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Forging Character in Cadet Colleges: From Values to Institutional Practice

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Abstract

Character development has long been considered as one of the key goals of boarding establishments worldwide. In this context, cadet colleges in Pakistan are considered particularly relevant as they combine the elements of academic discipline, military training, Islamic principles, and inculcation of patriotic sentiments. The paper presents a broad, research-based examination of character education in the Pakistani cadet colleges through a values-to-practice framework. The paper relies on international theories of the moral development, habit formation, social learning, self-determination, and restorative justice, as well as Pakistan-specific research and institutional experiences to examine how character is formed. The synthesis suggests that character formation is most effective when discipline is humane, authority is ethical, routines are purposeful, relationships are supportive, and values are consistently embodied within institutional culture rather than merely taught. The paper concludes with policy suggestions on the educational system, institutional leadership, teacher education and future research opportunities.

Keywords: Character Education, Boarding Schools, Cadet Colleges, Moral Development, Islamic Ideology, Institutional Culture, Discipline, Leadership, Pakistan.

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Introduction

Boarding schools have historically been recognized as powerful sites for character formation due to their immersive, all-encompassing environments. In contrast to the day schools, they exert a 24-hours influence on students' lives which affects not only students' learning processes but also their daily routines, the relationships with peers, the emotional reactions, the system of moral thoughts, and identity formation throughout the formative years of their development. The continuous nature of boarding life can intensify the impact of both positive practices and institutional contradictions.

Within Pakistan's diverse educational landscape, cadet colleges enjoy a unique and privileged position. Although the tradition of boarding institutions in Pakistan can be traced back to the 19th century, cadet colleges were founded in the middle of the 20th century with a dual purpose to promoting academic excellence and cultivating a disciplined breed of future leaders (Khan, 2018). These institutions are inspired by British public-school traditions and the models of military academies, but they make a deliberate effort to base their ethos on Pakistani national ideology, and moral values and the principles of the Islamic faith. They are defined not only by academic success but also by the intentional cultivation of such virtues as integrity, self-discipline, resilience, leadership, civic responsibility and ethical behavior.

Nevertheless, in contrast with their high status in the society and the influence they have on the development of the national elites, there remains a significant gap in the systematic scholarly research on how the character is actually developed in these institutions. The available Pakistani literature tends to be quite narrow, with academic outcomes, disciplinary strictness, psychosocial adjustment, and leadership qualities being the primary areas of focus, while the complex and deliberate process of character formation remains understudied and under-researched (Mahmood, 2016; Shah & Anwar, 2018). In international scholarship, character education is considered to be a whole-institution activity, that is, values are absorbed within routines, ethical modeling, constructive peer relationships, and opportunities for moral agency (Lickona, 1991; Berkowitz & Bier, 2005).

The paper aims to fill the gap in Pakistani literature on the subject by offering a detailed account of the character formation in the Pakistani cadet colleges by arguing that well-articulated values must be operationalized systematically through daily routines, relationships, discipline, leadership and even cultural rituals.

Research Methodology and Scope

This paper applies an integrative review approach, which combines theoretical viewpoints, empirical studies, and policy review to develop a coherent understanding of how character is formed in Pakistani cadet colleges. The study is based on theoretical sources of literature on moral development, virtue ethics, social learning, self-determination, and restorative practices at the international level, combined with the specifics of empirical research and institutional policies in Pakistan (Torraco, 2016; Khalid, 2018; Khan, 2018; Rashid & Hussain, 2020). It is also informed by the authors' professional experience; the first author has extensive academic, administrative and pastoral experience in Pakistani boarding institutions while the second author spent a decade in Britain, lectured for five years in Communication skills and gained firsthand knowledge of boarding institutions including those at Eton and Harrow.

Theoretical Foundations of Character Formation

Character formation is a complex, multidimensional process of development that involves affective, social, cognitive, and environmental dimensions. These factors can be consciously structured and directed in cadet colleges due to their highly structured environment.

