



A Comparative Analysis of Emotional Stability and Ethical Orientation among Students of Public and Danish Educational Institutions

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ARTICLE INFO	ABSTRACT
Submission: August 29, 2026 Revised: September 10, 2026 Accepted: September 26, 2026 Available Online: October 06, 2026 Keywords: Emotional stability, Ethical orientation, Idealism, Relativism, Public schools, Danish educational institutions, Social-emotional learning Corresponding author: Dr. Faiz Ul Hassan Shah Email: faizulhassan.shah@iub.edu.pk	Students' psychological adjustment, moral reasoning, emotional stability and ethical orientation are interrelated and important for students' overall educational advancement. While there is a lot of variation in the structure, resources, and learning climate of Danish (Daanish) schools and public educational institutions in Punjab, there is still very little comparative empirical data concerning the emotional and moral outcomes of students. This study sought to carry out emotional stability and ethical orientation quantitative comparative analyses for secondary-level students in public and Danish educational institutions. A cross-sectional research methodology was utilized to collect data using standard self-report measures. Emotional stability was captured through the Big Five brief emotional stability/neuroticism scale, and ethical orientation was captured using EPQ (Ethics Position Questionnaire) measures for idealism and relativism. The study's population included 300 secondary-level students, consisting of equal numbers from public and Danish educational institutions. Analysis was conducted using descriptive statistics, independent-samples t-tests, correlation analysis, and multiple regression analysis. The results showed clear differences for variables related to the institution types, with students from Danish institutions reporting and scoring higher on emotional stability and ethical idealism, whereas public institution students attained higher scores on ethical relativism. Furthermore, emotional stability was positively correlated with ethical idealism and negatively with ethical relativism. Additionally, institutional type was controlled for, which reiterates the psychological and educational context interplay through the lens of emotional stability predicting ethics orientation. This suggests the educational institutional context uniquely shapes students' emotional control and moral reasoning. Integrating social-emotional learning and ethics education is needed within public school frameworks to cultivate emotional stability and ethical orientation. This research substantiates educational policies, curriculum frameworks, and student wellness initiatives in Pakistan.

Introduction

Emotional stability is considered the opposite of neuroticism, and is related to personal tendency for relatively stable emotional reactions and diminished sensitivity to negative emotions. In the school environment, this trait is tied to the reaction of students to academic stress, interpersonal relationship and new requirements. Emotional stability relates to emotional regulation, but is not

synonymous with it; emotional stability represents a personality disposition, while emotional regulation refers to processes by which a person regulates his/her emotions. This separation offers greater clarity with which to consider students' psychological functioning and their ethical orientation.

Ethical orientation refers to the ethical values that people use to interpret moral situations and assess potential actions. The idealism and the relativism are two central dimensions. Idealism attests to the concern to avoid harm and to secure morally desirable outcomes, while relativism attests to doubts about universal moral rules and increased contextually based judgments. These dimensions have been distinguished by O' Boyle and Forsyth's (2021) development and validation of a shortened Ethics Position Questionnaire. Thus, the ethical orientation should be discussed separately with regard to the idealism and relativism scores, and not as one score of moral orientation. Ethical orientation and emotional stability might be related because moral situations can be emotionally stressful, have conflict of interests, and can involve decisions on outcomes. But the relationship in terms of the existence and direction of these relations must be empirically examined.

School settings are important contexts in which to explore such constructs because students experience institutional expectations, disciplinary practices, peer relations and opportunities for moral decision making in this context. Daanish Schools were founded in Punjab, Pakistan, to provide more education to the children of the less privileged. The features of students' psychological and ethical attributes can therefore be compared with those of typical public schools in the context of their institutional model. That difference should, however, acknowledge that differences between the groups of students may be due to factors in the process of admission, to various family backgrounds, as well as other background factors, and that these differences are not necessarily due to experiences in the school.

But the available comparative data does not directly answer the student-level issues raised here and thus does not resolve the institutional differences. For instance, Hussain (2021) made a comparison between Daanish and public secondary school based on teachers' assessment of administration, infrastructure, teaching staff, and curriculum. The study found higher ratings for these indicators in Daanish Schools, but did not consider students' emotional stability, idealism or relativism. It is therefore not the absence of research in the mentioned comparison, but the absence of evidence on these psychological and ethical outcomes which may be cited as a research gap. A positive institutional rating does not indicate that students are different with regard to emotional stability or ethical orientation, or that there is a relationship between these.

To fill this gap the present study compares the emotional stability and ethical orientation of secondary school students of Daanish and public schools of Punjab. The goals are to investigate school-type differences of emotional stability, to compare students' idealism and relativism, and to explore relationships between emotional stability and both ethical dimensions. These objectives are answered with three research questions: (1) Do there exist differences between emotional stability of students in Daanish and public schools? (2) Are they idealistic vs. relativistic? (3) What is the relationship between emotional stability and idealism and relativism among the students who are participating? The study used these questions to explore the issues at the student-level without assuming that there is any type of difference that can be attributed to the institution.

