

## Incorporation of Social and Moral Values through Secondary School Textbooks of Urdu: A Content Analysis

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### ABSTRACT

*This research work was focused to explore incorporation of social and moral values through secondary school textbooks of Urdu. The study examined inclusion of social and moral values, aiming to understand the presence, benefits and gaps in these values. The study population included secondary-level textbooks of Urdu and the secondary school teachers from Mansehra district. Using purposive sampling technique, the lessons about social and moral values from the textbooks of Urdu and twelve secondary school teachers were taken as sample of the study. Qualitative content analysis method was used for analyzing text data of textbooks and transcribed interviews of secondary school teachers. Findings of the study highlighted that social values like; service of humanity, unity, patriotism and dignity of labor and moral values like good manners, virtue and sacrifice were included in the textbooks. Secondary school teachers argued that social values are shared principles, beliefs and habits those are the foundation stone of a society whereas moral values are standard of goodness that can shape honorable and righteous human personality. This study recommended incorporating additional moral values; honest and fair dealings, tolerance and patience in behavior, submission, trust, honor, chastity and goodness of behavior. Some more social values; responsibility in performing duties, charity, social justice, rights of deprived people like women and children, affection and respect for family and labor rights, may be included in the textbooks. These values can be used for making students ethically reformed and socially responsible citizens of their country.*

**Keywords:** Social values, Moral values, Textbooks of Urdu, Secondary School teachers, Secondary classes

### INTRODUCTION

Values form a standard that is helpful to evaluate a person's way of life i.e. his behavior, character and general practices in life. If a standard of behavior is established, it will be potent enough to judge one's goodness of actions or the prevalent deficiencies of action in accordance with the set standards. These standards become useful tools to judge the actions of an individual. These values are not enforced by the law of a country because these become part and parcel of a society. Resultantly, people of a society happily practice these values. Social values are formed

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Manuscript Submitted: October 15, 2024

Manuscript Accepted: December 05, 2024

on the basis of common attributes of the members of a social group. These values are shared by the individuals in a social group because of their genuine love and intimacy for them. Furthermore, they consider them (these values) as sacred and develop emotional link with them. They think it essential that all the members of the society follow them too. If people consistently practice them, there will be harmony and peace in the society. This will make the world happy and worth living (Abiad, 2008; Halstead & Pike, 2021).

### **Background of secondary education in Pakistan**

Adulthood is a period of great stress and strain for the students of secondary classes because they undergo many physical, emotional and psychological changes during the period. During this period secondary education is provided to the growing children. Time duration of secondary and higher secondary education is comprised of four years in Pakistan. Age of students can vary but they face similar problems during the age. They have to choose between opting for professional career and getting higher education (Armstrong, 2019).

This stage is of great importance for students because they either have to quit education, considering it enough for choosing their career, or opt for higher education for their career development. Value education provides them opportunities to carry on their work honestly and with professional integrity. Proper secondary education equip them with knowledge and skills, with the help of learnt skills and knowledge, they can utilize modern science and technology well. This proves a distinguishing feature for their career development and personal betterment nonetheless. Better educated and morally groomed students can contribute to the development of their country and their personality development as well (Government of Pakistan, 2006; Haydon, 2021).

### **Social and moral values and secondary education in Pakistan**

Moral values are based on principles those are concentrated to highlight good and evil actions of people. Moreover, a person's right and wrong actions constitute the very basis of moral values. These (moral values) are building blocks which can strengthen human behavior that enables individuals to treat others respectfully and develop positive relationship with the people of all walks of life. If people have been groomed with the positive effect of the values then they will develop a positive thinking mind. The positive mind takes positive decisions that may be utilized to help people live peaceful and harmonious life. Primarily, these values are beneficial enough to guide people follow right path by differentiating right or wrong practices of everyday life (Ahmed, 2007; Halstead & Pike, 2021).

Social values are adopted by individuals to live in accordance with the beliefs of successful social life. Due to obedience of the social values, individuals become responsible member of their society. Appropriate knowledge of the values makes people better citizen of a community. Constant grooming and interaction make people of a society better individual who learn to behave in socially acceptable way (Ahmad, 2006; Haydon, 2021).

Education is a systematic process which is used for getting knowledge, skills, experience and positive change in behavior of children and adults. It develops an individual into civilized, cultured and refined being. Knowledge of social and moral values is helpful to make students law

abiding citizens and morally better human beings. Secondary education is aimed at conveying the necessary elements of the culture, civilization, academic and technical knowledge to students. It promotes study habits in students due to which they can learn from their own experiences. Young students of secondary school classes are in their prime years of adolescence in which they undergo physical, emotional and intellectual changes. Secondary education can be used for character building of students and making them productive individuals by equipping them with professional skills for their career development and progress of their country (Khanam, 2008; Halstead, 2022).

