

An Analysis of Social and Moral Values in Secondary School Curriculum of Pakistan Studies

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ABSTRACT

This study explored incorporation of social and moral values in secondary school textbooks of Pakistan Studies in Khyber Pakhtunkhwa, Pakistan. The textbooks of Pakistan Studies of secondary classes and the secondary school teachers comprised the population of the study. Lessons about moral and social values from the textbooks of Pakistan Studies of secondary classes and twelve secondary school teachers were selected as the main sample of the study. For taking the sample of the study, purposive sampling technique was used. Qualitative content analysis technique was used to analyse data obtained from the textbooks and from the interviews of secondary school teachers. Findings of the study revealed that the textbooks contained social values like patriotism, unity and equality and moral values such as faith in oneness of Allah and moderation. Secondary school teachers were of the opinion that social values are quite beneficial for adjustment of people in a society according to its cultural values whereas moral values are standards to judge individuals' behaviour. This study implies that social values such as equality, responsibility, human rights, hard work, unity, dignity of labour, liberty and dispensation of justice and moral values such as fair play, honest dealing, truthfulness and lawfulness might be included more overtly in the textbooks for a more rounded development of students.

Keywords: *Values, Social and moral values, Textbooks of Pakistan Studies, Pakistan Studies Teachers, 9th and 10th classes, secondary classes*

INTRODUCTION

Values represent perception and belief of people about good and evil in life. Besides this, these also focus on the significance of values in life. Values are important because they shape the personality of an individual as good and likeable for the other people of the society (Hart & Carlo, 2005). Social values are more specific to monitor and determine the social actions of an individual in a society because these are subtle articulation of aims, goals and objectives of people's behaviour in a civilized society (Khanam, 2008). These values form the basis on which individuals' actions in a society are judged and they can be labelled as patriot, responsible citizens, law abiding individuals and person who have respect for universal brotherhood.

These values play a pivotal role in shaping the socially responsible individuals who live as law abiding people. Their whims and caprices can be controlled because these are thought to be against the social and moral values and norms of a society (Zalta, 2016). Practice of norms and respect for social values make people law abiding and responsible individuals. They consider themselves as an integral part of their society who follow the practices of society

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because of their internalized belief and grooming. As a result, social order is established in the society for harmonious life of people and creation of cordial relationship for better living. Obedience of social values creates a uniform culture of a society which is quite helpful to create an established and better society (Faizi, 2010).

Morals values are more often concerned with the right or wrong or good and evil aspect of human behaviour. The standards are helpful in judging an individual's personality being right or wrong and good or otherwise. Good actions serve as a source of happiness and satisfactions for an individual. On the contrary, his bad or wrong actions make him feel bad because he would never allow any of his loved ones to replicate that action. Good deeds of an individual are compulsory for his positive moral development and character building in desired way (Cavendish, 2010). People who deviate from the path of goodness always like to practice goodness in their life. Moreover, obedience to the moral values not only shapes the character of an individual but it is also beneficial for creating a better society (Woodier, 2011; Wringe, 2012).

Children who have knack for learning, learn moral values due to their interaction with the people of the society. The learnt moral values become a consistent part of children because these cast a positive effect on them throughout their life. In case of violation, they feel a sense of shame because they have internalized them in their childhood (Toomey, 2010). With the constant practice of values, they willingly follow the learnt values. A combined effort of both parents and teachers complemented by the sober people of society transform children into positive and morally groomed individuals (Zalta, 2016).

Social and moral values have such potential that these can make a child socially groomed and morally better individual (Thornberg, 2009). Young students are in a stage of constant physical, emotional and intellectual stress and strain. It casts a positive or negative effect on children because they can behave positively if they are groomed in planned and positive way and vice versa (Memon, 2007). Secondary education is a defining moment in the life of students because it can train them for good professions besides making them socially responsible and morally better human beings. Purposive secondary education can equip students with useful life skills and good moral and social education to create better human beings (Hemchand, 2009).