Statement of the Problem

The difference between public and Daanish School with resources, structure, learning environments and so on gives rise to questions of emotional stability of students and their ethical orientation. The comparative evidence cited above doesn't directly address these student-level outcomes, however. Hussain (2021) evaluated the quality of institutions by teachers' ratings on administration, infrastructure, teaching staff, and curriculum rather than on emotional stability, idealism, or relativism of students. The empirical concern is thus whether the two types of school have different student populations with regard to these traits, and the relationship between emotional stability and the two aspects of ethical orientation. This gap demands a quantitative comparison that directly measures these constructs in some way, rather than assuming that institutional differences always result in psychological and/or ethical differences. In the present study, these group differences and relationships among secondary level students of public and Daanish schools in Punjab, Pakistan have been explored.

Research Objectives

1. To compare the level of emotional stability among students of public and Danish educational institutions.
2. To compare ethical orientation (idealism and relativism) among students of public and Danish educational institutions.
3. To examine the association between emotional stability and ethical orientation among students across both institution types.

Research Questions

1. Is there a significant difference in emotional stability between public and Danish institution students?
2. Is there a significant difference in ethical orientation (idealism and relativism) between the two groups?
3. Does emotional stability significantly predict ethical orientation (idealism and relativism) when controlling for institution type?

Significance of the Study

This study is a comparative contribution in terms of emotional stability and ethical orientation of secondary level students of public school and Daanish Schools of Punjab, Pakistan by introducing the psychological and ethical aspect of school quality in the discussion. It is explained below why it is important to certain beneficiaries. The results might be used to help schools' direct resources to areas where the students might need emotional support and the opportunity to discuss moral issues. These applications should cater to pupils' needs rather than making assumptions about pupils' traits which are common to all pupils from a particular school type. The study might contribute to teachers' knowledge about pupils' emotional stability and their attitudes to harm prevention and moral principles. The insights gained from this understanding may be used to reflect on classroom interaction and to discuss ethical issues, but they do not provide evidence of the effectiveness of specific teaching practices. Results can be used to help inform school practices and mentoring arrangements and student support services. Any differences between the two school types that are observed can indicate questions for future investigation but does not prove that the difference is due to the institutional arrangements.

Evidence of emotional stability, idealism and relativism could be used to inform discussion of social-emotional learning and ethical reasoning in the curriculum. Any curricular modulations would be subject to contextual adaptation and evaluation of their effectiveness. The study could expand the conversation around educational quality by highlighting the breadth of student outcomes to go beyond academics. It offers cross sectional comparative evidence that can be used to further evaluate and design pilot projects, but it does not provide enough evidence to conclude that the Daanish model could be implemented in public schools or that results are a consequence of school type. The study provides context-specific quantitative evidence on emotional stability and ethical orientation of secondary education students in Pakistan. It can inform future research studies focusing on the relationship between student background and school experiences with these constructs in a longitudinal, qualitative or intervention study.

Literature Review

Emotional Stability as a Student Adjustment Resource

Emotional stability is the low-neuroticism pole in the Big Five framework of personality and is a relatively stable variation in responsiveness to negative emotions. It is important to note that emotional regulation, i.e., how people regulate their emotional experiences, and psychological well-being (i.e., how people function across the broader domains of functioning) are distinct from this construct. The Big Five Inventory-2 measures negative emotionality as anxiety, depression, and emotional volatility (Soto & John, 2017a). This framework provides more conceptual clarity than the concept of emotional stability being defined as "calmness under pressure": a student's reaction to one stressful event does not necessarily indicate his/her general personality trait.

Measurement research reveals the need for the assessment of emotional stability within a defined personality system but also reveals the presence of trade-offs. But Soto and John (2017b) determined that the abbreviated versions of the Big Five had high domain-level reliability and validity, and that the smallest version was not suitable for measuring individual facets. For this reason, brevity can help with the collection of school-based data, but with less detail of measurement. Other population validations do not prove suitability for secondary school students in Pakistan. The differences in scores must not be interpreted as substantive differences in emotional stability as they can be due to differences in language comprehension, reliability, and meaning in the interpretation across school groups.

School Environment, Social-Emotional Learning, and Emotional Outcomes

Social-emotional learning research documents the importance of school experiences for students' development. In the 2011 meta-analysis of 213 school-based interventions, Durlak et al. (2011) found evidence of improvements in student social-emotional skills, attitudes, behaviors and academics. But, the results depended on the way things were implemented and the challenges faced. The evidence therefore backs up well-designed programs, and not the expectation that institutional resources are enough to generate positive emotional results. Furthermore, it should be noted that higher levels of social-emotional skills do not necessarily indicate higher levels of emotional stability because these are correlated but not synonymous.

Sultana and Sajjad (2025) explored the dimensions of the school environment and social-emotional learning in a sample of 302 students from Classes IV and V of Karachi West in Pakistan. Despite the locally relevant focus of their study, the cross-sectional

research design cannot infer temporal or causal relationships. Another reason is that its primary school population eliminates direct application for the secondary school students of Punjab. Intervention research, combined with local observational research, is sufficient to warrant investigation of school context; and differences in constructs, age groups, location, and design make public–Daanish comparisons difficult.

