

## Document Analysis of Secondary School Curriculum Regarding Ethical and Moral Education in Punjab

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### Abstract

*In this study the researcher has analysed the secondary school curriculum regarding ethical and moral education in Punjab. In the study, 46 subjects, with 552 lessons, taught at secondary level, have been analysed. The books for these subjects are published by the Punjab Curriculum and Text Book Board (PCTB). The study examines the function of documents as a data source regarding ethical and moral education at secondary level through a self-structured rubric which has been prepared after extensive review of literature and was validated by subject experts. The article takes an evaluative approach with critical evaluation of the textbooks. The study found that the curriculum at the secondary level does not meet the needs of the students for developing sound, moral and ethical values and skills in students due to less emphasis in content, and less effort in training of students for moral and ethical acts.*

**Key Words:** Religious and Moral values, Secondary level, Curriculum, Affective domain, Critical thinking, Scheme of Studies

### Introduction

Life is a blessing and this world is beautiful place to live in, provided if one makes best use of this blessing by using all faculties of mind and taking the righteous decisions in life. “development of the brain is an experience-dependent process” (Cantor et al., 2018, p. 5). To keep balance in running all the businesses of life would give a fulfilling life which leads to self-actualization, equanimity, peace and contentment in life. “Knowledge and experience are the fundamental elements to know about and understand the world. (Gay et al, 2016, p.4)”. The main aim of education is the holistic development of the students. It has the potential to discover creativity and innovation. It inculcates a sense of responsibility, knowledge, creativity, critical thinking and leadership skills to make the right choices at high moral ground for themselves, their country and play a responsible role as global citizen. (NEPE, 2018). Curriculum is one of the most potent and influential tools in this regard (Macneil, 2005). Ethical and Moral Education is a rigorous and challenging academic field as it has a multidisciplinary approach in its nature, with contextual study, logical thinking, ethical values, philosophical thoughts, social interaction and communicative skills of analysis and reasoning development. The purpose of moral education is to make children virtuous, honest, responsible, and compassionate. Moral decay is caused by the erosion of spiritual and ethical values. (Farooq, 2019).

The current curriculum has changed the dimensions of knowledge and skill of our youth including, sense of responsibility, ethics and respect for the community rules and rights, concerns for health and diet, strong decision power, facing challenges of technology and critical thinking for managing diversity and conflict. Therefore, curriculum is taken as instrumental for developing students’ personality, identity, and direction for purposeful life (Macneil, 2014).

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## **Introduction of Secondary Level**

Secondary level is such an important preparatory and transitory stage which develops the reasoning and logical faculties of the students as well as a terminal stage of elementary level and preparing them for higher education. Serving as a dual nature, this is the most critical stage as a student enters adolescence. Secondary education has a pivot position in the educational structure of a state ([Mahmood & Aziz, 2018](#)). Secondary education in Punjab comprises two years of education i.e., class 9<sup>th</sup> and 10<sup>th</sup> class. Students take a final standardized exam after the completion of 10 years education in province Punjab by 09 boards at the same time. After passing this exam, they are awarded a Secondary School Certificate which is also called 'Matric' nationally.

## **Rationale of the Study**

There is a state of unrest, emotional and mental anarchy in the country as per media reports and national surveys, whereas, more of our concern is about trade deficit and not for moral degeneration because, Pakistan has obtained 117<sup>th</sup> position out of 180 countries in the world ranked by Corruption Perception Index (Transparency International's 2019). Further, there is an increasing crime rate reported by (CR PP, 2019) which reveals that curriculum is needed to be analyzed regarding ethical, religious and moral education to make it more practical and operational for character building of our youth.

## **Statement of the Problem**

An approach of holistic development of a student at school level permeates with high level of ethical and moral attitude to act as agents of social change, which would help them to set the practices of ethical and moral values and at the same time would be helpful in reducing educational inequalities. To analyze the role and effectiveness of the curriculum in providing religious and moral education in the present context at the secondary level in Punjab, a document analysis has been conducted to identify relevance of objectives with content, ethical and moral concepts, and practical aspects of these concepts.