The current study was focused on the following objectives: To explore whether social and moral values are incorporated in secondary-level textbooks of Urdu, to identify the possible benefits of the incorporation of social and moral values in the textbooks and to identify social and moral values missing in the secondary-level textbooks of Urdu that are important for students' personality development.

### **Research questions**

The current study highlights findings based on the research questions those are stated below:

1. What are the social and moral values included in the secondary-level textbooks of Urdu?
2. What are the benefits of inclusion of social and moral values in secondary-level textbooks of Urdu?
3. What are the important social and moral values missing in the textbooks of Urdu?

## **LITERATURE REVIEW**

Values are important ideals for guiding people to live in accordance with the beliefs and ideals set by a society. Using these values people take decisions about following the right path in their life. Values are vital for moral betterment of people, so the people who follow them are considered righteous and upright (people) by the other members of the society. On the other hand, norms are principles of behavior of a particular group or members of a society. Following values and norms of a society people become spiritually agile and socially polished individuals. On the contrary, if they do not follow them they are considered devoid of spirituality. Due to lack of spirituality they are not socially accepted in a society (Annas, 2009; Halstead, 2022).

Groups or members of a society need some principles or rules to remain morally better and socially acceptable. There are different institutions those provide them guiding principles to live in a better way. Norms are one of them but norms are not written principles or rules of business of everyday life. These are not written rules which tell people the way of behavior in a particular society. The norms are potent enough to guide people of a society to talk politely, behave modestly and honestly in their collective life. Due to the inherent quality of moderation, norms enable people of a society to live harmoniously and peacefully in a group or a society (Gerber & Rogers, 2009; Hannah & Avolio, 2021).

Virtues are based on quality of goodness which is found in the character of a particular person. Habits of individuals are based on these virtues because if a person's personify is the

reflection of the virtues, then he will develop good habits. These habits will groom him into a kind, honorable and a better individual who can serve as a better member of a society. As a result, he will become a righteous and respectable member of the society. The strong character, developed due to virtuous grooming, contribute in making his society peaceful, responsible and harmonious. The people of the society respect and follow the virtuous individual due to deep-felt love and devotion for him (Ansari, 2007).

### **Difference between social and moral values**

Seemingly social and moral values look same because these are often used interchangeably but difference between them is quite evident. As far as social values are concerned, these are common customs, norms and faith of people living in a society. Their day to day interaction and behavior are influenced by these values. On the other hand, moral values are principles and standards which are held and esteemed by individuals about right and wrong practices. These are ethical in nature and serve as internal motivation for one's personal attitude and decision making. Social values have collective orientation, external norms, fluid and contextual variations whereas moral values are based on personal code of conduct, internal orientation and permanence in nature (Halstead, 2022).

### **Moral Values**

Moral values are the principles which are helpful to provide knowledge of good and evil. These are potent enough to affect humans personally especially their choices, likes and dislikes. These do not work independently because people's religion, society and the government also influence them. These institutions are not constant because these undergo consistent changes. In the similar fashion, the values are not constant because these change under the influence of the changing institutions. For example, education for women in past was not of the primary importance because they were considered as household workers only, but in the modern society, female education is necessary. They have to work outside their homes and this is a pertinent example of changing values (Ball & Haque, 2003; Hannah & Avolio, 2021).

Moral values can be taught to children at home and schools besides this they can also learn them from their society naturally. Children imitate moral values instinctively. They learn from the people of society, religious education and training. They behave respectfully to their parents, teachers and elders. This behaviour is shaped by their grooming and observation. Parents and teachers provide moral codes for acceptable behaviour of their children. Their personality is also shaped by the social norms and values, those are not a law but obedience of the social codes is thought to be imperative for them. Every individual has his own unique personality and he acts upon the moral codes and social norms according to his own bent of mind (Barrow, 2007).

Moral values are an individual's perception of goodness and evil. Moreover, society also has its perception of goodness and evil. These two concepts are coupled together to form moral values. Individuals are expected to abide by the concepts of right and wrong. During the learning phases, children adopt appropriate behaviour towards other members of their society. Moral development is a continuous process but children behave in consonance with culture and norms of their society. They act in accordance with their understanding the values and norms of their

society. Children learn from their parents in their childhood besides this they learn from their teachers and society during their matured years of life (Bergmark, 2007).

Morality and values can be defined differently. Values are rules of right and wrong but these are a person's own concept of goodness or otherwise of an individual's behavior. On the contrary, morality is slightly different because it is the opinion of a society about wrong or right actions. During the process of grooming, small children learn civilized behavior and morality naturally. They have the observing eye, using this; they develop deep insight into the affairs of their society. The insight guides them to understand the culture, values and norms of the society. Resultantly, they become able enough to obey the values and morality of the society due to deep veneration and love for it voluntarily (Thornberg, 2010; Hannah & Avolio, 2021).