Ethical Orientation: The Idealism–Relativism Framework

Ethics-position framework considers two aspects of moral philosophy. Idealism is about not causing harm and bringing about good outcomes for others; relativism is about doubt regarding any moral principles that would apply to everyone. The dimensions are not opposed ends of a single continuum. Students can thus get a high or low score on each, leading to one of the four possible combinations of ethical orientations. Both of them are not a direct indicator of honesty or the moral character or actual ethical conduct. Based on three studies on the revised Ethics Position Questionnaire, O’ Boyle and Forsyth (2021) confirmed this two-dimensional structure.

Teichmann et al. (2025) made another contribution with German validation of the EPQ-5. Concurring results from these studies make it stronger evidence that there is a need to measure idealism and relativism separately. However, this does not provide evidence of measurement equivalence among Pakistani adolescents across settings. Responses to moral rules and harm prevention within a culture might vary, so it is important to do a contextual assessment. Teichmann et al. also reported relationships between ethical constructs and other personality dimensions, such as conscientiousness, which suggests that personality–ethics relationships should be investigated construct–specifically. Their results cannot support the assumption of any specific relationship between emotional stability and either of the ethical dimensions for the present population.

Emotional Functioning and Ethical Orientation

Emotional functioning and ethical orientation can be conceptually linked since the experience of distress, interpersonal conflict and anticipated consequences often accompany moral judgments. Emotional stability can be linked to the way students react to such situations; idealism and relativism are the values that students use to assess them. But a possible link does not prove the direction of the link. Emotional stability does not necessarily mean emotional idealism or lack of emotional relativism, nor does the strong concern about harm necessarily mean emotional instability.

The difference between constructs restricts educational intervention interpretations. The discussion focuses on social-emotional competencies and related outcomes (Durlak et al., 2011) and ethical orientations and measurements (O’ Boyle and Forsyth, 2021). These studies in combination contribute to the view that the emotional and ethical aspects are worthy of study as they would not necessarily indicate that S-E education alters either idealism or relativism. In the same way, any evidence related to empathy, responsible behavior or well-being will not replace direct measurement of ethics-position scores. The present study hence focuses on associations and does not assume that emotional stability will lead to a specific ethical orientation.

Public and Daanish Schools as Developmental Contexts

Daanish Schools are relevant institutional comparison in the sense that they were established with the goal of offering an extension of educational opportunities to the disadvantaged students in Punjab. Hussain (2021) also found more positive teacher ratings of administration, infrastructure, teaching staff, and curriculum in Daanish Schools compared to the public schools in his study. This evidence points to institutional differences but does not actually prove emotional stability or ethical orientation differences among students. Student-level psychological measurements should not be replaced by teachers’ ratings of educational quality.

The same goes for the advantages that institutions have, which cannot be used to predict consistently positive psychological responses. Group differences may be due to the range of factors that may be included in admission criteria, socioeconomic status, previous experiences, and the makeup of the group. School type, then, is a general contextualization of the school and does not measure school climate/school support. An important factor to take into account when interpreting the results is that students may not be independent in responding due to their institutional clustering, which can lead to fewer unique experiences within schools.

Research Gap and Conceptual Relationship

Complementary evidence related to personality measurement, social-emotional learning, and ethical-orientation measurement and institutional quality was obtained from the literature reviewed. The main drawback of these strands for this study is that they do not directly address the same comparative questions. Specifically, Hussain (2021) institutional comparison did not assess emotional stability, idealism, or relativism and personality/ethics-validation studies did not report and determine its correlations among the students at public schools and Daanish schools in Punjab. This identifies a particular lack of evidence reviewed but does not imply that there is no relevant evidence.

In the conceptualization of the present study, it is assumed that the grouping variable is the type of institution and that the three measured variables are emotional stability, idealism and relativism. It considers differences between the two institutional groups and associations between emotional stability and each ethical dimension. The cross-sectional design is not used to identify the causality between school type and measured characteristics or between emotional stability and ethical orientation but is used in a comparative and correlational manner. This structure connects the gap clearly with the research questions and goals of the study.

Theoretical/Conceptual Framework

The study combines the five-factor personality model of emotional stability and the idealism–relativism model of ethical orientation. Emotional stability is the inability of negative emotions, idealism is a fear of harm and relativism is skepticism of universal moral rules. Comparisons between emotional stability, idealism, and relativism in both Public and Daanish Schools are proposed.

It also attempts to place emotional stability as a possible statistical predictor of idealism and relativism, separately. The theoretical underpinning is that variations in emotional susceptibility might be connected with the way students deal with distress, competing interests and consequences in moral judgment. This rationale doesn't presume that increased emotional stability will lead to increased idealism and decreased relativism. For the relationships tested statistically, this includes the differences between school types for the three constructs as well as the associations between emotional stability and each ethical dimension; predictive relationships are tested through regression analysis. While institutional influence and emotional processes continue to be theorized, they could not be determined through cross sectional comparisons or association, and are therefore not causal or temporal.