## **Objective of the Study**

The study has followed the following objectives:

- To conduct a document analysis of Secondary School syllabi offered by PCTB, to identify the relevance of content, related to ethical and moral concepts, with their objectives to determine their effectiveness.
- To critically analyze the evidence-based findings for developing a need analysis for moral and ethical values at secondary school level.

## **Significance of the Study**

The study holds optimum benefit for curriculum developers in Punjab to review the syllabi in the light of findings and has added a brief and precise analysis for policy makers to consider findings for improving the effectiveness of concepts already incorporated. It has helped teachers and students to operationalize the given concepts. The study is useful for further researchers as a baseline data to conduct causal studies and identify reasons of moral degeneration in our youth.

## **Delimitation of the Study**

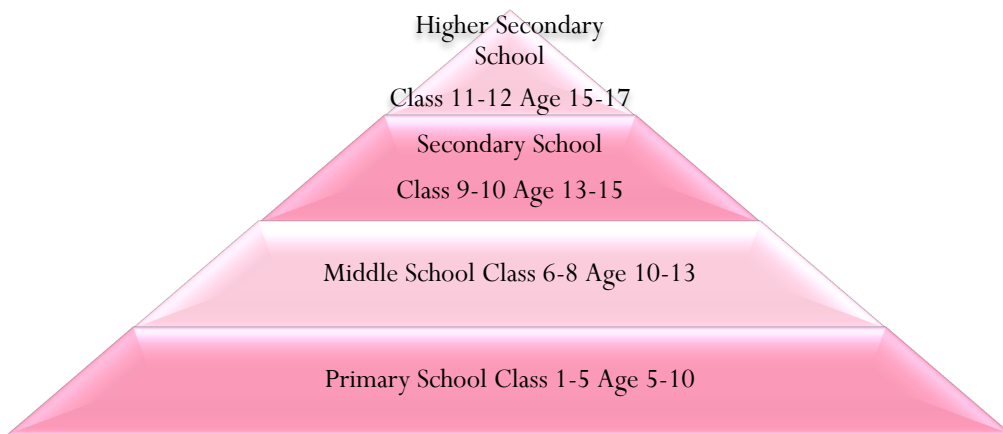
Complete curriculum and secondary school textbooks published by PCTB were analyzed for ethical and moral concepts only.

## **Methods and Materials**

Document Analysis is an important method of educational research. Document Analysis needs the information to be analysed and interpreted for drawing meaning, comprehension and the development of empirical knowledge ([Corbin & Strauss, 2008](#)). In the study, 46 subjects, with 552 lessons, taught at secondary level, have been analysed regarding ethical and moral content with the help of a self-constructed checklist, having

three major aspects: (1) Ratio of systematic representation of ethical and moral content at the secondary level, (2) Taxonomy of objectives for ethical and moral concepts (3) and the operationalization of ethical and moral education in practical life. The books for these subjects are published by Punjab Curriculum and Text Book Board which are based on the state-issued and antiquated curriculum. The data were described and organised in pie charts and bar graphs. As this document analysis was meant to benefit secondary school students, following is a brief introduction of the target population.

### Structure of School Education in Pakistan



**Figure 1:** Structure of School Education in Pakistan

Secondary education is being imparted by the public and private schools. While *Deeni Madrassas* are also the part of this pool. As per the censuses, there are “total 60,502 private schools while the number of public schools is 52,231 across the province of Punjab. And 32,272 *Deeni Madrassas* in Pakistan, 946 in public sector and 31,326 in private sector, whereas, 34,209 students are the part of *deeni madrassas* in Punjab only” ([Pakistan Education Statistics, 2016 -17](#)).