Children have close interaction with their parents at their homes. Moral development of children is greatly under the influence of parents due to consistent interaction with them (parents). Similarly, they also have close interaction with their teachers at their school who also influence them morally. Moral development smoothly transfers from primary stage of children to the adulthood of their mature life. Children grow and develop under the pressure of observing the ethics of their society and sticking to their personal morality nonetheless. They are often confused between ethics and morality. Most of the time, they follow the ethics of the society which they do not like from the core of their heart due to social pressure. Observing their own aspired morality gives them moral power to face the challenges of future life courageously (Bergmark, 2007).

Most of societies of the world have developed their own moral values which they share with the other peoples of the world too. All the societies of the world do not like to follow negative values as cheating, corruption; dishonesty and treachery. These are strongly disliked by all societies belonging to any nation of the world. The act of cowardice like shameless retreat from the battlefield is not commendable in any part of the world. If every individual goes on setting his own values, this will result in endless chaos in a society. Moreover, following the set values of a society gives birth to a peaceful and harmonious society. Observers of set values are liked by the other members of a society because these are developed by collective wisdom of a society. The observers of values cannot be labeled as hypocrite because they follow the values due to inherent love for them and not due to show off or some ceremonial pretention (Faizi, 2010).

Seemingly ethics and moral values look similar because these are used interchangeably most of the time but these are quite opposite to each other. Moral values are related with the right or wrong aspect of attitude of people. With the help of these values goodness or evil behavior of individuals can be determined. On the contrary, ethics are concerned with the insight or understanding of people with the help of which they behave with other people. Using their understanding, they can discern between right and wrong actions, make fair decisions and honest choices in their life. The origin of the word Ethics is a Greek word *ethos* which can be interpreted as personal disposition and character of an individual. On the other hand, the word Moral is taken from Latin which can be interpreted as any person's manners, customs and an individual's character (Garfield & Edelglass, 2014).

**Effect of moral values on students**

Role of moral values in students' life is of prime importance because these are potent enough to guide students to differentiate between good or evil practices in their practical life. For making students upright and honest individual and complete knowledge of values is a must because without proper knowledge of moral values they will not be in a position to understand importance of truth, honesty and morality in their life. The following reasons factors advocate teaching of moral values to the students:

- a. To dispense knowledge  
One of the functions of education is to dispense knowledge and professional skills to students. If they are equipped with necessary professional skills and knowledge, then they will be able to perform their future assigned roles in sound manner. Positive change in behavior is also the prime objective of education and this can easily be achieved by teaching moral values to students. Good citizens and prospective parents can be groomed by teaching moral values to students in a systematic way (Elias & Mahyuddin, 2004).
- b. Parents role in imparting moral values  
Parents have a huge impact on their children's grooming because they have consistent interactions with their children. They have enough time to train their children in the moral way of life. If the basis of moral values of students is set at their homes, then the school can create a strongly built, in term of morality, students with less effort. On the other hand, if home has loose atmosphere, where no concern is shown for values, then a morally fragile child will emerge. Small children have a little sense of moral values because they are not morally groomed from their homes (Gerber & Rogers, 2009).
- c. Role of evil and dishonest ways on students  
Students are facing many issues in their practical life such as violence, corruption and nepotism. Moreover, incidents of ragging, bullying, incidents of firing and fights among groups are a consistent topic of media of late. These incidents, though true, yet cast a negative effect on the weak and soft minds of students. Cheating in examination is directly related to students because sometimes they get involved in this sin without any guilty conscience. All these issues are indicative of the fact that moral values are not taught in schools for moral betterment of students.
- d. Heroes of students  
As there is lack of living legends in the curriculum and in the real world, students create their own heroes after watching movies and reading magical fiction. It is ironical that they select violent and evil-minded personnel from the fictional world being their guiding light. They try to imitate their heroes' style and character which serves as a bad example in the real life. Moreover, immoral and illegal acts of their heroes motivate them to follow the same path which leads towards degradation, immorality and obscenity. Incidents of showing off wealth and degrading women on media also appeal them in their immature days of life (Ansari2007).
- e. Long lasting effect of moral values  
The lessons learnt about science and mathematics in school are lost after leaving school short afterwards. It is, however, a pleasant fact that moral values, which are learnt at

school, remain with individuals throughout their life. Moral values need to be given due place in the curriculum because these can help students build their character on sound footings (Halstead, 2007; Hannah & Avolio, 2021).

### **Social Values**

Social values are not personal values of people because a social group own them and practice them willingly. These values are based on the collective wisdom of the people of a society. This becomes a potent reason for people of any society to follow them (social values). Those people get social acceptance in a society due to adherence to the values. It is a fact that the values are not binding like the laws of a country, yet people consider them as their preferred laws and like to follow them selflessly. The people who do not practice social values are labeled as social outcast by the value lovers of the society. They are not warmly welcomed in the society by the major population of the society (Hart & Carlo, 2005 ; Harry, 2023).