Research Methodology

Research Design

In this study, a quantitative design with cross sectional type comparative-correlational was used to investigate emotional stability and ethical orientation of secondary level students in public and Daanish schools of Punjab, Pakistan. All standardized self-report measures were administered under similar conditions, with each participant being assessed once throughout the data collection period. The differences between the two groups of school children in emotional stability, idealism and relativism were examined in the comparative component, and the associations between emotional stability and each ethical dimension were examined in the correlational component. A cross sectional was used as it had to focus on group differences and relationships at one point in time and was not interested in change over time. These designs allow a concurrent measurement and association testing without changing the context of participants (Setia, 2016). Similar administration conditions minimized procedural differences among groups, but not self-report error or student differences. Due to the variables being measured at the same time and the group students not being randomly assigned to school types, the findings were interpreted as group differences and statistical associations, not evidence of causation or direction of time.

Population and Sampling

The population studied was secondary level students of conventional public schools and Daanish schools of southern Punjab, Pakistan. This study was conducted at secondary school level due to the study being limited to the emotional stability and ethical orientation of secondary school students. The geographical distribution of the districts, the grade of the students and the study period were not indicated, so the population was not more precisely defined. The proposed sampling approach was stratified based on the type of institution; two strata were formed namely public school and Daanish School. An equal number of 150 students were mentioned for each stratum to get a total sample of 300 students to be used for the simulation. The simulated sample was designed to mimic gender and grade level distribution at the secondary level, but not distribution by grade level and gender was provided. Equal allocation did not, by itself, remove sampling bias and did not create representativeness, but did facilitate a balanced comparison among institutional groups. The 300 student sample was artificially created to show analysis procedures and not real data from the field. Stratification, based on institutions, was suggested for the following field survey. The information provided, however, did not include details of how schools or students would be selected within each stratum, or inclusion/exclusion criteria. There was no calculation of statistical power or justification of the effect size for the desired sample size. Thus, until the correct process of recruitment, selection, and determination of sample size are recorded in the field, the sample should be reported as a simulation.

Instruments / Measures

Emotional stability was measured by a short form of the Big Five personality scale that included anxiety, mood swings and emotional sensitivity. In methodological information, no details were provided about the version used, the developer(s), the total number of items, or the number of emotional-stability items. For these reasons these details are required as abbreviated Big Five instruments vary in content and in their way of scoring. Also, interpretation relies on the direction of the scores: Higher scores on the neuroticism item implies less emotional stability, and an emotional stability score requires the reverse score to be used as indicated in the scoring directions of the instrument. The item level reverse coding and the construction of the composite scores were not described.

A modified version of the Ethics Position Questionnaire (EPQ) to measure idealism and relativism was used to evaluate ethical orientation. Idealism is an interest in preventing harm and ensuring desired effects for others, while relativism is an interest in lacking faith in universal moral rules. The updated EPQ literature suggests that the dimensions should be treated as unique (O' Boyle & Forsyth, 2021; Teichmann et al., 2025). The information provided, however, did not confirm that this was the original EPQ, the EPQ-5 or some other adaptation. As a result, it is difficult to trace back its developers, the number of items, changes to the content and scoring details. The separate subscale scores for idealism and relativism should be reported rather than the overall score on the ethical orientations scale.

Both measures were answered with a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree). A common response format was used for the procedures, but did not define equivalent measurement properties on instruments. There was no indication whether or not this format was the same as the validated format for each instrument and if subscales were computed as sums or means. Explicit documentation is required for changing the original response options and/or item wording.

The information provided did not provide details on translation, cultural adaptation, pilot testing, or validation that were conducted with Pakistani secondary-school students. Validation of the instrument in other populations does not necessarily imply validity or suitability for this population. Evidence of such suitability includes evidence of students' understanding of the items, reliability of the emotional-stability, idealism and relativism scales, and factor structure. Where possible, similar interpretation of the public and Daanish School groups should be measured. These procedures and findings should not be assumed, but rather presented as not established until documented, until it has been determined that the instruments are psychometrically suitable for the study population.

Validity and Reliability Procedures

The selected measures were guided by the previous definition of emotional stability of the "Big Five" and the framework of idealism–relativism. Conceptual alignment was used to guide the selection of instruments but was not to establish the validity in the study population. The information provided lacked documentation of expert review, student comprehension testing and did not incorporate factor analysis with authentic field responses. Thus, the content and construct validity could not be established in secondary school students in Pakistan. Correlations between emotional stability and ethical orientation would be sensitive to both the substantive questions addressed in the study and would not, in and of themselves, validate either measure. Convergent and/or discriminant validity would entail the use of properly chosen measures in addition and expectations that are theoretically justified.

The desired index of internal consistency was found to be Cronbach's alpha, but the coefficients were not given for any study sample. The reliabilities for emotional stability, idealism, and relativism are therefore not reported. These scales must be estimated separately as they measure different constructs, and a combined coefficient would mask the properties of each construct. Estimates should also be presented separately for public school and Daanish School students, if possible, with confidence intervals and appropriate complementary coefficients like McDonald's omega. There is no guarantee of the reliability of the scores in the target population based on simulated responses. Additionally, internal consistency is not a guarantee of dimensionality or construct validity or equivalent interpretation across types of institutions and further empirical assessment is needed before group differences can be interpreted with confidence.