Moral Development: From Obedience to Principle. Moral development, according to Kohlberg (1984), follows a cognitive-developmental framework, which involves: The pre-conventional stage of moral development that seeks to establish obedience and punishment; conventional stage that involves social conformity; and post-conventional stage which involves the establishment of universal ethical principles. By being exposed to rules and power on a daily basis, boarding institutions tend to serve at first at the conventional level where respect for law, order and loyalty to the institution is promoted. The difficulty, and the sign of an effective character education, is to facilitate the development of sound moral reasoning, in which the cadets come to commit to values like justice and integrity more than just complying with them. The ethics of care, which emphasises relationships and responsibility as a key characteristic, was highlighted by the critique of Carol Gilligan (1982) and which is quite relevant in the communal setting of boarding. This is further elaborated in the modern domain theory (Nucci, 2001), into moral (issues of harm, justice, rights) and social- conventional (rules, traditions) issues, and personal domains. Good character education is what helps the adolescent to navigate through these moral, social-conventional and personal areas, which are also important in life in a rule-bound yet morally complex residential community.

Character as a Developed Disposition: Aristotelian Tradition. Virtue ethics in the form of Aristotelianism has made a comeback that has profoundly impacted the contemporary character education. According to this vision, character is not a collection of rules that were previously familiar but a network of stable dispositions (hexeis) and virtues instilled in one's life through habitual training in a supportive environment (MacIntyre, 1984). The acquisition of courage, honesty, and temperance become the second nature due to the repetition of actions in the corresponding manifestations. This opinion is upheld by the psychological studies of habit formation, which have shown that predictable stimuli and routines in organized settings have the potential to automate desirable behaviours, decreasing the cognitive load and creating behavioural resilience (Wood & Runger, 2016). The extreme ritualization of the daily life at any cadet college, from morning reveille to lights-out, is a strong framework of such habituation, to refine imposed discipline into deep-rooted character.

Learning through Observation: Social Learning Theory. The social learning theory was proposed by Albert Bandura (1977) who proposed that behavior is acquired through observation, imitation and modeling. In boarding schools, the modeling pool remains consistently comprehensive and exists in the form of administrators, teachers, military personnel, and senior cadets. Their behaviors, the manner in which they exert authority, conflict management, and evident integrity during a crisis, or compassion is conveyed vigorously (Khan, Rehman, & Siddiqui, 2020). The theory highlights the fact that character is caught rather than taught. The institutional culture becomes an implicit curriculum in which the consistency (or lack of consistency) between the values espoused and the behavior modeled define how moral doctrines are credible.

Internalizing Values: The Role of Self-Determination. The Self-Determination theory provides a very important psychological opposition to mere structural or dictatorial approaches (Deci & Ryan, 2000). It states that when an individual's basic psychological needs are satisfied, he or she internalizes and integrates extrinsic regulations (such as rules):

- a. **Autonomy:** When they feel that they have some option and why there are rules.
- b. **Competence:** The sense of being competent and able to cope with challenges.
- c. **Relatedness:** A sense of connection and support by people.

When the cadets are subjected to strict control without support, they will comply only superficially but feel inner bitterness causing them to become alienated and possibly to revolt. With structure and mentorship, coupled with explanatory dialogue and avenues of meaningful choice (even within constrained parameters), they can more successfully incorporate institutional values as their own and become less likely to remain merely externally compliant, achieving self-regulation as genuinely internal. This equilibrium is the centre of moral development.

The Distinctive Moral Ecology: Islamic Framework and National Ideology

It is not in a philosophical vacuum that character formation in Pakistani cadet colleges takes place. It is uniquely embedded into a dual moral framework of Islamic ethical convictions and a civic patriotism.

The Islamic Moral Framework. The philosophy of Islamic education (Halstead, 2007; Khokhar, 2023) is a holistic approach to character formation (*tarbiyah*). It goes beyond *ta'lim* (knowledge), which is primarily intellectual, and aims at the development of the entire human being, spiritually, morally, intellectually, and physically. Key concepts in the Islamic framework include *akhlaq*, *tazkiyah*, *amanah*, *'adl*, and *ihsan*. *Akhlaq* relates to virtuous social conduct and is regarded as a primary goal of education. *Tazkiyah* refers to spiritual purification, moral growth, and self-development in order to attain closeness to the Creator and, consequently, harmony with His creation, particularly fellow human beings. *Amanah* refers to human responsibility and accountability for one's actions toward fellow human beings in this world and toward God in the Hereafter. *'Adl* relates to justice and fairness in one's dealings with others. *Ihsan* denotes goodness and involves selfless concern for the welfare of others.