Practical examples of parents, elders and teachers are helpful to infuse values in children. Moreover, value-centred and purpose-oriented curriculum is also helpful to incorporate values in children. These values are followed by the members of a society willingly that makes them self-disciplined and responsible members of society. If children want to become socially groomed and responsible members of a society, then they will have to be socialized with the other members of the society. Socialization is helpful to teach individuals social values which make them better human beings. Being civilized members of the society, people will perform their duties whole heartedly and obey others rights willingly (Khanamj, 2008; Haydon, 2021).

Social values are the concept of people about socially acceptable and responsible behaviour of members of a society. The society sets its social values which are necessary for individuals to follow. Furthermore, being members of a group, they have to follow the laws set by a society. Goal of these values is social adjustment of people in a society because without following social values people cannot live a cultured life. Ignoring the social values, a chaotic society emerges that is detrimental for peace of mind and harmony. Following the values create a systematic society that is the need of the hour (Niak, 2006; Hannah & Avolio, 2021).

Man has been following folkways and values from the time he has been living in societies. Different people of the world are engaged in many conflicts of late. People often violate values during these conflicts. One of the reasons for wars, conflicts and unrest is lack of obedience of values. People do not treat other people as their brethren. Besides this, they do not bother about civil liberty, human rights and their responsibilities. These are cherished social values and worth following. People, who follow social values, can avoid conflicts, unrest and wars. So, social values are worth practicing because these make a society and the world peaceful, prosperous and happy abode for all human beings (Stivens, 2006; Harry, 2023).

Values have close relations with ethics, folkways, norms and mores. These are closely related but still these are different from one another. Folkways are based on the customs of a society that are followed with devotion by the people of the society. These have no moral connotations and people are not morally bound to follow folkway. These are the traditional conventions of a society those are liked by the people of the society. They accept and own them and practice them due to their liking for them. People of the first generation follow them because

they have developed habit of following them. The next generation owns them and likes to follow them because for them these have been changed into regulative laws of society (Thornberg, 2009).

Mores are basically customs of a society those have moral significance for people belonging to that culture or a social group. For harmonious society, these are considered essential to be followed. In contrast to the laws of a country, these are not written and unlike values these can change in accordance with the need of the time. These are not enforced by any authority because a society has the power to enforce them in a particular culture. If we take an example of a more from Pakistani culture, it can be respect for elders, affection for youngsters and hospitality for guest. All these are not laws but these are customs and conventions of the society which are practiced enthusiastically by the people of the society (Wikipedia, 2022).

### **Effect of social values on students**

Social values are vital for harmony of a society and a socially viable society cannot exist without perfect and solid system of social values. A society develops its own social values after consistent practice and gradual evolution of the preferred values of a society. A person adopts values according to his personal likings besides this the society also affects the preferences of children. Parents, teachers and members of a society especially friends and peer also cast great impact on the value choices of students (Armstrong, 2019).

Social values are integrated in a society because these become part and parcel of the people's life due to consistence practice. People like to follow social values because the individuals who practice values all the time are liked by all the members of the society. Due to the practice of the social values, the practitioners are termed as civilized people. On the contrary, those who do not practice them are not generally liked by the people and labeled as social deviants due to their deviation from the socially accepted path (Peter, 2005; Hannah & Avolio, 2021).

Knowledge of values is helpful in consistent practice of values because if students do not have complete understanding of a value system of a society, then they will not be able to comply with the demands of the society, On the other hand, thorough knowledge invokes them to follow the social values mechanism of a society easily and smoothly. There are manifold benefits of following values of a social group. These make an individual a good citizen who has great regard for the laws of a country besides this he has great veneration for the social values of a society. The groomed individuals will be trained in such a way that they will become law abiding citizens of their own country and believers of universal brotherhood of mankind (Harry, 2023).

### **Importance of social and moral values in society**

The modern world is facing many problems of late and terrorism is the most alarming of them all. Moreover, civil and national wars are proving a great tool in violating human rights. In the past era, less educated people were better trained in values but the modern man is equipped with professional skills and academic degrees and equally less interested in practicing morality. All this is due to lack of grooming in values which has become so detrimental for individuals that



they are developing in depraved personnel. Complex nature of committing crimes can be evaluated with many other angles yet knowledge of values becomes helpful to eradicate crimes efficiently (Barber & Walczak, 2022).

Social values can be taught to students by using education as a medium for eradicating crimes. Morality of students is an important topic of current education system and character education can be utilized to improve students' morality, ethics and norms. They are in a dire need of norms, ethics and values in their future life. Curriculum can be used to infuse character education in them for making their personality and character better (Barrow, 2021).