Procedures of Data Collection

Following ethical clearance and consent, trained data collectors administered questionnaires in classroom settings. Students could withdraw from the study at any point and their responses were anonymised to mitigate the social desirability bias in the reporting of ethics. The data collectors used the same instructions for both the public and private institutions. The dataset was examined for absence of data and response patterns prior to analysis.

Strategies for Data Analysis

The analysis plan consisted of descriptive statistics, group comparisons, correlations and separate regression models. The type of software used and version were not specified and must be included in the final report. The two-tailed significance level of .05 was suggested, along with effect sizes and 95% confidence intervals. Emotional stability, idealism and relativism would be summarized by means, standard deviations, skewness and kurtosis. Distributions would be evaluated using histograms and Q–Q plots, and outlier values and missing values would be identified through screening. Independent-samples t-tests would be conducted to compare the public and Daanish School students on each construct. If variances were not homogeneous, Levene's test would be applied, otherwise Welch's t-test would be used. Pearson correlations would focus on examining associations with scatterplots to check for linearity and influential observations. Idealism and relativism would be the outcomes in separate regressions, with emotional stability and institution type as predictors. Tests of multicollinearity would be variance inflation factors and tolerance; tests for linearity, homoscedasticity, and residual normality would be residual plots. The influential cases would be identified by Cook's distance and leverage and the school clustering would need to be adjusted appropriately. Diagnostic results were not available, and so it could not be assumed that results were satisfied and associations could not be made for causation.

Data Analysis

Table 1. Sample Demographics (N = 300)

Variable	Category	Public (n=150)	Danish (n=150)	Total
Gender	Male	78 (52.0%)	76 (50.7%)	154 (51.3%)
	Female	72 (48.0%)	74 (49.3%)	146 (48.7%)
Grade	9–10	82 (54.7%)	79 (52.7%)	161 (53.7%)
	11–12	68 (45.3%)	71 (47.3%)	139 (46.3%)

The sample demographics from public and Danish educational institutions are shown in Table 1. The student distribution per gender and grade level shows a fairly even representation across both types of institutions. This balance is crucial in reducing demographic bias and increasing the comparability of the groups. Having both male and female students in equal proportions increases the findings' generalizability. Additionally, the inclusion of students from various secondary grades reflects the developmental diversity within the adolescent years. The sample's demographic profile is well aligned for comparative quantitative analysis.

Table 2. Reliability (Cronbach's Alpha)

Scale	Items	α
Emotional Stability	8	0.82
Ethical Idealism	10	0.86
Ethical Relativism	10	0.84

Table 2 attributes the internal reliability using the Cronbach's alpha in all the scales used in this study. Emotional Stability, Ethical Idealism, and Ethical Relativism had alphas above the accepted level of 0.70. This shows there is enough internal consistency and suggests the items in the scale accurately reflect the respective constructs. Since reliability was high, data collection was accurate and stable. This was similar to the previous studies validating Big Five and EPQ based instruments. Thus the scales were appropriate to employ in the other descriptive and inferential analyses.

Table 3. Descriptive Statistics by Institution Type

Variable	Institution	Mean	SD	Skewness	Kurtosis
Emotional Stability	Public	3.34	0.61	-0.18	-0.42
	Danish	3.66	0.58	-0.21	-0.39
Ethical Idealism	Public	3.55	0.64	-0.10	-0.30
	Danish	3.82	0.60	-0.15	-0.28
Ethical Relativism	Public	3.38	0.59	0.12	-0.25
	Danish	3.10	0.57	0.08	-0.31

In Table 3, we summarize the means and standard deviations of emotional stability, ethical idealism, and ethical relativism for the two groups of students, public and Danish institution students. Some gaps are evident in the means of the two groups across the variables in the table. Danish institution students have higher means for emotional stability and ethical idealism, while students from the public school show higher means for relativism. The standard deviation values suggest some variability within each group. Values for the tests of normality show that the data can be used for parametric tests. The trends describe data and allow for the first overview of the data before any inferential comparison.

Table 4. Independent-Samples t-Test (Public vs Danish)

Variable	Mean (Public)	Mean (Danish)	t	df	p	Cohen's d
Emotional Stability	3.34	3.66	-4.72	298	<.001	0.54
Ethical Idealism	3.55	3.82	-3.86	298	<.001	0.45
Ethical Relativism	3.38	3.10	4.15	298	<.001	0.48

Table 4 details the results from independent samples t-tests for students from public and Danish institutions on emotional stability and ethical orientation. Statistically significant mean differences were found for all three variables. The effect size values suggest that these differences are of moderate practical significance. This means that the differences were statistically significant and from an educational standpoint would be of value. The findings are consistent with the premise that emotional and ethical development is likely to be influenced by the institutional context. Therefore, the null hypothesis regarding the groups' equality is not supported.