This model regards virtues as some divine qualities to be exemplified by human behavior. The main techniques are habituation by practice (*ada*), introspection (*tafakkur*), and imitating the example of the Prophet (*uswah hasanah*). This is institutionalised in cadet colleges by mandatory Islamiat courses, prayers at the mosques (*salat al-jama'ah*), Friday sermons, Ramadan celebrations and moral lectures conducted within the parameters of the Islamic principles. The effectiveness of this instruction hinges critically on the moral credibility of those delivering it; when religious teachers and staff embody the virtues they teach; the message gains profound power.

National Ideology and Civic Character. Education has always been associated with the nation-building in Pakistan since the post-independence era. The ideology, which is embedded in both constitutional goals and national education policies, is of unity, faith, discipline, and service to the State. At the level of the cadet colleges, this is transformed into a high level of patriotism, serving the country, and being a leader as a civic responsibility (Khan, 2018). This identity is strengthened by such ceremonies as Independence Day, Pakistan Day, and trips to national monuments. The

desired graduate is no longer only a good man, but a patriotic statesman, able to serve in the army, civil service or the other branches of national life. It is a powerful, sometimes challenging moral command to future cadets: they are to embody both personal virtue and national service.

Character Education Strategy at NRKNA. The National Rahmatul-lil-Alameen Wa Khatam an-Nabiyyin Authority (2024) offers the extensive character education framework at all tiers of schools. It describes the character as the combination of moral, civic, personal, and performance traits, and encourages developing with age and in stages. Based on the Seerah of the Prophet Muhammad (PBUH) and in line with current-day education, the plan focuses on the contributions of the entire institution-- teachers, parents, and the school culture, in that the formation of character is a collective educational endeavor, similar to the case of cadet colleges.

The Core Values Framework: Articulation and Challenge

Pakistani cadet colleges publicly declare a list of core values. Some of the common terms are integrity, discipline, respect, responsibility, leadership, resilience, empathy, patriotism and service. These are printed in the prospectuses, displayed on plaques, and reiterated in speeches. Even the very presence of this kind of a framework is a preliminary, crucial step. According to Lickona (1991), the comprehensive approach to character education starts with the identification of central values of ethics. Several studies show that students in residential schools where the values are evidently stated and frequently mentioned depicted elevated levels of self-discipline and ethical decision-making (Ali & Akhtar, 2017; Riaz, 2020).

But the main difficulty and the next point of this paper is the articulation to operationalization. Without being integrated into the institutional structure, a values system may continue to be an empty exercise of symbolic morality. According to Riaz (2020), students at boarding schools turned cynical when such words as honesty and respect were inconsistent with some perceived actions of favoritism, corruption, or cruel and mean phrases of the figures of authority. This disparity between preached and practiced values (values inconsistency) weakens both trust and the moral authority which character education requires. The most important question, then, would be the following: How can these abstract values have concrete, everyday realization?

Operationalizing Values: Institutional Mechanisms in Practice

Structured Routine: The Architecture of Habit. A cadet college follows a highly structured and disciplined schedule. The day is divided into physical training blocks, time spent in academic classes, prep (supervised study), meals, prayers, co-curricular, and rest. This edifice has multiple functions regarding the character:

- a. Reduces Ambiguity:** Decisive expectations lessen anxiety and fatigue of decision-making among teenagers.
- b. Builds Self-Regulation:** According to Duckworth and Gross (2014), structured environments help to save willpower by automatizing positive behaviors. In the long term, the externally enforced schedules develop into internal self-discipline.
- c. Teachers Time Management and Punctuality:** It becomes an uncompromising habit.
- d. Fosters Collective Rhythm:** The common practice supports the feeling of communal living and collective responsibility.

These advantages are confirmed in studies of Pakistani circumstances, but studies also mention that new cadets have an entry shock and might experience difficulties with homesickness and rigidity (Rashid & Iqbal, 2019). The internalization of habits begins with successful adaptation, which usually takes one academic term.

Ethical Authority: The Power of Credible Modeling. Every adult in a total institution is a character educator. What is more important is the concept of the ethical authority. It is power based on the perception of fairness, regularity, ability and concern, rather than, position or fear. Key behaviors include:

- a. **Procedural Justice:** Making decisions in the same way, and the right to raise voice if deviation occurs.
- b. **Interpersonal Respect:** Handling cadets with dignity even in disciplining them.
- c. **Emotional Constancy:** Being able to cope with stress and anger without humiliating.