There are many advantages of value-centered education such as attendance of students will be improved because they will be self-disciplined in such a way that they will not take any French leaves. As a result, there will be no need of any disciplinary action against them. Love for learning will help them continue their education devotedly besides this they will follow the path of hard work. It will pay off in such a way that they will perform better in their terminal examination. Teaching, being intellectual activity, will improve insight and understanding of students which will improve their morality naturally (Barber & Walczak, 2020).

### **Inclusion of Values in the Textbooks**

Teachers and textbooks play an important role in grooming and shaping behavior and personalities of students. It is proposed in most of the education policies of Pakistan, starting from 1970 and till 2009 policy, it is recommended that the curriculum of secondary classes may be changed by incorporating values in them. Moreover, curriculum should be transformed into value centered curriculum (Althof & Berkowitz, 2022). Furthermore, (The government of Pakistan, 2006) also proposed that textbooks of secondary classes may be complemented with patriotic and value-based lessons. The main focus of the incorporation of these articles is to create law abiding citizens and practicing Muslims. The main focus of the curriculum is character building and creating patriotic individuals for Pakistani society (Althof & Berkowitz, 2022).

Textbooks of secondary classes are medium of value propagation because it (value-based education) is practically stated in education policies of Pakistan. After the creation of Pakistan, it was envisioned that students may be groomed as religion loving Muslims and patriotic citizens of Pakistan. To fulfill this dream, efforts are going on to make the textbooks value-centered. In this regard, Urdu language textbooks of secondary classes (2015) have practically included social and moral values because these are dealt in many lessons in detail. Social values such as human rights, patriotism, love and importance of service of humanity, responsibility and women rights are integral part of the textbooks. Moral values like; virtuous life, tolerance, truthfulness, honest dealings and forbearance are important portion of the textbooks. The education policy of 1978 has gone too far in this regard because it proposed inclusion of Islamic content in the curriculum of secondary classes. Resultantly, the textbooks have received many articles which are focused on values, ethics and morals for the social and moral grooming of students. Students, having thorough knowledge of values, can perform a vital role in value-centered society (Akhy & Barizah, 2019).

Value is one's perception about right or wrong action in practical life. Following values people become honest, truthful, responsible and socially viable, being members of a society. Social and moral values are part of values of a society. Moral values are personal belief with the help of which good and bad actions can be differentiated. On the other hand, social values are collective in nature and following the values an individual becomes a socially responsible and good citizen of a country. Following moral values people become morally better and develop their personality for betterment of themselves and society at large. By educating and training students at school, and by using textbooks, they can be nurtured in good human beings. Moreover, parents, teachers and civil society can also initiate character building drives to groom and train students. The government of Pakistan is always in favor of including lessons about values in the textbooks for character building of students (Barber & Walczak, 2022).

## **RESEARCH METHODOLOGY**

Quantitative and qualitative studies are used to conduct a research study. Qualitative research is used to have in-depth insight about people's attitudes, habits, beliefs and opinions. To conduct this study qualitative method of research was used. Moreover, qualitative content analysis was used to analyze the text of interviews and textbooks systematically.

### **Design of the Study**

Urdu textbooks and interviews of teachers were analyzed by utilizing qualitative content analysis method to have insight about inclusion of social and moral values in them (books and interviews). To have complete understanding of the values found in the textbooks and interviews of teachers, patterns and themes from data were highlighted and interpreted accordingly. These provided a clear scenario about the incorporation of social and moral values in the textbooks of Urdu of secondary classes.

### **Population of the study**

The two textbooks of Urdu of secondary classes of Khyber Pakhtunkhwa textbook board, Peshawar, in which lessons about social and moral values are included, comprised the primary source of population. Moreover, 1623 secondary school teachers of district Mansehra, who teach Urdu at secondary level (E& S Education Department, 2016) comprised the secondary source of population of this study.

### **Sample of the study**

Purposive sampling technique is a type of non-probability sampling technique that is commonly used in qualitative research studies. A researcher purposefully selects a sample due to their common and specific traits according to his own judgment. These common traits are pertinent to conduct the research and answer the research questions satisfactorily (Battaglia, et al, 2022). Twelve secondary school teachers from district Mansehra were selected as sample from secondary school teachers. These teachers possessed similar characteristics, such as they were expert in their subject, highly educated and have experience of at least five to ten years. The teachers were able to understand the objectives of research and provided proper information about inclusion of social

and moral values in the Urdu language textbooks. Due to these characteristics they were considered appropriate to conduct the study (Vaismoradi, et al, 2023).

