

PERSONALITY DYNAMICS OF BOARDERS AND DAY SCHOLARS WHO BELONG TO MADRASSAH AND PUBLIC SCHOOL

Shagufta Perveen

Department of Psychology
Hazara University Mansehra
PAKISTAN
nav11649@yahoo.com

Dr. S.Farhana Kazmi

Department of Psychology
Hazara University Mansehra
PAKISTAN
s.farhanakazmi@yahoo.com

ABSTRACT

The major objective of the present study was to assess and compare the personality dynamics of boarders and day scholars who belongs to Madrassah and Public schools. Population of the present included all female and male students studying in Public school and Madrassah in Hazara division. For the present study six Public schools and six Madrassahs were randomly selected from four cities Haripur, Havelian, Abbottabad and Mansehra of Hazara division. Simple random sampling technique was used to select the sample of 168 students with age ranged from 15 years to 30 years out of which 84 male and female students were taken from Madrassah and same number of male and female students from Public schools respectively. Urdu version of NEO-PI (Goldberg, 1999) was used to collect data. t-test was used to analyze the data. Gender wise analysis indicated that Madrassah female students exhibited high vulnerability for Anxiety and Depression than Public school students, while male students from Public schools exhibited inclination towards Neuroticism and Extraversion as compares to Madrassah students. On the other hand both type of students manifested same level of Conscientiousness, Agreeableness, and Openness.

Key word: Personality Dynamics, Madrassah students, Public school students, Boarders, Day-Scholars.

INTRODUCTION

Personality of an individual is an identity that is molded by many factors i.e., socialization, training, life experiences, social perception and education. The structure in which person acquires education also have strong impact on the development of person's personality (Jeff & smith, 1999). personality dynamic in general comprised of major dimensions such as on the process of learning, the way problem is solved and the way communication skill are utilized (Seagle, 2010). Human Dynamics based on the psychological, affection and the bodily aspect of an organism, which are of comparable significance and worth (Seagal, 2002). Ritter (2008) proved that some people are psychologically, expressively and bodily centered may be possessing extra or less intellectual qualities, sympathetic, skilful or talented. Cherry (2011) views that an individual's behavior is not predetermined, rather it is based on his preferences. Education has three factors: 1) The material which is planned to learn, 2) environmental condition, and 3) subjects readiness (Jeff & smith, 1999). Basically, there are two systems of education existing in Pakistan: roots of the conventional religion-based education system and the modern formal education system are traced back to British royal law and continued after the country's independence (Memon, 2007). Another import aspect of educational life is the place of residence during that phase. It is found that children sent to boarding school causes lack of emotional expression. Such institution bane on emotional expression results in disruption of self concept. As Children at boarding school pass through distress of the home sickness lack of emotional expression on the basis of which particularly in British sending children to boarding school is considered to be an act of child abuse. It is proved; at boarding schools children feel distraught full which later on results into adaptation of phony personality (Schaverien, 2004).

Terry (1994) conducted study on boarding house upbringing on personality and adjustment activities and found that environmental aspect of a boarding house has an effect on the adjustment skills and ability. Raju (2009) stated that the aspect of being alone emotional stability and academic performance are significantly related with boarding house environment. It was suggested that if the physical conditions are not of high-quality it will lead to maladjustment in academic and social aspects of student's life. Examining the effect of homesickness on mental processes, it was found that meddlesome thoughts of home results into symptoms such as loss of attentiveness. Results suggest that reminiscence may lessen capacity to focus and to give attention, but that this failure of attention is not enough to be taken as a major cause of low educational capacity (Burt, 1993). It is further proposed that hostel life experiences may have long lasting unconstructive outcome for the personality development of the students. Boarding schools tend to shatter the family bond as well as it causes deprivation being making them away from their family specific ways of life (Leon as cited in Henderson, 1997). Homesickness was thought to be positively correlated with departure experience and age (Carden, 1991).