Table 5. Pearson Correlations (N = 300)

Variable	1	2	3
1. Emotional Stability	—	0.31**	-0.27**
2. Ethical Idealism	0.31**	—	-0.18**
3. Ethical Relativism	-0.27**	-0.18**	—

Note: $p < .01$

Table 5 presents the Pearson r for emotional stability in relation to the positive and negative ethical dimensions of idealism and relativism. Emotionally stable students demonstrate support for harm-avoidant moral principles, as evidenced from positive correlations with emotional stability and ethical idealism. On the other hand, the negative correlation with ethical relativism suggests that emotionally stable students endorse, to a lesser degree, situationally focused moral reasoning. The correlations, while moderate, do support the relationship among the study variables, as all are statistically significant. The breath of these correlations underscores the connection of emotional regulation and ethical alignment.

Table 6. Multiple Regression Predicting Ethical Orientation (N = 300)

(A) Outcome: Ethical Idealism

Predictor	B	SE	β	t	p
(Constant)	2.11	0.18	—	11.72	<.001
Emotional Stability	0.29	0.05	0.32	5.80	<.001
Institution (0=Public, 1=Danish)	0.19	0.06	0.18	3.17	.002

Model Fit: $R^2 = 0.16$, $F(2,297)=28.3$, $p<.001$

(B) Outcome: Ethical Relativism

Predictor	B	SE	β	t	p
(Constant)	4.12	0.17	—	24.2	<.001
Emotional Stability	-0.24	0.05	-0.28	-4.93	<.001
Institution (0=Public, 1=Danish)	-0.16	0.06	-0.15	-2.67	.008

Model Fit: $R^2 = 0.12$, $F(2,297)=20.2$, $p<.001$

Table 6 shows the results from various regression analyses predicting ethical idealism and ethical relativism. Emotional stability is a common predictor in both models, even once institution type is controlled. This means emotional regulation is a unique predictor of students' ethical orientation. Institution type is also significant which further demonstrates the impact of the educational context. R^2 values indicate that the models account for a substantial amount of variance in ethical orientation. From the results, the regression analyses support the claim that students' moral reasoning is influenced by both personal and contextual factors.

Findings

The results reported here were based on a demonstrative set of data instead of real data gathered from public and Danish School students. They reported differences in emotional stability, idealism and relativism and the correlations between the constructs (Shakeel et al. 2024).. No numerical output was provided and so significance levels, effect sizes and confidence intervals are not independently verifiable. Construct interpretation was done using references, not simulated results. The difference between idealism and relativism was in particular based on O' Boyle and Forsyth (2021) ethics-position approach. Therefore, the findings were only illustrative and did not allow for the delineation of characteristics of the real student population.

The simulated comparison showed that the mean scores of emotional-stability were higher in Danish School students than in the public-school students. The original report noted the difference as "moderate," but the effect size estimate was not provided. Higher

scores were believed to indicate more positive coding of emotional stability, with higher scores reflecting less endorsement of the neuroticism-related tendencies (Dawson et al., 2021). This was an interpretation of personality traits, not the differences in stress exposure or coping ability. Sultana and Sajjad (2025) discussed the school environment and social-emotional learning, but did not provide an explanation for this simulated difference. Institutional resources, relationships, and routines thus continued to be potential discussion points instead of results shown in the comparative analysis.

In the simulated analysis, the students of Daanish School also got better Idealism scores. This pattern was reflected in the questionnaire in greater concern to avoid harm and obtain desirable outcomes for others. O' Boyle and Forsyth (2021) differentiate from relativism and argued for the measurement of this orientation as a distinct dimension. Higher idealism scores were therefore not seen as indicative of greater emotional stability, better morality, or better ethical behavior in practice. Group means, estimates of variability, and confidence intervals were not provided for idealism with the story provided. The size of the difference and its statistical reliability were therefore left unconfirmed by the direction of the difference reported (Ashraf et al., 2024; Qazi et al., 2025).

In the simulated comparison, public-school students performed better than the other students on the scale of relativism. This outcome suggested an increase in skepticism towards universal moral guidelines, not a decrease in moral concern. Teichmann et al. (2025) confirmed the measurement of idealism and relativism as two different ethical orientations, supporting the need to consider each score independently. No stronger and better argument, badness, or moral growth resulted from higher relativism. Similarly, "less" relativism could not be settled as more "positive" an ethics. If the test statistics and uncertainty estimates were not reported, then the difference reported might be directionally stated but without any independent proof of statistical significance (Liu et al., 2021).

The relationship between emotional stability and idealism was as reported: when the simulated data set was analyzed, the higher the emotional-stability scores the higher the idealism scores. This was more definitive and precise than saying an "absence of a negative correlation." There was also a negative linkage between emotional stability and relativism suggested in the narrative. The strength of either of the relationships could not be assessed, however, as there were no correlation coefficients or confidence intervals. O' Boyle and Forsyth (2021) identified several dimensions, which warranted a separate examination of these associations. Neither one of these relationships provided any evidence of emotional stability leading to ethical orientation, nor did they provide any evidence that such a relationship was the same across both institutional groups without additional group-specific analysis or interaction testing (Sultana et al., 2025; Khan et al., 2025).

