, school burnout, and psychological concomitants among students from three different school systems in Pakistan are investigated, namely Urdu medium schools, English medium schools, and Madrassas. The results provide empirical evidence of students' victimisation from physical punishment in the Madrassas and Urdu medium schools, even though Pakistan is a signatory to the United Nations Convention on the Rights of the Child. The findings show the highest levels of acceptance of violence and acceptance of physical punishment among students from the Urdu medium schools, which is the largest public school system in Pakistan. This result must be taken into consideration, as Pakistan is grappling with different forms of extreme violence. The lowest levels of religious tolerance among girls from Madrassas in the study indicate that girls' Madrassas might be a potential risk factor for disseminating religious intolerance in Pakistan, even more so than boys' Madrassas.

Note. The children in the picture on the front cover were not participants in the studies.

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