Along with the other factors impact residential care and environment on personality development has been studied suggesting that those students who live at their homes with their family member are more emotionally stable and confident as compared to boarders. Residential care has a great impact on personality development (Little et al., 2005). Topper (1985) has observed that boarding school experiences results in to many problems of which most prominent is emotional disorder (Krush, et al., 1988). Jensen and Overgaard (1993) reported that as compared to boarders bear high risk of adapting unhealthy habits. Research findings had proved that there is a positive association between factors relating to residential condition, status and children's unhealthy personality (Rutter, 1985). Kleinfeld and Bloom (1977) stated that whether boarding schools weaken the psychological well being of Eskimo and Indian children. Investigative the special effects of boarding schools on teenagers it was found that Forty- nine percent of the students suffered from social impairment and mood disorder. Though boarding school administration had taken few measures in terms of altering the prevailing environment, which proved to be helpful to lessen the rate of disordered personality among the students, but in the long run it was unable to eliminate the adverse effect of boarding school.

Mishra (1994) reported that among boarders lack of emotional expression is very much evident which later on converts into problematic behavior such as feeling of inadequacy, restiveness, antagonism violence and egocentricity. Comparing the level of social adjustment, significant difference was reported, as hosteller exhibited less sociability. With reference to level of personality incorporation integration hostellers showed less personality integration as hosteller as compared to day scholar student scored high on these dimensions (reaction, irrational fear formation, rationalization, distrust, depravity). The personality of hostlers and non hostler was investigated founding that there was significant difference between both group on major dimensions of the personality (Kumar et al., 2009). Day scholars are proved to be healthier (physically and emotionally) and especially possess better self concept than boarders (Dambuzo, 2009). Boarders students exhibited lower scores on determinants of ego identity, self esteem (Togonoli, 2003). For boarders homesickness is said to be a normal developmental process of place identity (Jacqueline, 2002). Boarders suffer from the problems of absorption in different living setup which results into poor academic performance and emotional maladjustment (Eric & Ynkramer, 1974).

Moffat (2011) stated that boarding schools proves to be playing an important role in the development of child's mind and personality. At boarding school child is provided an environment of healthy competition with other classmates and age mates, which motivates the children to improve their performance and exceed over other. Along with this spirit to work as one team, and the feeling of kinship are taught on a daily basis life style and etiquettes. This facilitates them to maintain in a sound way in the future in the practical life. Wickstom and Fleck (1983) conducted a study in order to compare the level of Self esteem of students of religious institute it was proved that as compared to boarders day scholars had better self concept and self esteem.

Similar, to earlier studies negative impact of boarding life was proved by Thurber (1999). One of the adverse effects is the homesickness which causes incapability to keep the concentration, feeling of sadness and impairment in daily life activities. Bronfenbrenner (2007) found that students of boarding school exhibited greater conformity to social pressures than day.

Giving the description of Madrassah life, Hussain and Qureshi (2007) states that Madrassah proves to be strict institution with merciless conditions. Other critiques even reported of incidents of physical abuse and sex exploitation (Murphy as cited in Sajjad (2008). Dwelle (2000) conducted a study investigating the influence of assemblage of God follower, on personality characteristics. The impact of mission on personality trait type of missionary adolescents seems insignificant. Whereas at the same time, less religious minded should be even more expected to deviate if they have weak self disciplined because they will be less able to hold down their desires and needs even if they have some fear of a penalizing afterlife (Tittle, et al. study as cited in Welch at al., 2006). Emotional stability is even reported to have direct link with one's religious beliefs and personality dynamics. Tolerance was more observed among conservatives as compare to liberal viewed individuals (Durrheim, 1998). McCullough and Worthington (2001) proved that there is strong link between forgiveness, religion and personality. Research study has proved that religious discrimination is linked with basic life values of social conformity, admiration for tradition and expressed racism (Hall at al., 2010). Strong relationship between religion Agreeableness and Conscientiousness is been reported (French at al., 2008).

McCullough at al., (2003) found importance of Conscientiousness as a predictor of religiousness. Another study proved that there Self-control is positively correlated with religiosity and negatively with depression and anxiety (Khan at al., 2008).