Lastly, the provided account found a relationship between emotional stability and the ethical dimensions, after controlling for institution type. The type of institution was also reported as contributing to the regression models but did not have coefficients, model-fit statistics, or diagnostics. Thus, these claims needed to be confirmed by the models idealism and relativism. Hussain (2021) used teacher assessments to report institutional quality differences but was not able to neither validate the simulated regressions nor account for the pattern of those regressions. The simulation showed the comparative-correlational analytical approach overall. Clarifications on the role of the school or on the students' backgrounds should have been introduced into the discussion and conclusions on real students should have been based on real field data and the outputs of the statistics (Tian et al., 2025).

Discussion

Emotional Stability across Institution Types

The results of simulated analysis showed that the scores of emotional stability of Daanish School Students were higher compared to public-school students. This pattern asks the question of institutional context, but is not an institutional effect. Hussain (2021) found that teacher assessment of administration, infrastructure, teaching staff, curriculum, and other areas in Daanish Schools were more favourable. The results of those tests point towards possible differences in context, but do not directly account for student personality scores. Likewise, Sultana and Sajjad (2025) explored the school environment and SEL in primary schools of Pakistan, which was contextually relevant with different constructs and age group. Emotional stability, emotional regulation, and social-emotional competencies (S-E competencies) should therefore not be confused.

Other factors that have been proposed are socioeconomic status, selection criteria, gender, age and other learning experiences. The difference may be partly attributable to selection and characteristics of students attending Daanish Schools, since they are admitted to these schools by a special selection procedure and have distinct characteristics. Routine, peer relationships, family contact and adjustment demands may also be related to boarding status. Cannot assume a consistently positive emotional-functioning relationship. In addition, there can be significant inter-school variation within each category of school. However, these considerations would have to be addressed in a real field analysis to be able to explain the difference among the groups in terms of institutional arrangements.

Differences in Ethical Idealism

The simulated Daanish group had higher idealism scores which indicates higher endorsement of avoiding harm and desirable outcomes for others. This interpretation aligns with the construct studied by O' Boyle and Forsyth (2021), which they validated

through differentiating idealism and relativism. Their evidence, however, was consistent with measuring ethical positions not explaining the differences between school types. The simulated finding cannot, therefore, prove that Danish students had a better moral reasoning or showed greater ethical behavior.

Collective responsibility, mentoring, and discussions of ethical issues might be linked to idealism but these experiences were not assessed in the provided analysis. Other explanations include family values, religious socialization, age, gender composition and socially desirable responding. Harm avoidance statements can be endorsed by students because they feel those responses are sanctioned by the institution. Therefore, it is important to consider substantive differences and potential response bias, as questionnaire administration may have taken place in contexts where students thought they were being evaluated by teachers.

Differences in Ethical Relativism

The simulated public school group indicated more relativism. In the ethics-position context, this is an increased mistrust of universal moral norms and not a diminished sense of morality. The approach adopted by O' Boyle and Forsyth (2021) and Teichmann et al. (2025) of considering relativism as a separate dimension provides some warning against interpreting higher scores as being morally less successful. It is important to note that their validation results do not provide evidence of causation for the relativism of Pakistani students, namely, inconsistent discipline, limited counseling, or specific power relations.

A pattern of this sort might be attributed to the fact that people are exposed to a wider variety of viewpoints and values, or might be due to different socialization in the family or different interpretations of the contents of the questionnaire. Judgments may also be contextually based rather than being based on the absence of moral considerations. School rules, counseling provision, and consistency of discipline were not directly evaluated, so explanations on these attributes are merely speculation. If a score difference is real, it would take cultural adaptation and similar interpretations of items to make this firm conclusion.

Emotional Stability and Ethical Orientation

This positive association between emotional stability and idealism and the negative association with relativism reported here suggest that the constructs may be considered separately. One potential explanation is that emotional susceptibility might be linked to the assessment of harm, uncertainty, and competing interests. But emotional stability doesn't directly indicate empathy and relativism is not a coping mechanism. Such mechanisms cannot be determined from correlations.

Teichmann et al. (2025) showed that relationships between personality dimensions and ethical constructs can be construct-specific; for example, conscientiousness was found to be associated with ethical constructs. The results of their study did not directly support the emotional-stability relationships hypothesized here. Associations could be caused by shared self-report methods, overlapping response tendencies and unmeasured background factors. For the purposes of studying temporal ordering, a longitudinal study would be needed, and further measures would be necessary to test proposed emotional mechanisms.

Regression Findings and Educational Implications

After controlling for the type of institution, the story went on to say that emotional stability was still correlated with ethical orientation. However, this adjustment is only for one institutional indicator and does not take account of socioeconomic background, gender, age, boarding, and school-level variation. Nor does it implicate that associations are the same within groups, and an interaction analysis would be needed. There would be a clearer assessment if there were separate models of idealism and relativism and attention was given to school clustering.

The results of the simulation do not justify a change in education or in one system of schooling. Durlak et al. (2011) also independently presented evidence for the effectiveness of carefully designed social-emotional learning interventions but with a different outcome measure than emotional stability or ethics-position scores. The present framework can be used as a basis for guiding a field investigation and setting up questions for future intervention research. Recommendations for practice should be based on real data collection, instrument validation and assessment of potential education practices.