The current study explored the inclusion of moral and social values in Pakistan Studies of 9th and 10th classes. The study also focused to elaborate the rewarding effects of incorporation of moral and social values in the textbooks of Pakistan studies. Besides this, it also identified some moral and social values which can be used to make students well groomed and morally better individuals. Findings of the study are based on the research questions:

1. What moral and social values are incorporated in the textbooks of Pakistan Studies of secondary classes in KP?
2. What moral and social values are lacking in the textbooks of Pakistan Studies of secondary classes in KP?
3. What moral and social values can be used to train students as law abiding members of the society in KP?

METHODOLOGY

Textbooks of Pakistan Studies of 9th and 10th classes (2015) of Khyber Pakhtunkhwa Textbook Board, Peshawar and secondary school teachers (who teach Pakistan Studies at

secondary level) of Mansehra district comprised the main population of this study. There are 1623 secondary school teachers in district Mansehra (Elementary and secondary education Department, KP, 2016) and books of Pakistan Studies of 9th and 10th classes which were the population of the study.

In the present study, purposive sampling technique (Cohen, Manion and Morrison, 2007) was used and the lessons about moral and social values in Pakistan Studies of 9th and 10th classes and twelve secondary school teachers (who teach Pakistan Studies) of Mansehra district, were selected as the sample of the study. Pseudonym, PST1, PST2, PST3 and so on was used for the Pakistan Studies Teachers (Secondary School Teachers). Data which was collected is in two categories: Data in the form of textbooks contents of Pakistan Studies and PSTs' interviews. To collect data from the respondent teachers semi-structured interviews were conducted (Whiting, 2008).

Before beginning the interview process from the responding teachers of Pakistan studies, two processes were used to validate the interviews; peer review and pilot testing process. To analyse the data; that was the transcribed interviews of teachers and moral and social values, qualitative content analysis technique was used. The data was coded and a coding unit was defined too. An individual theme that was comprised of moral and social values was decided. Similarities among the codes comprised the categories, which were developed for analysis of social and moral values. During the analysis of the data, the entire data was coded and categories were developed based on the similarities among the predefined coding unit. The contents of Pakistan studies and transcribed interviews of teachers were analysed on the basis of the categories and findings and conclusions were highlighted to finalize and conclude the study.

Findings (Social values)

After analysing the textbooks of Pakistan studies of 9th and 10th classes, it was found that these social values were incorporated in the textbooks: equality, patriotism (Pakistan Studies of 9th class) unity and patriotism (Pakistan Studies of 10th class). Patriotism, unity and equality are elaborated in the following sections:

Equality

When something is in the same measure or quantity it is labelled as a state of equality. When equality is practiced in a society then people are treated as equals irrespective of their economic conditions, cultural background and caste or creed. Furthermore, when treating people in the same manner then they are given equal opportunities to work, to vote and strive irrespective of their class, religion, gender, age, geographical location and language (Abiad, 2008).

After analysing the Pakistan studies of 9th class it was revealed that social value equality is highlighted in the textbook of Pakistan Studies of 9th class. The first article 'Ideological basis of Pakistan' elaborated equality and social justice in only two paragraphs. Moreover, social justice and equality are not illustrated in the textbook of 10th class. A passage is cited about equality and social justice in the following paragraph. Pakistan studies of 9th class elaborated these values as under:

All people in an Islamic state are equal. There is no discrimination among people in an Islamic society on the basis of caste, colour, race and wealth. Only abstinence from committing sins and taqwah (fear of Allah Almighty), distinguishes one person

form other person. It is stated in Holy Quran: “Oh you men! Surely we have created you of a male and a female and made you tribes and families that most honourable of you with Allah is the most careful (of His duty) (p. 4).

Equality and social justice are important constituents of the ideology of Pakistan and these are quoted in the following paragraph as discussed in the textbook of Pakistan Studies of 9th class:

Before the creation of Pakistan, Muslims of South Asia were the victims of social injustices and inequality under the effects of the colonial system. They were deprived of all their rights and kept backward in social and economic fields. In those days not just Muslims but other minorities and low caste Hindus were also treated unequally. Consequently, one of the important aims of the ideology of Pakistan was to establish such a social order in which every segment of the society can enjoy the same equal rights based on the principles of equality. The constitution of the state of Pakistan guarantees equal rights without any discrimination of creed, colour or race (p. 4).