Duriez and Soenens (2006) tested Five Factor model (FEM) of personality, identity styles assuming that the relationships between adolescent personality and adolescent religiosity are intercede by the personality style and self concept. Mainly the religiosity dimension, openness to experience was associated with identity style and self concept. Whereas another study high Neuroticism is proved to be an indicator of extrinsic religiosity and Emotional Stability is related to stronger religiosity and spirituality (Saroglou, 2001). Overly concerned attachment to God was proved to be an important predictor of neuroticism and agreeableness was significantly positively correlated with avoidant attachment to God (Rowatt & Kirkpatrick, 2002). The same kind of research study on religion and neuroticism entitled conducted by Francis and Jackson, (2003) proved positive correlation between guilt feelings and religiosity, while unhappiness and religiosity was found to be negatively correlated, on the other hand no correlation was found between religiosity and low-self esteem, anxiety, dependency.

Lewis and Maltby (1999) found no associations between neuroticism and extraversion for both males and females. Similarly Openness was found to be largely unassociated with religion (Taylor & MacDonald, 1999). Highly religious people tend to exhibit more the role of helper and offer economical support to people (Gronbjerg & Never, 2004; Francis & Brooks, 2004; Saroglou at al., 2005; Ahmad, 2009).

Religiosity has an effect on mental health (Emmons at al., 1998; Headey & Wearing, 2009). Saroglou and Fiasse (2002) reported that religious mindedness is associated with better physical and mental health, and longer endurance (George at al., 2007). Another proved the relationship between religious values and feeling of life satisfaction (Cohen, at al., 2005).

The demographic factors as gender is found to be an important predictor of mental health state in relationship with religiosity/ spirituality (R/S), as the relationship between religiosity and subjective well being was in general stronger or more unique for males and young people than for females and younger adolescents (Wong & Slaikou, 2006).

Contradictory to earlier researches, research study conducted by Williams et al., (1999) reported that religious beliefs are not significantly related to mental health status. In contrast, it provides a shield against harmful effects of stress on mental health.

Francis et al., (2003) conducted a study to measure the association between personality dynamics and religiosity of undergraduate students. The results revealed that data psychoticism is elemental to individual differences in religiosity, while religiosity not depends on neither extraversion nor neuroticism. Same kind of study was conducted on secondary school pupils in South Africa during the early 1990s. The conclusions were similar with those studies measuring the religiosity among school pupils and adults in the UK. According to the findings neither neuroticism, nor extraversion was neither positively or negatively associated to religiosity, overall psychoticism was negatively correlated with religiosity (Francis & Kerr, 2003).

Wilcox (1997) conducted a study on "A" level religious studies students in order to examine the relationship between Personality and Religion. It was revealed that the way student represents their attachment reliance on religious faith, which in turn considered being an important aspect of their personality. Results demonstrated that it is the psychoticism as personality dimension which is elementary to individual differences in attitude toward Christian. The strong association between religiosity and life satisfaction was proved by Lewis (1998). Results revealed significant association between the Attitude towards Christianity and the Satisfaction with Life. A study conducted by Argyle and Hills (2000) found that spirituality is negatively correlated with the ones state of happiness, suggesting that who had spiritual experiences tended to report lower levels of happiness.

Religious service and rituals enhance the mental health of an individual (Larson & Larson, 2001). In a study of high-school students from West Virginia, the ego strengths of optimism: will, principle, loyalty, worship, and concern amplified as the students lived out their religious values more keenly (Markstrom, 2002). Nielsen (1998) found that people who are indulged in religious activities report greater levels of happiness than do those who are not religious. It was reported that among weekly churchgoers, 85% reported being "very satisfied" with life, but this number reduced to 77% among those who never went to church (Inglehart, 1990).

Studies have found that adolescents who frequently attend religious services and gets spiritual support from others in their community have the lowest levels of depression (Wright et al., 1993). On the other hand, lack of religious affiliation correlates with an increased risk of suicide (Tovato study as cited in Fagan 2006). According to McCullough et al., (2003) emotional stability was found to have strong connection with the religiosity. Davis et al., (2003) revealed that the higher the religious well-being, existential well-being, and intrinsic religious orientation were among males, the lower the anxiety. Whereas lower existential well-being, was found to be associated with lower anxiety among females. Religiosity has a considerable impact on mental health (Woodberry, 2001). Ano and Vasconcelles (2004) investigated the correlation between religiosity and coping abilities to stressful situation. Religious copers were less violent or antagonistic, more modest indicates their inclination to be more liable, diligent, and didactic than non-religious copers (Koenig et al., 2000).