Studies have found that students accept discipline and internalize values with ease when they believe that the authority figures are fair. On the contrary, severe or inconsistent attitudes of personnel will result in resentment and compliance with the rules due to fear instead of value (Khan et al., 2020). Therefore, the staff culture is a central element in character formation rather than merely a background factor.

The House System: Micro-Communities of Accountability. The house system separates the college into small residential units that have their own identity, colours and traditions. Based on the concept of social cohesion as well as moral regulation advocated by Durkheim (1956), the house establishes a strong sense of in-group identity. The peer accountability is also powerful as the activities of a cadet portray the honour of a house. Competitions among houses on sports, academics and debates redirect youthful competition into value-based competitions. A hierarchy of peer leadership (junior cadet, senior cadet, house commander or prefect, college captain or prefect) offers a training ground in the house. Senior cadets mentor juniors and reinforce the norms and provide essential support. It is a very powerful kind of peer modeling because adolescents usually identify more with peers who are slightly older than themselves (Ali & Saeed, 2018). The system can only be successful when closely monitored by adults who can stop the abuse of power (when seniors engage in bullying or intimidation), development of toxic subcultures characterized by harm, favouritism, or immorality.

Leadership Training: From Command to Service. A systematic development of leadership is done. Roles start out as minor tasks (managing a dorm) to big jobs (college captain). More importantly, leadership is viewed as service (amānah) and responsibility, but not privilege. This goes hand in hand with Islamic ethics (where leadership is a trust) as well as current ideas of servant leadership. Training does not simply involve allocation of tasks but guided reflection. Student leaders may discuss the event they organized or a discipline issue they handled with a housemaster after the event, and what went well, what ethics concerns came up and what they would do next time. Such a reflective practice, according to Larson (2000), turns experience into genuine learning and develops humility, skills in making ethical choices, and feeling of accountability (Ali & Mehmood, 2021).

Discipline Systems: Evolving from Punitive to Restorative. Perhaps the most obvious and controversial stage of character development is discipline. In previous times, most boarding

schools, including cadet colleges, depended on punitive and fear-based approaches (corporal punishment, open shaming, excessive physical punishment). A significant amount of foreign literature (Gershoff & Grogan-Kaylor, 2016) and a moral steady rise of Pakistani data (Shah & Anwar, 2018) indicates that these approaches, although occasionally resulting in compliance, harm teacher-student relations, cause anxiety, suppress moral reasoning, and teach that power instead of precept prevails as right and wrong.

Towards restorative and corrective practice, a positive movement that is, however, unevenly realized, exists. Restorative practices emphasize on restoring damage and reconnecting relationships instead of just punishing offenders. This may be done on a cadet college level and include:

- a. Mediated conversation between an offender of a rule (a cadet) and victims of such wrongdoing.
- b. Reflective essays in which the cadet reports on which value was violated and why.
- c. What is good amends Community service?
- d. Reintegration follows a big incidence.

Misconduct is addressed in this model as a moral and relational violation, as opposed to a violation of rules. It appeals to the reason and understanding of the cadet, and seeks to be internalised, not just to deter. Discipline exercises the power of solidarity when managed positively, as it leads to the conservative acceptance of the premise that a set of rules does exist to ensure community values are followed (Rashid & Hussain, 2020).

Moral and Religious Instruction: Beyond Rote Learning. Formal classes in Islamic Studies, Studies of Pakistan, and Ethics are necessary but there is a risk that students may merely memorise the material to be able to pass their examinations. Reflective and dialogic pedagogy has the transformative potential. Rather than just covering the pillars of Islamic faith or the timeline of Pakistani history, good teaching draws on the case studies, moral quandaries, and current affairs (e.g., corruption, environmental systems, social justice, digital as well as unfamiliar issues, and civics) to agitate critical thinking and practice. When the discussion is about the notion of amanah (trust) when it comes to a political scandal at a given moment or adl (justice) in a dispute between peers, theology and civics come into focus immediately. Its effectiveness depends entirely on moral coherence - the consistency between what is being taught in the classroom and what is being done in the corridors, in the dormitories, and in the staff rooms (Khalid, 2018; Khokhar, 2023).