Equality and social justice are valued highly in Islam because of the fact that all human being are considered as equal creatures. The above mentioned social values are brief in nature but emphatic in treatment.

Patriotism

Patriotism is a passion and love for one’s country and the individuals who practice patriotism. They love their country so much that they do not hesitate to sacrifice for the sake of their country (Donohue & Esposito, 2007).

Pakistan Studies of 9th class has ‘Ideological basis of Pakistan’ as in the first chapter in the beginning of the book, objectives of the ideology of Pakistan are elaborated. It elaborates the main objective of the ideology of Pakistan, which aims at creating a country where Islamic moral values can be practiced. This chapter focuses to highlight the purpose of the creation of Pakistan, love for Pakistan and insight into the ideology of Pakistan. These are illustrated by quoting a citation from the textbook as:

In an ideological state people live according to a code of life which can be termed as their ideology and they mould their character in accordance with that ideology (p.1).

Further it is stated in (p.1) as:

Every nation has predetermined objectives of its collective national life. To achieve that, individuals of that nation endeavour collectively in the light of their collective wisdom and ideas. That collective wisdom is called the ideology of that nation. For example before the creation of Pakistan, the national objective of the Muslims of South Asia was the creation of a Muslim state where they could live freely. The collective thinking which guided the Muslims in this aim was that the Muslims were a separate nation from Hindus and they should have their separate homeland. This national objective and collective thinking behind the fulfilment of this objective is called the ideology of Pakistan.

Ideology of Pakistan has included Islamic code of life as its integral component. Islam is considered as code of life which not only solves individual’s problems but also focuses on resolving national and international problems of Muslims whether these are

economic, political and social concerns of Muslims. It is such a potent force that it can groom individuals as enlightened and moderate persons. It is stated as:

Islam presents such code of life which can resolve individual problems of any society. The creation of Pakistan was aimed at resolving all the problems of Muslims and these problems can be economic, political and social in nature. Islam wants to create such a society of enlightened and moderate individuals in the light of Islamic rules and laws (p. 3).

It is stated about Islamic democracy and consultation with members of the society in the following paragraph as:

It is stated in the Holy Quran that all the matters of Muslims are decided through mutual consultation. That is why consultation has great importance in an Islamic society. The Holy Prophet (SAW) sought the opinion of his venerable companions on every important occasion. During the periods of orthodox caliphs a Majlis-e-Shurah consisting of the respected companions of the Prophet (SAW) had been constituted that gave advice to the caliph on all the important matters. At the time of election of the Caliph, opinions of his public representatives were sought and responsibility of this important position was entrusted to only those companions of the Prophet who were capable of it. After the election, the representatives of different groups and tribes of the Muslims used to take oath of allegiance at the hands of the caliph to pledge their loyalty to him (pp. 4-5).

It is stressed that the ideology of a nation is based on the collective wisdom of the nation. The above articles show that following the Islamic ideology Muslim can live true Islamic life which is helpful for a person's peace of mind and peace of a society at large.

Unity

Unity is the state of formulation of perfect harmony and united whole of individuals in a society. People join hand to cultivate united and harmonious relationship in a society to achieve a common objective of life (Khanam, 2008). In the book of Pakistan Studies of 9th class the first chapter is 'Ideological basis of Pakistan' in which there is reference to unity. Ideology of a nation is very important because it keeps the nation united, helps making laws for the welfare of people and protects values and national character. In the textbook of Pakistan Studies of 10th class unity is included. It is stated as:

Most of Pakistani people are Muslims which constitutes (97 per cent) of the total population. Minorities also play important role in the progress of Pakistan. They are given equal rights and civil liberties due to which they become an integral part of Pakistani society (p.103).