Obst and Tham (2009) found that religious and spiritual practices can have positive impact on one's health and well-being. Reviewing previous articles reveals that about 90 % of studies exhibit the higher levels of association between R/S and better mental health in adolescents. Further it was found that the relationships between R/S and mental health were in general stronger for males and older adolescents than for females and younger adolescents (Wong et al., 2006). A series of study in order to check the impact of religiosity on one's mental health was conducted of which 24 studies revealed only slight positive correlation (Bergin, 2009). Ness and Larson (2002) reported that in general religious persons experiences higher levels of subjective well-being and possess all key element of healthy and satisfied life (Ellison, & Levin 1998). Finally, belief in an afterlife and frequency of prayer buffer the adverse effects of poor health and financial decline on anxiety (Ellison et al., 2009). The majority of studies on mental health revealed that religiosity is positively associated with mental well-being and with less sadness, desperate thoughts and drug abuse (Moreira-Almeida et al., 2006).

Mookerjee and Beron (2005) stated that both religion and gender proves to be having a vital impact on the happiness. Exploring the association between religiosity and one's state of contentment, psychological health, physical health, apprehension, and sadness, Further it was found that as compared to boys, girls had higher mean scores on nervousness, mysticism and depression (Abdel-Khalek, 2007). There is a strong relationship between spirituality and teenager's physical wellbeing (Cotton et al., 2010).

Lesmana and Tiliopoulos (2009) reported the same type of effect of religiosity on one's mental health among Hindus such as schizotypal personality trait was found to be positively correlated with the performance of religious rituals. Studying Hinduism and Mental Health Kang (2010) claimed that teaching of Hinduism had a positive impact on mental health among Hindus.

Desrosiers and Miller (2006) found Subjective mental wellbeing is positively correlated with religiosity and proved that religious minded adolescent girls are less likely to be depressive. Research study have shown that among young adults, regularity of prayer is an overriding religious ritual in creating the association between religiosity and improved mental health such as lower level of anxiety and depression (Brown & Gary 1991 ;Maltby et al., 2010).

Shreve-Neiger and Edelstein (2004) proved decreased anxiety to be associated with religiosity. Impact of religiosity on liberal mindedness is been proved as reported by Roychowdhury (2010). Study results reported that church-going Protestants exhibited with higher education are more theologically open-minded, suggesting that the as compare to amount of higher education type of education matters more (Reimer, 2010).

RESEARCH METHODOLOGY

Objectives of the study

The study aimed to assess and compare the personality dynamics of Boarders of Public Schools and Madrassah students. Madrassah and Public schools are two different systems of education as their structure, teaching mode, syllabus and atmosphere is different from each other, thus will result into development of particular personality dimensions such as extrovert, conscientiousness etc. Basically, there are two systems of education existing in Pakistan: roots of the conventional religion-based education system and the modern formal education system are traced back to British royal law and continued after the country's independence (Memon, 2007).

Hypotheses

The study follows the following hypotheses:

Hypothesis1: There will be significant difference between Madrassah and Public school boarders and day scholars on Personality dynamics scale.

Hypothesis2: There will be significant difference between Madrassah boarders and day scholars on Neuroticism Personality dynamics subscale.

Hypothesis3: There will be significant difference between Madrassah boarders and day scholars on Extroversion Personality dynamics subscale.

Hypothesis4: There will be significant difference between Madrassah boarders and day scholars on Openness Personality dynamics subscale.

Hypothesis5: There will be significant difference between Madrassah boarders and day scholars on Agreeableness Personality dynamics subscale.

Hypothesis6: There will be significant difference among Public school boarders and day scholars on Conscientiousness Personality dynamics subscale.

Research Design

The research design for the present study was quantitative, where as cross sectional research design was employed to compare and investigate the data.