**Table 1.** Statistics of Secondary School in Punjab (public Schools)

No of Secondary School	6,663
Enrolment of students	1,370,058
Secondary school Teachers	55,028
Student-Teacher ratio	28:2
Class-room students ratio	51:4
Drop-out rate in IX class	-10.8%
Drop-out rate in X class	13.6%
Transitional Rate(elementary to Secondary)	110.8%

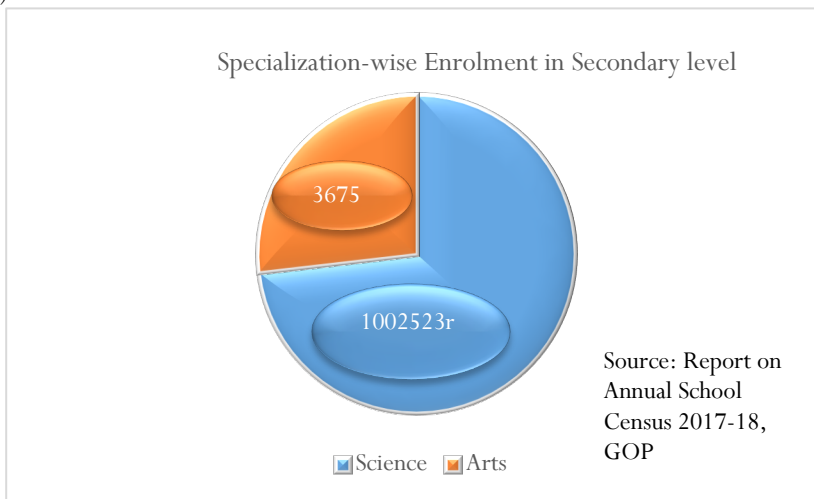
(Report on Annual School Census 2017-18, GOP)

**Table 2.** Statistics of Private Secondary Schools in Punjab

No of school	12,007
Enrolment	597,722
Teachers	205,240

Source: Pakistan Education Statistics (2016 -17)

“Almost 75% students at the Secondary level specialize in Science. Among these more than 60% students are male while more than two-third of the Arts students are female” (Report on Annual School Census 2017-18, GOP).



**Figure 2:** Specialization-Wise Enrolment at Secondary level

The area of this study is the province of Punjab which is the first biggest by population and second biggest by land province of Pakistan. The province is administratively divided into 9 Divisions and these 9 divisions into 36 districts. Each Division has a “Board of Intermediate & Secondary Education” to conduct the secondary and higher secondary level exams. The enrolment of students in class IX is 754,270 and X is 615,788, number of secondary schools is 6,662, student are taught by the secondary school teachers 48,652 (SSTs) and Senior School Teachers 6,376 (SSSTs). Source: Report on Annual School Census 2017-18, GOP. The qualification Required for SSTs is 16 years of academic qualification and B. Ed/ M. Ed as professional qualification. SSTs are appointed in Commerce, Tech, Computer Sciences, Science and general or arts.

### Existing Scheme of Studies at the Secondary level.

The following four groups are offered at the secondary level with a variety of subjects

- Science group.
- Humanities & general / *Sanvia Aama or Dars-e- Nizami group*
- Technical education Group
- General Science /Business Management group

For all these four groups, a compulsory ‘Assembly’ of all the students and faculty members of the school is made to reflect the Islamic culture and discipline. Morning assembly consists of recitation of Holy *Quran*, *Naat and Dua*. National Anthem is a part of school culture. Morning assembly bears the below mentioned aims and objectives. ([Scheme of studies 2017](#), class IX & X, GOP).

- Providing a stimulating, healthy and caring environment in which the children feel happy, safe, secure and confident and prove themselves an enthusiastic learner.
- Inculcating the spirit of understanding the importance of “Allah’s blessing and prophet’s grace by commencing the day from the recitation of *Quran and Naat*.”
- Educating them the moral values by delivering the message of the day.
- Focusing the time and attention on communicating Allah for encouragement, peace, strength as *Dua* with a humble heart.

- Building up confidence among participatory students to exhibit their creative abilities
- Developing in them the love for country by presenting national anthem solemnly and making them disciplined (Scheme of studies 2017, class IX & X, GOP).