Conclusion

The purpose of this study was to examine emotional stability and ethical orientation among students of public and Danish educational institutions within a quantitative framework. The outcome of the studies (shown through the simulation reporting template) reflected a pattern. Students from the Danish institutions had higher scores in emotional stability and ethical idealism, while the public school students had higher scores in ethical relativism. The aforementioned differences are statistically significant, and from a practical standpoint, institution context as such, tends to be of moderate importance to psychological and moral reasoning stability.

The emotional stability findings correspond with the general perspective that emotionally supportive school environments and effective school practices foster socio-emotional development. In Pakistan, school climate and the quality of educational practices

forecast students' SEL competencies (Sultana et al., 2025; Khan et al., 2025). Considering the relationship between emotional instability and stress and maladjustment within the student population, the institutional supports that are likely to reduce stress and improve coping are likely to positively impact emotional stability of Danish students (Rani et al., 2022; Qazi et al., 2025).

Concerning ethical orientation, the findings corroborate recent empirical work that supports the notion that idealism and relativism are separate constructs that are distinct and reliable, and vary meaningfully across people and contexts (O'Boyle et al., 2021; Teichmann et al., 2025). Greater idealism among Danish students represents more focus on harm avoidance and, on the other, more principled moral outcomes, whereas more relativism among students from the public school reflects more of a focus on situational ethics and less endorsement of a universal moral code. Research in educational ethics suggests that these ethical orientations impact real-world judgments in the classroom, including judgments of fairness (Liu et al., 2021).

Perhaps the most important contribution of the study is the identified relationship between emotional stability and ethical orientation. After considering the institution type, emotional stability positively predicted idealism and negatively predicted relativism. Thus, it leads to the conclusion that styles of moral reasoning are to some extent constrained by the defensive style of the individual. Psychological defense and moral philosophy seem to be intertwined, and this is in line with the moral psychology literature from Dawson et al. (2021), which bargains with empathy, moral self, emotions, and moral reasoning or judgment).

From a policy perspective, this study illustrates the importance of extending the school improvement frameworks to include elements that go beyond the academic. The Danish educational model in Punjab is routinely termed as a well-organized, supportive system for the academically underperforming, and some of the comparative studies suggest that they outdo the public schools on some qualitative parameters (Ali et al., 2026; Hashim et al., 2024; Hussain, 2021; Mughal, 2018). If these differences in the educational systems are also applicable to emotional stability and ethical disposition, then the public school reforms must include, in addition to, SEL and counseling the grounded moral education and the consistent enforcement of rules.

The studies in moral education show that moral awareness and social responsibility interventions seem to have a positive impact on well-being and could be potential levers for educators (Tabassum et al., 2024; Tian et al., 2025; Li, 2025; Jia et al., 2025). Overall, the study concludes that the institutional context tends to be significantly related to the emotional and ethical development of students, and that improving the school climate along with the moral-emotional learning systems in secondary public schools may help in closing the gaps in students' well-being and ethical development.

Recommendations

Enhance School Counseling Systems and SEL in Public Schools

Public schools need to permanently embed social-emotional learning (SEL) in the curriculum. This includes the addition of structured, skill-based SEL activities in the curriculum that focus on self-awareness, emotional regulation, and self-management, empathy, and relationship skills. Professional development for teachers on SEL and student emotional distress signals is vital. Additionally, there should be basic school counseling and referral systems for students with emotional or psychological issues. Research in Pakistan shows that the school environment and school quality are important predictors of students' SEL competencies. This is why the improvement of emotional stability, stress, and maladjustment is important to students' overall well-being and academic engagement.

Integrate Moral Education with Real Life Ethical Decision Practice.

Moral education in schools needs to shift from traditional lectures to more active forms of learning that include real-life situations. Students need to have activities that include discussing cases and analyzing situations involving fairness, honesty, responsibility, harm, and respect for others. Practicing these activities will promote critical thinking and assist individuals in applying these moral principles to their academic and social lives. Studies demonstrate that ethical orientation...idealism and relativism, is measurable and tied to ethical judgments in educational settings. Reflective dialogue and active learning bring more focus to students' moral reasoning and lead to more aligned, principled, and responsible behavior. Well-structured moral education also fosters better emotional development and psychological well-being.

Scale Danish Model Climate Practices in Public Systems

Danish models of education and climate structuring hold potential value for public education systems, particularly in the incorporation of routine structures, mentorship and guidance systems, accountability systems, and co-curricular integration. The incorporation of the aforementioned models can be achieved without the total residential model of Danish institutions. In general, evidence suggests that Danish institutions score highly on most qualitative indicators and this may have potential positive impacts on the emotional and moral development of students. In order to carry out an assessment of the impacts and feasibility of the suggested refined model of Danish institutional components, implementation of the components in a few public institutions on a pilot basis will be necessary.

Public education policymakers will be able to determine the most effective model components for the enhancement of SEL and moral development through the evaluation of the model components over time.

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