Before conducting the research, to highlight inclusion of social and moral values in the textbooks of Urdu, the books were thoroughly analyzed using content analysis. It was discovered that many lessons have dealt social and moral values in the textbooks. The detail of lessons is given below;

1. Islam ma gadagari ki muzamat
2. Allama Iqbal ka tasaver e wataniat
3. Ikhlāq e Nabi
4. Naam Dev Mali
5. Hajj e Akbar
6. Qomi Ithafiq

### **Data collection tools**

Checklists were used for collecting data from the textbooks of Urdu. To collect data from the secondary school teacher, open-ended interviews were used. Open-ended interviews are often used in the qualitative research studies to have in-depth understanding of the phenomenon. In this study, the researcher wanted to have insight about inclusion of social and moral values in the Urdu language textbooks. The interviews provided deep understanding of the problem under study. The research work was satisfactorily conducted by using semi-structured interviews.

### **Analysis of data**

Qualitative content analysis was used to have complete insight of inclusion of values in the Urdu language textbooks and interviews of teachers. At the inception of qualitative content analysis, a unit of analysis was decided. A single theme; a social or moral value, was decided to serve as a unit of analysis. A single theme can be located in a word, sentence or even in a paragraph that is elaborating a social or moral value. This word, sentence or paragraph is of prime importance because using this (unit of analysis) a theme can be highlighted and then interpreted for the purpose of evaluation. Researcher encoded the relevant word, sentence or paragraph because the desired and relevant theme could be located in it, by following the procedure systematically (Vaismoradi, et al, 2023).

The researcher used the qualitative content analysis for analysis of the text. The complete text of books and transcribed interviews was studied thoroughly. The entire data was labeled and coded with appropriate codes. Similarities among the themes and difference in the text were highlighted. Similar coded text was gathered into common categories. During the process of analysis new concepts kept on coming and these were coded and interpreted using the unit of analysis.

Coding manual can be used to ensure the reliability and consistency of coding process. It includes name of a category, label name which is often a code and extract from the text as examples. To maintain the consistency, reliability and clarity of the codes, an article from the textbook was coded. Coding reliability and consistency is evaluated using peer/expert debriefing technique. A peer or expert evaluates the codes, themes and emerging categories in a qualitative research. He assesses whether all the categories have been properly defined and interpreted. Flaws of over or under emphasis of category formation are also highlighted by the debriefer who acts as a critical auditor or an external check while evaluating and interpreting data. In qualitative study, the entire data collection, analysis and interpretation process is conducted under the supervision of the debriefer. This enhances reliability and validity of qualitative research manifold (Vaismoradi, et al, 2023). Peers and experts worked as debriefers in this study because they critically audited the data collection, analysis and interpretation process. A lesson was coded as sample firstly and then the lesson having social and moral values in the textbooks of Urdu were coded. Coding manual was kept on enhancing with new emergent themes and categories. The reliability and validity of the new themes and categories were also checked and ensured.

### **Analysis of interviews**

Secondary school teachers were interviewed about inclusion of social and moral values in the textbooks and their answers were recorded. The interviews of the teachers were transcribed for highlighting their point of view about social and moral values in the textbooks. The transcribed interviews were coded to highlight and interpret themes and categories of social and moral values in the light of operational definitions of the values (social and moral values). First of all a sample of transcribed interview was coded and themes and categories were developed and interpreted. Then the entire data of transcribed interviews was coded and themes and categories and sub-categories of social and moral values were highlighted for validating view point of teachers about incorporation of values in the textbooks of Urdu. The procedure of coding and categorizing was replicated by utilizing the coding procedure of the textbooks of Urdu.

### **FINDINGS (Social values)**

It is highlighted after conducting the content analysis of textbooks that the following social values were included in the textbooks of Urdu of secondary classes: service of humanity and unity (9<sup>th</sup> class) and patriotism and dignity of labor (10<sup>th</sup> class). Unity is elaborated in the following section.

#### **Unity**

The lesson ‘Qoami Itifaq’ (national unity) is written by Sir Syed Ahmad Khan which elaborates the concept of national unity. It presents the concept of unity among the Muslims, being a nation (Ummah). The writer presented examples from holy Quran and Sunnah. National unity is further highlighted with examples of serving people sympathetically and kindly. In the following section extracts are quoted from the lesson ‘Qoami Itifaq’.

Unity among the Muslim Ummah is highlighted (p. 22) as:

آپ ﷺ نے اس تفرقہ قومی کو جو صرف دنیاوی اعتبار سے تھا۔ مٹا دیا اور ایک روحانی رشتہ قوم قائم کیا جو ایک جبل متین لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ سے مضبوط تھا۔ تمام قومی سلسلے، تمام رشتے، سب کے سب اس روحانی رشتے کے سامنے نیست و نابود ہو گئے اور نیا روحانی بلکہ خدائی و قومی رشتہ قائم ہو گیا۔

With his commands, the holy Prophet (SAW), removed the distinctions of sects which were solely based on material gains. Instead of this, he set up a society based on spirituality and love. Kalama- Tayyaba; oneness of Allah and Prophethood of the holy prophet, gave it spiritual strength. Due to this spiritual and selfless social relationship, all narrow national bonding and biased intimacies were abolished resultantly. A well-established divine and spiritual social system blessed humanity.