Population

Population of the present study included all female and male boarders and day scholars of Public schools and Madrassahs locating in Hazara division. According to Education Department the estimated number of Colleges/Higher secondary schools in Abbottabad, Havelian, Mansehra and Haripur cities was 264 with 162307 students. Whereas, the estimated number of Madrassahs in Abbottabad, Havelian, Mansehra and Haripur cities were 218 with 5768 Tlibilums. The total strength of Public education based Secondary school and Madrassah students were 168075 in number. The expected number of students targeted in this study was one fourth of the total strength of secondary level Public schools and Madrassah, which were about 42016. It was not possible for the researcher to approach the total population therefore sampling technique was applied.

Sample

For the present study six public boarding schools and six Madrassah (3 Female institutes and 3 Male institutes) were randomly selected from Haripur, Havelian, Abbottabad and Mansehra. Researcher selected the sample through Simple random sampling technique by using student's attendance registers/ nominal record. Every third student of the list was selected in a sample from the above mentioned institutes (Public Schools and Madrassah). In this way 168 students with the age ranged from 15 years to 30 years were selected in a Sample (84Females and 84Males).

The researcher selected Abbottabad, Mansehra, Havelian and Haripur as the field of study .Six Public sector schools and six Madrassah institutes were randomly selected, of which three were for girls and three for boys respectively. Sample comprised of 168 students, out of which 84 were girls and84 were boys. It was decided to select equal respondents from each institute by applying probability simple random sampling.

Research instrument

Urdu version of revised NEO personality inventory (IPIP NEO PI, 1999) developed by Goldberg (1999) was used in the present study. The test was consisted of 98 items with five response options, measuring Five Factors Extraversion, Agreeableness, Conscientiousness, Neuroticism and Openness to Experience. Positive items were scored as Strongly agree= 5, Agree = 4, Undecided = 3, Disagree = 2, strongly Disagree = 1. Whereas Negative valence items were scored as Strongly Agree = 1, Agree = 2, Undecided = 3, disagree = 4, Strongly Disagree = 5 respectively.

Procedure

For the data collection respondents were personally approached by the researcher and questionnaires were distributed individually in face to face fashion. Clear instructions were prepared for the respondents. They were requested to go through the general instructions first and then to respond. The respondents were asked to decide about agreement with the statements and mark the relevant response category honestly. The questionnaire was distributed randomly to the subjects with request to complete and return it .The cooperation from institution teachers was remarkable.

RESULTS AND DISCUSSION

Data is tabulated and statistically treated in order to get conclusions.

Table1. Cross tabulation of Frequencies of Demographic Variables (Educational system, Gender and place of residence) of secondary level students (N= 168)

<i>Education System</i>	<i>Gender</i>		<i>Place of residence</i>	
	Boys	Girls	Boarders	Day scholars
Public school	42	42	---	---
Madrassah Education	---	---	84	84
	42	42	---	---
	---	---	84	84

Table 2. Alpha Reliability coefficient for personality dynamic scale

<i>Scales</i>	<i>N of items</i>	<i>M</i>	<i>SD</i>	<i>Reliability</i>
Neuroticism	30	83.74	13.81	0.68
Extraversion	20	51.82	8.96	0.53
Agreeableness	20	55.32	9.675	0.60
Conscientiousness	16	43.06	9.79	0.71
Openness	12	31.18	8.17	0.72

The results in table2: clearly exhibits that calculated reliability of translated version of NEO personality inventory (1992) is 0.53 to 0.72 which shows that scale is reliable to measure personality Dynamics of Madrassah and Public school students. Whereas Internal consistency of Original version of NEO PI were: N= .79, E= .79, O= .80, A= .75, C= .83.

Table3. Cross Tabulation of Frequencies of Demographic Variables (Age and Education) of Public School and Madrassah students (N=168)

<i>Age</i>	<i>Educational System</i>			
	<i>Madrassah (n=84)</i>		<i>Public School (n=84)</i>	
	<i>Matric</i>	<i>Intermediate</i>	<i>Matric</i>	<i>Intermediate</i>
15-20	25	22	14	23
21-25	22	21	30	11
26-30	11	34	21	18

Table 3 shows that age and educational status of Madrassah and Public school students are similar, most fall within the range of 15-20 and their education ranges from Matriculation to intermediate level.