Strong family system in Pakistan and Urdu language also play unifying role in the Pakistani society. Moreover, diverse ethnic and cultural groups are important component of the unified society of Pakistan. Moderate society is described as:

There are various ethnic groups and many races in Pakistani society though they are varied in ethnicity and races yet they are all part of the one unified Pakistan (p.103).

To highlight unity, culture and history of Pakistan are dealt in detail in the textbooks of Pakistan studies. By practicing moderation all the cultural and religious groups are united and serve for the progress and prosperity of Pakistan. Due to love for tolerance and moderation people of Pakistan are serving their country harmoniously and whole heartedly.

Teachers' opinion about social values in the textbooks of Pakistan Studies

In the following lines, a comparison among the views of Pakistan studies teachers and findings based on the qualitative content analysis of 9th and 10th classes is presented comprehensively. Secondary School Teachers of Pakistan studies opined that the following social values are missing in the Pakistan studies of 9th and 10th classes (2015); PST1 opined that the Pakistan studies of 9th and 10th classes did not cater the social values like responsibility, civic sense, human rights, self-control and liberty. Argument of PST2 about the missing social values is highlighted in the following paragraph:

Love for human beings, love of history of the country and beliefs of people, impartiality, performance of duties and civics sense are not included in the textbooks of Pakistan studies of secondary classes.

The argument of PST3 about missing social values is not much different because he opined that social values like responsibility, obedience to the laws of the country, freedom and objectivity are not included in the textbooks of secondary classes. Content analysis of Pakistan studies illustrated that social values like equality, patriotism and unity are highlighted in the textbooks whereas the social values like social responsibility, civic sense, human rights, liberty and love and regard for human beings are not included in the textbooks of Pakistan studies.

PST4 opined that social values like responsibility, freedom, justice and love for law of the country, love for human beings, brotherhood and civic sense may be incorporated in the textbooks of Pakistan studies to make students law abiding citizens of Pakistan.

PST5 opined that social values may be included in Pakistan studies of secondary classes:

Awareness about the social issues like child labour will make students kind and humane. Moreover, for making students unbiased and objective they may be introduced to the varied culture of Pakistan. Furthermore, they may be introduced to the various cultural groups to create feelings of love for these integral groups of Pakistan and human beings at large. They may be trained to serve women, children, weaker and deprived sections of the society.

PST6 argued that social values such as responsibility, obedience to the laws of the country, freedom and objectivity in thinking may be included in the textbooks of the 9th and 10th classes.

Findings (Moral values)

Moral values are important part of the textbooks because faith and moderation are included in the Pakistan Studies of 9th and 10th classes respectively. These values are presented as below.

Moderation

Moderation can be labelled as avoidance of extremes in one's behaviour, religious beliefs and practices and political ideology and practice. When practicing moderation everything is made less intense, violent or extreme (Hayes, 2013). Moderation is termed as a moral value because it is helpful for individuals to follow moderate ways of life. Moreover, one can practice tolerance and forbearance which are helpful for people to live a virtuous life. Following the moderate ways of life, an individual's actions become moderate and less

extreme, intense, or violent (Oxford Learner's Dictionaries, 2016). It is illustrated in the Pakistan Studies of 10th class in the chapter titled 'History of Pakistan'. It is elaborated as follows (p. 32):

The Mushraf regime tried to project the image of peace-loving country by offering all possible support to the United States in the war against terrorism. The Mushrraf regime also pursued policies of moderation in contrast to extremism.

Moderation is a preferred value in Islam and the believers of Islam are desired to follow moderate ways of life and avoid extremism in theory and practice. Moderate people can tolerate differences of opinion due to their broad minded attitude. Besides this, they can also tolerate all differences of religion, geographical location, class differences and differences of ethnicity in their private life which is blessing in disguise.

Faith

Faith is an individual's belief in some dogma or some tenets. It is to follow obligations whole heartedly. A faithful person keeps his promises but the more accepted definition of faith is belief in one and true God (Faizi, 2010). When people submit to an authority they yield for the sake of virtue and goodness. In the chapter 'Ideological basis of Pakistan' in the subject of Pakistan Studies of 9th class the belief in oneness of Allah is presented to show that righteousness is the basis of Islam. The extracts cited below also show the basic beliefs of the Muslims.