Islamic ideal of universal brotherhood and fraternity is stated as follows (p.23):

ہے شک تمام مسلمان آپس میں بھائی بھائی ہیں۔

Indeed all Muslims form a common fraternity.

National unity and sympathy is necessary to establish a peaceful society. The writer opines that national sympathy is feelings of love and kindness for establishing social relationship. Moreover, it (sense of unity) also emphasizes extending helping hand to others when they are in need of it seriously. It is elaborated (p.24) as:

آپس کی محبت، باہمی دوستی، ایک دوسرے کی اعانت، ایک دوسرے کی ہمدردی ہے۔  
جس کے مجموعے کا نام قومی ہمدردی ہے۔

National sympathy is affection for all other members of the society, respect and friendly relationship with others and helping others when they are in need of it seriously.

### **Teachers' perceptions about social values, missing social values and their recommendations about the values:**

Urdu teachers' perceptions about social values are as under:

They opined that social values serve as standard of behavior to live in compliance with the principles of a society for civilized living. Moreover, with the consistent practice some habits become values of a society. People consider them good values and like to follow them happily. Secondary school teachers highlighted the missing social values in the textbooks of Urdu of secondary classes: Humanism, hard work, moderation, obedience, responsibility, affection and respect for family, affection and care of elders, awareness of civic rights and duties and equal rights of individuals. They also recommended the social values for to make students as law abiding and socially aware members of their societies. These include; human rights, universal brotherhood, hard work, regard and love for family, civic sense, responsibility, charity and justice.

### FINDINGS (Moral values)

Content analysis of the Urdu textbooks of secondary classes was conducted to study the inclusion of moral values in the books. It revealed that the following moral values were included in the textbooks: good manners and sacrifice (Urdu 9<sup>th</sup> class) and virtue (Urdu 10<sup>th</sup> class). These values are highlighted very briefly. Good manners are presented in the following section:

#### Good Manners:

Allama Shabli Nomani is the writer of the lesson ‘Ikhlāq- e-Nabi‘ of Urdu 9<sup>th</sup> class which is about good manners of the Holy Prophet (SAW). The holy Prophet (SAW) used to do most of his chores himself. He always did his own home chores, patched his clothes, swept his home, milked his goats, brought grocery items from bazar and mended his own shoes. He did not feel any shame to ride on a donkey. He used to sit with slaves and poor and did not feel shame to dine with them. He used to sit anywhere in public gatherings wherever he found place to sit. In the following section extracts are quoted from the lesson Ikhlāq-e-Nabi.

His (SAW) determination is related in these words (p.3) as:

اخلاق کا سب سے مقدم اور ضروری پہلو یہ ہے کہ انسان اس پر اس قدر استقلال  
کے ساتھ قائم رہے کہ گویا وہ اُس کی فطرتِ ثانیہ بن جائے۔

The foremost and necessary aspect of good manners is that man should practise them with such determination that these become his (second) nature.

The Holy prophet (SAW) was soft spoken and mild-hearted. His earnestness and poise are stated (p. 4) as:

آپ ﷺ نہایت نرم مزاج، خوش اخلاق اور نیک سیرت تھے۔ آپ ﷺ کا چہرہ ہنستا تھا۔  
وقار اور متانت سے گفتگو فرماتے تھے۔

He (SAW) was soft-hearted, good mannered and had virtuous character. He had a smiling face. He used to talk gracefully and earnestly.

#### Perceptions of secondary school teachers about moral values, missing moral values and their recommendations:

Urdu teachers’ perceptions about moral values are as under:

Moral values are standard of good and evil those are potent enough to influence human likes and dislikes and attitude and behaviour. These provide guiding light to individuals to live a life in accordance with the established tenets of goodness and morality.

According to secondary school teachers the following moral values are missing in the textbooks of Urdu (2015) of secondary classes: truth, honesty, chastity, piety, patience, thankfulness, submission, trust, honour and goodness.

The secondary school teachers recommended the following moral values for making students better human beings: truth, patience, honesty, submission, obedience, goodness, mercy, thankfulness, sympathy and kindness

## DISCUSSION

If social values are practised by an individual he becomes a responsible member of a society because these values are belief of an individual about successful life in a society. Moreover, following these values an individual can easily adjust in a society because he lives in consonance with the set norms of the society. The people who do not follow social values become deviant; who live a life of a social rebel. There are no laws to punish a deviant but the people of the society do not like them and not allow them to lead the society. People who follow the values are admired by the other members of the society and credited for their obedience of the values as socially responsible member of the society.