Table4. Mean Standard Deviation and t- scores of Boarders and Day scholars on personality dynamic scale (N = 168)

	Boarders (n=84) <i>M</i>	<i>SD</i>	Day Scholar (n=84) <i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
Overall Personality Dynamic	273.36	15.74	264.26	18.04	5.34*	.000
Neuroticism	87.21	10.08	79.19	11.18	7.45*	.000
Extroversion	50.55	7.345	57.25	6.079	9.56*	.000
Openness	31.72	5.503	34.69	8.404	4.27*	.000
Agreeableness	57.75	6.249	51.73	6.784	9.11*	.000
Conscientiousness	46.15	6.048	41.41	6.885	7.26*	.000

df=166, *p<.05

Above Table shows significant difference between Boarders and Day Scholars with reference to Personality dynamics. The Mean scores of Boarders on personality dynamic scale 273.366 are higher as compared to day Scholar i.e., 264.262. Moreover table exhibits difference between Boarder students and Day Scholar students with reference to Personality dynamics facets of Neuroticism, Extroversion, Openness, Agreeableness and Conscientiousness.

DISCUSSION

The present study was intended to compare personality dynamics between Boarders and Day scholars of Madrassah and Public school students. Another prominent purpose of present study was to measure the relationship between impact of place of residence on personality dynamics. The findings supported the hypothesis as the results were significant, it was proved that place of residence does affect personality along with it was found that as compared to day scholar students boarders or hostilities show significant difference on major dimensions of personality such as neuroticism, openness, agreeableness, conscientiousness and extraversion ($t=5.34$, $df=166$, $P<.05$) (Table 4). This also supports the earlier findings stating that children sent to boarding school causes lack of emotional expression. It is proved, at boarding schools children feels distraught full which later on results into adaptation of phony personality (Schaverien, 2004). The personality of hostlers and non hostlers was found to be significantly different on major dimensions of the personality (Kumar at al., 2009). Similar findings were presented by Terry (1994) suggesting that environmental aspect of a boarding house have an effect on the adjustment skills and ability. Similar views about the aversive affect of boarding house on personality dynamics was presented stating that the aspect of being alone, emotional instability and academic performance are significantly related with boarding house environment (Burt, 1993; Raju, 2009).

The research findings supported the hypothesis i.e., There will be significant difference between Madrassah boarders and day scholars on Neuroticism Personality dynamics subscale. As compared to day scholars, Madrassah boarders ($t=7.45$, $df=166$, $P<.05$) exhibits emotional unsteadiness, nervousness, hostility, depression due to their residence in tense and restricted environment of the hostel. Present result is supported by several earlier researches affirming the homesickness to be one of the negative effects which results in lack of concentration, depression and dysfunctional behavior. (Thurber, 1999) stated that homesickness is interrelated with age and of home leaving experiences. Restricted environment of Boarding school causes the problem of emotional expression which turns in to counterfeit personality (Schaverien, 2004). The majority of studies on mental health revealed that religiosity is positively associated with mental well-being and with less sadness, desperate thoughts and drug abuse (Moreira-Almeida at al., 2006). Lesmana and Tiliopoulos (2009) reported the

same type of effect of religiosity on one's mental health among Hindus such as schizotypal personality trait was found to be positively correlated with the performance of religious rituals. Kang (2010) claimed that teaching of Hinduism had a positive impact on mental health among Hindus. Residential condition was found to be positively associated with Child's unhealthy personality. It was found that Boarding school upbringing weakens the emotional and psychological status: resulting in anxiety, home sickness (Rutter, 1985; Kleinfeld, & Bloom 1977; Mishra, 1994; Dwelle, 2000). Overly concerned attachment with God was proved to be an important predictor of neuroticism (Rowatt & Kirkpatrick, 2002). Research study have shown that among young adults, regularity of prayer is a overriding religious ritual in creating the association between religiosity and improved mental health such as lower level of anxiety and depression (Brown & Gary 1991 ;Maltby at al., 2010).Obst and Tham (2009)found that religious and spiritual practices can have positive impact on one's health and well-being. Contrary to present research findings it was proved that there Self-control is positively correlated with religiosity and negatively with depression and anxiety (Khan at al., 2008). Religiosity provides a shield against harmful effects of stress on mental health. Religious service and rituals enhance the mental health of an individual (Larson & Larson, 2001). Contradictory to earlier researches, research study conducted by Williams at al., (1999) reported that religious beliefs are not significantly related to mental health status. Kleinfeld and Bloom (1977) stated that whether boarding schools weaken the psychological well being of Eskimo and Indian children.