### Subjects Offered at Secondary School Level

Overall, the following subjects are offered. Offered subjects and the allocated number of periods are shown in the table. One period consists of 40 minutes.

Science group	Periods per week	Humanities & General Group/Sanvia Aama/Dars-e-Nizami	Periods per week	Technology/Technical Education Group	Periods per week	General Science / business group	Periods per week
<b>Compulsory Subjects</b>							
Urdu	5	Urdu	5	Urdu	5	Urdu	5
English	5	English	5	English	5	English	5
Islamiat/Ethics	2	Islamiat/Ethics/Tajveed sarf o Nahv	2	Islamiat/ethics	2	Islamiat/Ethics&Morality	2
Pakistan Studies	2	Pakistan Studies	2	Pakistan Studies	2	Pakistan studies	2
<b>Core Subjects</b>							
Mathematics	6	General Mathematics	6	Physics		General Mathematics	6
Physics	6	Science& Technology	6	Chemistry		Science & Technology	6
Chemistry/		Humanities Elec 1 Languages Urdu/ English/ Arabic/ Persian/ Turkish/ Punjabi/ Pushto/ sindhi/ Balochi/ Kashmiri/ Balti/ Saraiki		Biology/Matematics		Economics/ Buisness Administrati on	
	6	Civics/ Eco/Biz. Adm /H.P.edu/Art&mode /I Agriculture/M. Sc Physiology&Hygene / Al Quran	6		6		6
Biology/ Computer Sciences/ IT		Humanities Elec.2 History/ Geo/Islamiat/ Mulim History/History of civilizations/C.Geo H.Geo of Pakistaneconomics/Psyc hology H.Eco/ Food& Nutrition/.Textile&clot hing/ Sectorial practices / Aqaid, fiqa,&Mantaq		Introduction to Medical/ Engineering Technology/ Technical Education		Statistics/Ac counting	
	6		6		6		6
Additional Subject							
Computer Sciences/ Agriculture	5	Computer Sciences/ Environmental Sciences/Arabic adab	5	Computer Sciences&IT/ Mathematics/ Technical & computer	5	Computer Sciences& IT	5

Co-curricular Activities				Drawing			
Tutorial	1	Tutorial	1	Tutorial	1	Tutorial	1
Sports & Games	1	Sports& games	1	Sports & Games	1	Sports & Games	1

## Results

### Analysis of Religious and Moral Concepts in Compulsory Subjects Common in all Groups English

(PCTB-IX&X, 2018) At present, English is an international language of communication that leads towards higher education and careers. (ISLAMABAD, National Curriculum for ENGLISH LANGUAGE Grades I – XII , 2006). The curriculum must develop all the four skills of English Language i.e. . listening, speaking, reading and writing. Language learning at secondary level not only builds sound base for further educational opportunities, but also develops values for history, culture and traditions of a nation (Islamabad National Curriculum for English Language Grades I-XII, 2006). The textbook of secondary level comprises 12+13 lessons. The topics regarding Islamic history and culture, comprises 24 % of the total text (PCTB-X-1, p.1). *Hazrat Muhammad (PBUH)* as the saviour of mankind and an embodiment of justice. Incidents from the history about *Hazrat Asma (RA)* (p.1) and 'Faithfulness' (PCTB-X-13, p.149) to pave the importance of keeping up a promise in Islam by describing the incident of the *khilafat* period of *Hazrat Umar(RA)*. Muslims feel honoured and proud on the golden period of progress and rich culture. Another lesson related to this grand culture is about the grand mosque of *Sultan Ahmad*, (PCTB-IX-7, p. 73) a picturesque description by using concrete and abstract nouns. The purpose of all the lessons is to develop a sense of recognition, understanding, comprehension, . grammatical and language skills of the students. While text related to the morality and values, a lesson named 'Patriotism'(PCTB-IX, p. 22.) ends with a beautiful quotation of F.W. Scot, "It is the example of such a man whose soul is dead to the extent that it will never say this is my country my base." (PTTB-IX, p. 24)