Pakistan Studies of 9th class presents faith as belief in oneness of Allah (touheed) in the chapter 'Ideological basis of Pakistan' it is stated that faith is the very foundation of Islam.

Kalma-e-Tauheed is the very foundation of the two nation theory in India and the ideology of Pakistan. Islamic nationalism is not based on geographical location, ethnicity or race but it is based on Kalma-e-Tauheed in contrast to the Western nationalism which is based on geographical location, ethnicity and uniform race. According to the ideology of Islam, the Muslim nation in India was established when the first Indian embraced Islam (p.3).

Opinion of PSTs about incorporation of moral values in Pakistan Studies Textbook

The views of secondary school teachers about moral values in Pakistan Studies and findings based on the content analysis of Pakistan Studies of secondary classes are compared.

According to secondary school teachers some moral values are missing in Pakistan Studies (2015) of secondary classes: PST10 opined that moral values like dealing in fairway, honesty, tolerance and forbearance for religious faith, ethnic and geographical groups in the country, obedience to the law of the country, goodness and trust among people and countries are missing in the textbooks. PST11 was of the opinion that the textbooks of Pakistan Studies did not include moral values; obedience, honest dealings, truthfulness, tolerance, submission to the law of the country and goodness. PST12 highlighted that some moral values are lacking in Pakistan studies of secondary classes. These values are honest dealings, trust among various religious, ethnic and cultural groups in the country, truth, obedience to the rules and regulations of the country and patience.

The Pakistan studies teachers recommended inclusion of some lessons which are focused on moral values for improving the quality of the textbooks of Pakistan Studies for moral training and development of students. PST7 argued:

The textbooks of Pakistan studies can be complemented with the articles about obedience to divine law to make students conforming to the authority. Lessons about famous personalities of Pakistan and Islamic history are beneficial to make students honest, trustworthy and hard working. Heroes of the Muslim Ummah and great personalities of the world can be helpful to make students morally better individuals.

According to PST8 moral values like chastity, truth and honesty are such values which can make individuals and society better. Articles about nobility, faith and moderation can be guiding principles to make them peace loving, tolerant and moderate individuals. They can serve the society in a better way to make it worth living.

PST9 argued that knowledge of history can serve a purpose of making students lover of historical events and love for culture of past and present day to day life which will establish the belief that Pakistan is a peaceful nation. Knowledge of social and contemporary issues make them aware of terrorism, fanaticism and peaceful co-existence among the nations of the world.

DISCUSSION AND ANALYSIS

Social values guide people to become socially responsible because the knowledge of social values is helpful to make them law abiding members of a society. They can learn to behave in accordance with the accepted values by developing positive relationship with the other members of the society (Zembylas, 2012).

The textbooks of Pakistan Studies have elaborated social value because articles about history and culture of Pakistan are used for infusing feelings of patriotism which is a celebrated social value. Culture of Pakistan is presented as a unifying factor among the people of the diverse cultures of Pakistan. The textbooks can be used to introduce social values to make students law abiding and better members of the country. The textbooks can be made more value centred by intruding articles about human rights, hard work and dignity of labour, justice and responsibility in detailed and comprehensive fashion.

Inclusion of social values in the curriculum of Pakistan studies of secondary classes has many benefits because these are beneficial for students' welfare and smooth business of the whole society at large. To make students responsible citizens of Pakistan, teaching of social values like obedience of law, responsibility and tolerance are beneficial. Moreover, love of law and order can be infused in students by teaching them love for obedience of law and order. They can be trained as better human beings and kind hearted humane personnel by guiding them to follow universal brotherhood and universal human laws.

On the contrary, if social values are not included in the textbooks in detail, it proves detrimental for the students of secondary classes who are in the prime age of their youth. Lack of knowledge of law and order will make them violate law of the country to create a lawless society. Lack of responsibility will develop a nation of reckless people. Moreover, when students have no knowledge of universal brotherhood and universal humanity, they will turn

into brutes practicing narrow-mindedness, biases and prejudices. So, lack of knowledge of social values will cause harmful and detrimental effects on students and society at large.