Studying the hypothesis i.e., There will be significant difference between Madrassah boarders and day scholars on Extroversion Personality dynamics subscale it was proved that Madrassah boarders were less extroverted than day scholars. Similar finding were reported by Jeff and Smith (1999) suggesting Christianity to be linked, with low scores on extraversion (Bourke at al., 2007). Religiosity was proved to be positively co-related with Extraversion (Kokkonen & Pulkkinen, 2001; Saroglou 2002; Jorm & Christensen, 2003). Previous researches suggested no relationship between Extroversion and religiosity (Taylor & MacDonald, 1999; Francis & Shirley, 2003).

Studying another hypothesis i.e., There will be significant difference between Madrassah boarders and day scholars on Openness Personality dynamics subscale, it was found that Madrassah boarders were less open than Madrassah day scholars. Similarly findings were reported by Taylor and MacDonald, (1999) suggesting Openness to be fundamentally unassociated with religion.

Another hypothesis of the present study was i.e., There will be significant difference between Madrassah boarders and day scholars on Agreeableness Personality dynamics subscale. Study finding proved that Madrassah day scholars were more considerate and cooperative. Present research findings are supported by Bronfenbrenner (2007) found that children of boarding school were different from day scholars in showing conformity to social values. Agreeableness was significantly positively correlated with avoidant attachment to God (Rowatt & Kirkpatrick, 2002).

Studying another aspect of personality dynamic it was hypothesized i.e., There will be significant difference among Public school boarders and day scholars on Conscientiousness Personality dynamics subscale. Present study has proved that Madrassah boarders are more careful and vigilant and have the sense of right and wrong in performing the order of others. Similar findings were reported by Wickstrom and Fleck (1983) suggesting that boarding schools provides an environment of healthy competition which motivates the children to improve their performance and exceed over other. McCullough at al., (2003) found importance of Conscientiousness as a predictor of religiousness. Francis and Jackson (2003) proved positive correlation between guilt feelings and religiosity, while unhappiness and religiosity was found to be negatively correlated; on the other hand no correlation was found between religiosity and low-self esteem, anxiety, dependency. Consistent with earlier study it was proved that boarding school develops the team spirit and the feeling of kinship which proves to be beneficial for their practical life (Burt, 1993; Terry, 1994; Little at al., 2005; Raju 2009; Moffat, 2011). Wickstrom and Fleck (1983) conducted a study in order to compare the level of Self esteem of students of religious institute it was proved that as compared to boarders day scholars had better self concept and self esteem. Public school boarders experience more relaxed and open environment thus suffer less from negative effect of boarding and have healthy personality. Public school boarding

schools designate proper time schedule for both studies and entertainment which lower down many adverse effect of boarding school i.e., home sickness, depression.

CONCLUSION

On the basis of obtained findings it is concluded that place of residence variable does exert the influence on personality dynamics. Significant difference was observed among the students living as Boarders and day scholars of Madrassah and Public school. It further indicates that religious education proved to be helpful and supportive as providing coping ability in order to deal with everyday life problems, as it was proved that as compared to boarders of Public schools. Madrassah boarders showed less vulnerability to stress and possessed mental wellbeing but exhibited less extroverted tendencies. On the other hand Boarders of Madrassah student are more agreeing, higher grade of organization, persistence, control and motivation in goal directed behavior. Study also concluded that as compared to day scholar students, boarders or hostilities showed significant difference on major dimensions of personality such as neuroticism, openness, agreeableness, conscientiousness, and extraversion.

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