'All is not lost' (PCTB-IX- 9, p.93) is a story of a great determination on the part of a nurse and a crippled patient carrying a beautiful message and showing a brighter side of life and in the same way the story of Helen Keller 'Three days to see'(PCTB-IX-12 p.123) is heart touching and with a lesson of showing thankfulness to the blessings of Allah. The most famous poem 'Try Again by W. E. Hickson (PCTB-X-3, p. 27) is also the part of the syllabus

All that other folk can do,  
 Why with patience should not you?  
 Only keep this rule in view,  
 Try again. (PCTB-X-3, p.28)

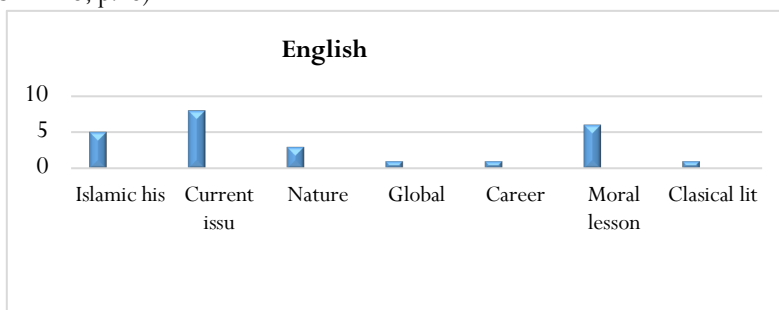


Figure 3: (Distribution of concepts in English text Book)

'Little by Little One Walks Far' (PCTB-X-7, p.79) is another story of meticulous and a strong message as, "When I am determined to achieve, I shoot for the moon and land amongst the stars." (PCTB-X-7, p.81).

The poem ‘Peace’ (PCTB-X-8, p. 91) is also an effort to tell the truth of peace as showing the roaring and smashing monster of war just brings destruction. These lessons develop sense of sociability and relationship within individuals and community. Though English curriculum has included moral values, yet these are taught for examination point of view not to inculcate the moral and ethical values as a character building in students.

### Urdu (PCTB-IX&X, 2018)

According to the (NC, GRADE 1-X11.2006) the main objective of teaching Urdu at the secondary level is to develop the skill of Urdu language for speaking, writing and reading among students by using translation and direct method, communication and structural approach. The PCTB book comprises of 46 lessons carrying 25 for prose, 11 poems and 8 *ghazels*. The students are taught Urdu not only to meet the current academic requirements but also meeting educational and societal requirements. It provides an awareness of the great work of Urdu writers and poets to the students.

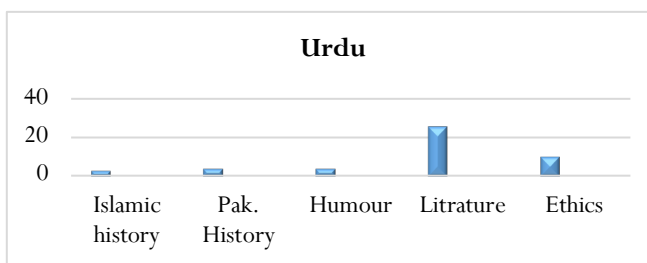


Figure 4: (Urdu)

Four poems or lessons carry a message of bravery and chivalry, valour and heroism. *Malmáa'* (PCTB-X-6, p.60) *Kahili*, (PCTB-IX-3, p.15), *Panchaet* (PCTB-IX-6, p.36) and *Qadar e Ayaz* (PCTB-IX-11, p. 87) has tried to convey the message of morality and carry moral lessons. The representation of ethical and moral education in curriculum of Urdu is very little and without any practical and operational approach.