Moral values are criteria for evaluating goodness versus evil and by utilizing these values an individual's character can be evaluated. Moreover, to justify the worth of decisions, actions and intentions of people, the touch stone of moral values can be applied. These values emphasize moral code of an individual and he/she acts in accordance with the code of morality (Puka, 2013).

Pakistan Studies (2015) did not highlight moral values comprehensively and in detailed manner. Faith and moderation are discussed by highlighting with the examples of history, culture and ideology of Pakistan. These values are just mentioned in two brief paragraphs which give only partial information about the values to students. Textbook can illustrate moral values for making them better individuals and moral values like honesty, truth, moderation, and submission to Allah and obedience to the law of the country can serve this end quite satisfactorily.

Truth and honesty are the important values for the character building of students. These values make students truthful and honest who can serve the state and society in a better way. Moreover, values like moderation, faith and tolerance can groom students into better people to withstand the test of times. Submission to the authority is a moral value which enhances the rule of law in a society. Similarly, tolerance and forbearance create a moderate society that can tolerate the difference of opinion.

If a society does not practice truth and honesty, it can sink into the deep quagmire of dishonesty and falsehood. This can make a society without solid values and morality. Similarly, lack of moderation, tolerance and forbearance make a society full of extremists and bigots who cannot tolerate the difference of opinion. Chastity and submissions are pivotal for smooth social and cultural harmony and lack of them make a society full of tension and corruption. Faith is a moral value which is a belief to yield to authority for the sake of virtue and goodness. In the chapter 'Ideological basis of Pakistan' in Pakistan Studies of 9th class the belief in oneness of Allah is presented to show that righteousness is the basis of Islam. Values are helpful to make a society harmonious and united that can combat ideological perils in a smooth way.

CONCLUSION AND RECOMMENDATIONS

Only three social values are dealt in textbooks of Pakistan Studies in detail. These are: equality, unity and patriotism. In this regard some examples are quoted from the historical and cultural background of Pakistan. Moreover, the other important social values are ignored and the textbooks provide deficient information about social values. As a result, these textbooks do not present detailed and comprehensive articles to groom and train students as better human beings.

Moral values are dealt in two paragraphs in the textbooks of Pakistan Studies because these are illustrated in a brief manner. To practice moral values complete knowledge about the values is necessary but the textbooks have presented two values; faith and moderation briefly. Moral values have been dealt with brevity which cannot serve as guidebook to train students as better human beings. Incorporation of social values in the secondary school textbooks of Pakistan Studies is significant to groom students as useful, law abiding and peaceful citizens of Pakistan.

Comprehensive knowledge of moral values can be utilized for moral development of students who can lead a pious and chaste life. Values can create a sense of responsibility and obedience to laws in students. Lessons based on the topics like respect of human beings, equal rights and privileges for all the members of Pakistan, care for children, sense of responsibility and service of people can be used to make students better individuals. Moreover, dignity of labour, love for the country and respect for the rights of women, fellow feelings and unity can be used to create sense of humanity among the students.

To train students as virtuous human beings, moral values can be utilized in an effective way. Knowledge and practice of values like honesty, truth, tolerance and good manners are potent enough to create individuals with no moral scruples. Moreover, mercy, gratefulness, virtue and piety are useful moral values to create balanced individuals and a peaceful society.

Findings of the study revealed that the knowledge and practice of social values are very useful to create sensible and responsible students. Social values like respect for the labouring class, abstinence from breaking the law of the country, hard work, love for dispensation of justice, fulfilling one's responsibility and love for providing equal human rights are also useful to create a balanced society.

The textbooks of Pakistan studies can be made more effective if these are comprised of moral values like truth, honesty, trust, tolerance, obedience and goodness. Historical figures of Pakistan (Quaid-i-Azam, Allama Iqbal and Liaquat Ali Khan) and Islamic history can be utilized to highlight the importance of moral values in the textbooks of Pakistan studies.

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