Community Service: Grounding Leadership in Reality. Compulsory community service projects, aiding the relief of floods, teaching a village school, visiting orphanages, etc., are very strong remedies against the potential isolation of boarding life. These activities give an eye-opening experience to many students with urban wealthy backgrounds, of what life is like in socio-economic Pakistan. Studies of service learning have demonstrated that service learning has the capacity to increase empathy, lessen sense of entitlement, affirm civil sense and that abstract values such as service and sacrifice can be linked to concrete human requirement (Yates & Younis,

1996). It makes patriotism more of a promise than just a saying, to serve fellow citizens.

Sports and Physical Training: The Ethical Playing Field. The culture of sports in the cadet colleges is very intense and this is one of the best places where character lessons can be given. Sports teach perseverance, teamwork and poise in times of pressures. More so, they pose

persistently moral micro-decisions: whether to commit cheating or not, whether to initiate an argument or not, whether to bask in the glory of victory or to be depressed in defeat. Clear codes of sportsmanship, uniformity in refereeing, character-oriented coaching as opposed to win-oriented coaching, among other efforts will ensure that the field develops strength of character besides a physical strength. Raza and Ali (2018) identified an empirical result that less aggression and high self-regulation among students were observed in institutions that framed sports ethically.

Pastoral Care: The Foundation of Resilience. The strenuous environment can cause an emotional strain. Recognizing this, progressive cadet colleges have made invested in systems of pastoral care: housemasters, tutor-mentors, even professional counselors. They are meant to check on welfare, provide emotional support, counseling and guidance. This support is not the manifestation of the so-called softness but the recognition that emotional stability and psychological safety are the preconditions of moral courage and resilience. An emotionally distressed or neglected cadet can hardly participate in ethical development (Shah et al., 2018).

Recognition and Ritual: Signaling What Matters. Awards ceremonies, badges of honor, and public acclaims have a great deal of power in the signaling of priorities to institutions. It is the message sent when one is not merely awarded on academic or athletic prowess but rather on exhibited honesty, extraordinary service, significant change of behavior, or concentration on leadership. It is necessary to prevent the creation of a performative feel of virtue signaling; identity should appear to be an expression of a genuinely lived character, and not merely a performance seeking reward.

The Crucial Parent-Institution Partnership

It is impossible to achieve success in character formation in case the institution and the family pull on opposite sides because competing values and expectations will result in moral inconsistency. Frequent contact in parent-teacher conferences, comprehensive reports, orientation programmes and counseling visits is necessary. The explanation of parents on the reasons behind practices, the philosophy behind restorative discipline and the aims of leadership training can ensure that parental support and cooperation. This makes the same values reinforced consistently at home to establish such a moral setting where the adolescent will be less confused and resistant (Iqbal & Shah, 2016).

Critical Challenges and Structural Tensions in Character Formation

Although the suggested model of character building in cadet and boarding schools can be seen as a principled and systematized design, it nevertheless has its own challenges. By recognizing these shortcomings, analytical rigor, transparency of ethics, and ongoing improvement of the institution can be addressed. These tensions do not nullify the model, but on the contrary, reveal those points where it would be necessary to exercise caution and reflective practice to ensure that the character education process is effective and humane. In next section, such requirements are taken into consideration.

Conformity versus Critical Thinking. The strong emphasis on discipline, hierarchy and obedience that are characteristics of cadet institutions which can unwillingly hold back free thinking and healthy interrogation. Educational psychology research indicates that students may fail to develop moral reasoning and critical judgment by being in an environment where compliance is highly valued as opposed to autonomy (Kohlberg, 1984; Nucci, 2001). Once

conformity is adopted as the primary measure of achievement, the cadets can be conditioned to embrace rule-following actions without developing the ability to make ethical decisions in situations involving complex and real-life scenarios.

Emotional Suppression and Psychological Well-Being. The glorification of emotional restraint, commonly termed as resilience or toughness, can prevent cadets to display vulnerability, strain, or ethical uncertainty. Research on adolescent development suggests that chronic emotional suppression correlates with excessive anxiety, depression and decreased psychological health (Gross & John, 2003; Luthar & Latendresse, 2005). With some of the most controlled boarding settings, there may be few ways to express their emotions which in turn may hamper the long-term psychological wellbeing of the students when trying to form an identity at an important stage of their lives.