### Pak. Studies (PCTB-IX&X, 2018)

According to the (NC, GRADE 1-X11.2006) the objectives of teaching “Pakistan Studies” are:

- “To inculcate a sense of gratitude to Almighty Allah for blessing us Pakistan.”
- To give awareness to the students about the struggle to achieve Pakistan, its ideology, history, its location, resources, culture, political governments, relation with neighboring countries and Islamic world and rights and obligation of the citizens of a sovereign and independent country. Textbook generally emphasizes “the fundamental Islamic identity of Pakistan and the need for unity within the Muslim community. the defence of Pakistan is equated with the defence of Islam. the Islamic identity of Pakistan is established throughout the Pakistan Studies textbook” (NC, GRADE 1-X11.2006, p.1).. It is necessary that the future generation be fully prepared “to defend political borders, take care of our basic views with love and devotion for Islam. This can ensure the safety of our country.” (NC, GRADE 1-X11.2006, p.1). The content mostly related to knowledge and promote rote learning and cramming and do not promote critical thinking and evaluative skills.

## Analysis of the Cognitive level for the Teaching of Islamiat Compulsory at the Secondary level

### Knowledge Based

It needs that the figures and facts, context and vocabulary be known and to create an ability of recalling the related concept, ideas and knowledge. Knowledge-based material can be taught and evaluated through

questions based on: When, where and who, describe, enlist, define and state etc. 25% of Translation of *Sura e Anfal*, , *Sura e Ahzab* and *Sura e Mumtahina* at the secondary level is taught and evaluated at the knowledge level, while 18 % of the selected *Ahadith* with translation and explanation are taught and evaluated for Knowledge. 18% among the part ‘ *Mauzuati Mutala*, the topics ‘Introduction, preservation and Excellence of *Quran e Majeed*’ ,‘Love for Allah and Obedience to Allah, ‘Love and Obedience to Holy Prophet (PBUH), Obligation and excellence of Knowledge, Ablution and physical cleanliness, Fortitude, Gratefulness in our individual and collective life, Importance of Family Life, *Hijrat* and *Jihad* , Obligation and Excellence of knowledge, *Zakat*( Obligation, Importance and Heads of Expenditure) And *Haqooq ul Ebad*(Rights and Obligations) are taught and evaluated at the knowledge base of cognitive level. (NC, GRADE 1-X11.2006)

### Understanding Based

It needs the understanding of the information by grasping its meanings. Understanding level is taught and assessed by asking questions; how and why, explain, identify, report, prove, demonstrate etc. 60 % of Translation of *Sura e Anfal*, *Sura e Ahzab* and *Sura e Mumtahina* at the secondary level is taught and evaluated at the understanding level, 40% of the selected *Ahadith* with the translation and explanation of *Ahadith* are taught and evaluated for understanding. 54 % among the part ‘ *Mauzuati Mutala*, the topics ‘Introduction, preservation and Excellence of *Quran e Majeed*’ ,‘Love for Allah and Obedience to Allah’, ‘Love and Obedience to Holy Prophet (PBUH)’ ,’ Obligation and excellence of Knowledge’,’ Ablution and physical cleanliness’,’ Fortitude, Gratefulness in our individual and collective life”, “Importance of Family Life,” “*Hijrat and Jihad*”, “Obligation and Excellence of knowledge,” “*Zakat*”( Obligation, Importance and Heads of Expenditure) And “*Haqooq ul Ebad*” (Rights and Obligations) are taught and evaluated at the understanding domain of cognitive level (NC, GRADE 1-X11.2006)