Textbooks are capable enough to inculcate love and practice of social values in students. In the textbook of Urdu (2015) of secondary classes service of humanity and unity are highlighted emphatically by illustrating examples from the history of Sub-Continent and love for common people. Moreover, patriotism and dignity of labour are illustrated with appropriate examples from history of Pakistan and life long struggle of a hard working gardener. Textbooks can be effectively used to introduce social values like human rights, love and regard for one's family, equality, service of humanity, responsibility, dignity of labour, hard work, charity and justice to train students socially responsible members of their society.

Cordial relationship among the people of a society are helpful to create a better society and observing the moral values like obedience of parents, elders and concern for rights of neighbours within a society create a society full of blessing for all concerned. Better relationships among the different people of a society give birth to a tolerant and peaceful society. Prime moral values like honesty and truth are significant to make people fair and upright which establish a society of morally sound people. These people create a society of people who practice goodness willingly due to love for righteousness and abhorrence for evil.

In the textbook of Urdu (2015) of secondary classes the moral values such as good manners and sacrifice are highlighted in detail by quoting appropriate examples of people of practical life by specifying a complete lesson for each value. Moreover, virtue is presented briefly because only a portion of a lesson about life long struggle of a gardener is specified for it. Teaching of moral values is helpful to develop an individual in such a way that he can discern good versus evil besides making an individual a virtuous person. Textbooks can be used comprehensively to introduce moral values like truth, honesty, virtue, good manners, obedience, submission and sacrifice for character building of students.

## CONCLUSION

In the light of content analysis and findings of the study (findings from textbooks of Urdu and opinions of teachers), the following conclusions were drawn regarding incorporation of social and moral values through secondary school textbooks of Urdu. The following findings were also validated by secondary school teachers in systematically conducted interviews.

Social values are not illustrated in detail in the textbooks of Urdu of secondary classes. Only the following values are incorporated (service of humanity, patriotism, dignity of labour and unity) in them. These textbooks do not seem to be planned to train students as socially responsible individuals.

In the textbooks of Urdu moral values are not elaborated in detail. The focus of textbooks does not seem to be incorporation of comprehensive moral values in students. Only the following moral values are included in the textbooks; virtue, good manners and sacrifice. These values are not sufficient enough to guide students to become better human beings.

## RECOMMENDATIONS

The following recommendations are made in the light of the findings of the study:

To train students as socially responsible, incorporation of social values in the secondary school textbooks is significant because adequate knowledge of social values, obtained through schooling, is helpful for students to become ethically responsible and socially engaged citizens.

Students can be groomed as better human beings by incorporating moral values in the secondary school textbooks. Moreover, proper knowledge of moral values is helpful to train them such groomed personalities who can differentiate between right and wrong moral practices.

The textbooks of *Urdu* of secondary classes might be supplemented with the following social values: responsibility in performing duties, charity, social justice, rights of deprived people like women and children, affection and respect for family and labor rights.

The textbooks of *Urdu* of secondary classes might be complemented with the following moral values: honest and fair dealings, tolerance and patience of behavior, submission, trust, honor, chastity and goodness of behavior..

The secondary school teachers recommended that moral values are helpful for making students self-disciplined, ethical and responsible individuals. Moreover, due to self-control they avoid incidents of bullying, cheating and disrespect. Their positive behavior enhances cooperation and harmony and peaceful conflict resolution. On the other hand, teachers recommended inclusion of social values in the textbooks of Urdu because they opine these nurture students to become good citizens who have respect for the rules and regulations of their country. Educating students in the social values foster in them a sense of community involvement, love for fellow citizens and universal brotherhood. Leadership skills learnt through these values are helpful to solve issues like career selection, lawlessness and social evils like poverty, injustice and corruption in the long run.



Overall impact of research on teaching social and moral values to secondary school students using textbooks of Urdu is very important because these are not only strong vehicle to teach Urdu language but these can be used for equipping them with the knowledge of values additionally too. Textbooks of Urdu have lessons about Islamic personalities, historical figures of Pakistan movement and articles and fables those can easily teach social and moral values. If the textbooks are designed purposefully these can introduce students with the complete knowledge of values, ethics and norms. The students will learn the language consciously and the values without putting in a conscious effort. So, this research was conducted to highlight the manifold benefits of teaching Urdu literature and language.

Broadly speaking this research work is useful to provide helping hand to curriculum designers to develop value-based curriculum. The developed curriculum needs to be culturally appropriate and developmentally relevant. The research on social and moral values is beneficial to help students actively participate in class activities and critically thinking about social and moral issues. In this way they will actively involve in the betterment process and shift away from rote memorization. Moreover, national curriculum can be reformed by introducing civic and character education in the textbooks. The social and moral values might be included in the textbooks for character building of students of secondary classes.

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