Elitism and Social Disconnection. The social distance or sense of elitism can be unintentionally promoted by the insulated and highly structured nature of a boarding institution. According to sociological studies of boarding schools, there is a danger of developing a cultural bubble that would disconnect the students to the mores and culture of society at large (Gaztambide-Fernandez, 2009; Khan, 2011). This lack of connection can undermine the civic and service-based goals that the boarding institutions clearly strive to advance.

Gaps Between Ethical Ideals and Institutional Practice. Institutional discourse often invokes ethical authority, mentorship, and restorative modes of discipline to eliminate cultural imperatives of authority and the demands of managing large groups of adolescents but these ideals are often in contravention with authoritarian cultures and the constraints of practicality. Empirical research on school discipline proves that restorative and ethical forms are in many cases diluted or replaced by punitive ones in cases of weak institutional capacity, training, or leadership fit (Morrison & Vaandering, 2012; Tyler, 2006). Such disjunction threatens to affect trust, modeling morals and developmental intent of discipline.

Challenges in Measuring Character Development. Character formation is also difficult to measure. Institutions have a tendency to look at moral development through the proxies of disciplinary infractions (or rule-compliance rates). Nevertheless, researchers warn these surface-level measures, but not on what is going on inside an individual such as empathy, integrity, and moral self-control (Berkowitz & Bier, 2005; Narvaez & Rest, 1995). Excessive dependence on the superficial measures can thus hide the more goal-oriented character education.

Aligning Policy, Leadership, and Practice for Character Formation

This analysis highlights the importance of proper alignment between policy, institutional leadership, and everyday practices to ensure effective character formation in boarding institutions. When values articulated at the policy level are consistently reflected in leadership decisions and daily routines, character education becomes a lived experience rather than merely a stated objective. In this regard, key actions are required at two interrelated levels: the policy-making level and the institutional leadership level.

At the policy making level where Federal and Provincial Governments and the Higher Education Commission are involved, character education must be officially declared to be one of the most important aims of the national education policies, and especially that of the boarding institutions. Specific and well-developed national standards are required to encourage equal, respectful, and

non-coercive disciplinary methods, clearly opposing corporal punishment and other antagonistic methods. Research efforts and teacher training on policy matters in the areas of character development, student well-being and positive discipline techniques should also be supported by the policy-makers. More so, systematic studies, that are long-term, must be carried out to determine the effect of cadet college training on the value, leadership qualities and citizenship feeling of graduates. They can be compared to other elite schools and colleges to realize the unique aspects of the achievements of cadet colleges, with in-depth and mixed-method studies offering a deeper insight into the life experiences of the students. Specific consideration must also be given to the students who struggle or do not agree with the system, as it will provide a more balanced and inclusive view of the policy.

At the leadership level of the institution, comprising Principals, Boards of Governors, and senior management, staff recruitment, appraisal, and promotion processes must focus on far more than professional competence; equal emphasis should also be placed on ethical standards and the ability of staff members to serve as positive role models. Both academic and administrative staff should receive continuous training, with particular attention to adolescent development, mentoring, and moral leadership. Institutional practices must also be regularly reviewed to ensure alignment with articulated values and policies, thereby maintaining consistency between proclaimed ideals and actual practice. Moreover, support and counseling systems should be strengthened to ensure that they remain accessible, confidential, and free from stigma. Lastly, programmers promoting community service need to be expanded and integrated with academic learning in order to cultivate empathy, responsibility, and deep moral awareness among students.

Conclusion

Character building in Pakistani cadet colleges is a multifaceted, far reaching and systemic task. It is an effort for making a complete moral ecology of the convergence of Islamic ethics, national duty, military discipline and academic pursuit to develop the complete person. The analysis confirms that values, in and of themselves, are lifeless; they become forces that shape character only when they are operationalized within the complex systems of institutional life—through fair decisions, respectful interactions, purposeful routines, acts of help in moments of need, and the authentic example set by leaders.

In such environments, discipline becomes a path to self-mastery, authority becomes a model of service, routine becomes a scaffold for virtue, and community becomes a school for citizenship. While challenges and tensions remain, these institutions possess significant potential to cultivate ethically grounded, resilient, and service-oriented leaders for Pakistan. Fully realizing this potential, however, requires a relentless and reflective commitment to ensuring that every institutional practice remains aligned with the profound values at the heart of their mission.

Conflict of Interest

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