### Application Based

It needs using and organizing the concepts and information to solve problems in new situations, and summarizing the information and ideas. This level can be taught and evaluated by questions with compare and contrast, prioritize, construct, create, categorize, design, formulate, differentiate, reconstruct, predict etc. 17% of the Translation of *Sura e Anfal*, *Sura e Ahzab* and *Sura e Mumtahina* at the secondary level is taught and evaluated at the application level, 42% of the selected *Ahadith* with translation and explanation of *Ahadith* are taught and evaluated for application. 28 % among the part ‘ *Mauzuati Mutala*, the topics ‘Introduction, preservation and Excellence of *Quran e Majeed*’ ,‘Love for Allah and Obedience to Allah’ , ‘Love and Obedience to Holy Prophet (PBUH)’ ,’ Obligation and excellence of Knowledge’,’ Ablution and physical cleanliness’,’ Fortitude, Gratefulness in our individual and collective life’,’ Importance of Family Life’, ‘*Hijrat and Jihad*’ ,’ Obligation and Excellence of knowledge’,’ *Zakat*’( Obligation, Importance and Heads of Expenditure) And ‘ *Haqooq ul Ebad*’(Rights and Obligations) are taught and evaluated at the application level. (NC, GRADE 1-X11.2006)

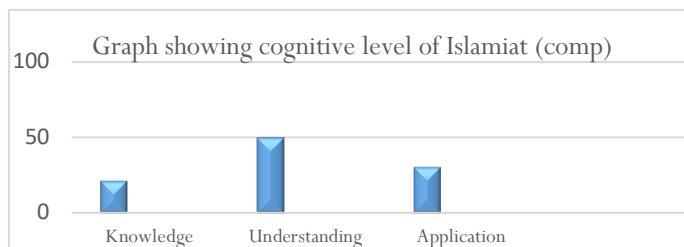


Figure 5: (Cognitive level of Islamiyat)

It was analyzed that the textbook is without any content to make the students a practicing Muslim because it does not contain practical activities as a result the student’s study *Islamiyat* as a subject to pass their examination and promote rote learning. Application level of cognitive domain is also to be fulfilled. but we



cannot say the taxonomy of objectives ends here. What about the affective domain which helps to develop the system for identifying, understanding and addressing how people learn (Bloom, 1965). *Islamiat* is taught without any practical activity and do not promote critical thinking in students, just develop rote learning to pass the examination by memorization.

### Ethics (for Non-Muslim Students) (PCTB-IX&X, 2018)

For the Non-Muslim students at the secondary level the subject of Ethics’ as an alternative to *Islamiat* course is the part of curriculum introduced by Punjab Curriculum Textbook Board. The book of Ethics published by PCTB has 5 chapters (Chapter 1. Introduction of Religion (personal and psychological importance of religion, relation of religion with society and ethics, religious guidance in solving problems, concept of sin and crime. Chapter 2: Different Religions of the world, An introduction, evolution, teachings and ethical principles of Jainism and *Mahaveer*. Chapter 3: Morality and ethical values (God’s grandeur, effects of religion on human life, behaviour and attitude, character building, accountability, and ethical and moral values in different religion of the world, punctuality in religious application, Chapter 4: Mannerism (manner and etiquettes for worshipping places, public places i.e. offices, banks, railway stations, bus stands, airports and markets Chapter 5: Ethical Views of Aristotle, *Imam Ghazali*, Kant, Florence Nightingale.

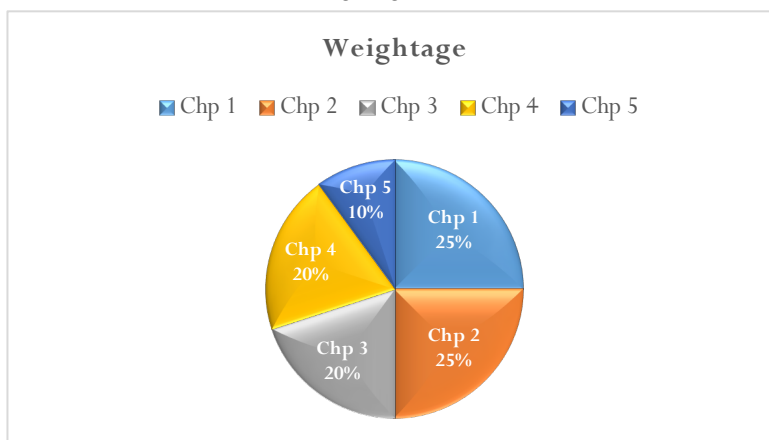


Figure 6: Ethics Chapter-Wise Weightage

The cognitive level 60% knowledge based, 30 % understanding or comprehension based and 10 % application based. According to the Scheme of Studies of Ethics “to promote the of concept-based learning at least 10% questions must be unseen or daily life but relating to specified learning outcomes of curricula and syllabus” (NC, GRADE 1-X11.2006, p. 16).

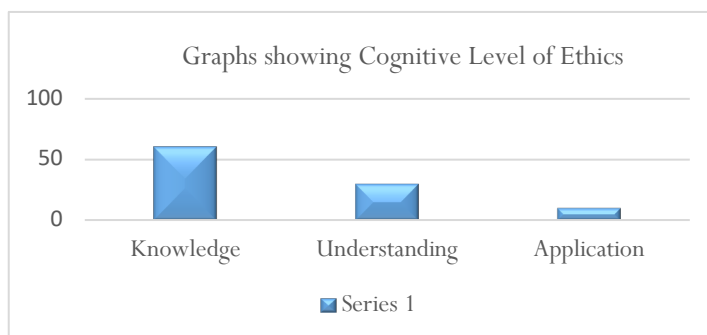


Figure 7: Cognitive level of Ethics

It was analysed that Ethics is being taught for knowledge and understanding i.e., lower cognitive level. That shows the students are not needed to apply, analyse, synthesize or evaluate the content of the textbooks.

### Science Group

In Science group, Physics, Chemistry and Mathematics (PCTB-IX&X, 2018) are compulsory while a choice is offered for the fourth subject among Biology, Computer Sciences, Medical Engineering or Technical Education to the student according to their aptitude. After a deep and meticulous analysis, it is revealed that no content is related to the ethical and moral aspect of life. They are all about the subject based content except in Biology. In the first part of Biology we find some content about the achievement and contribution of renowned Muslim scientists, while in the topic Quran and biology, the new researches about the origin of life, creation of life, process of creation of life, variety

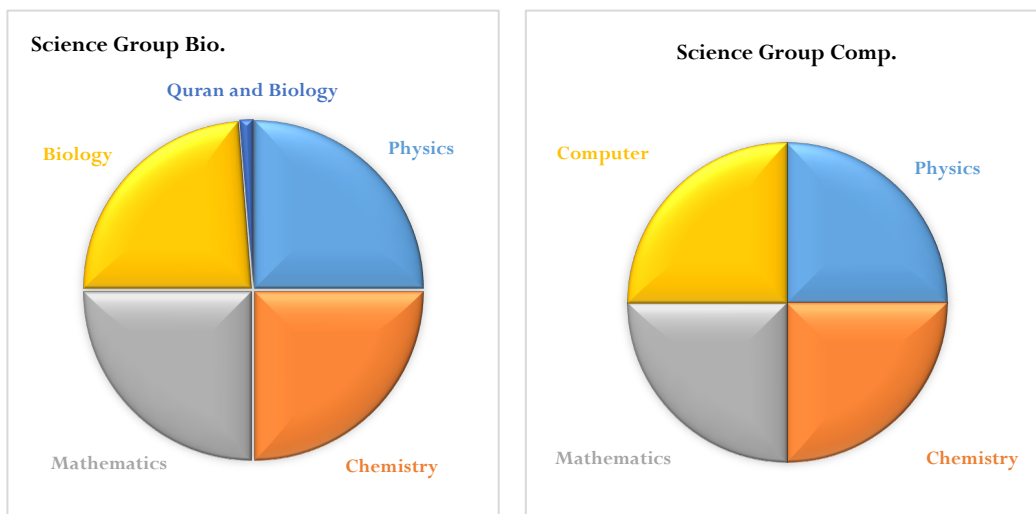


Figure 8: Science Group

in living organism has earlier been described in Quran now been proved in the result of researches in later centuries. Quotation from the Quranic verses has been described as an evidence. (NC, GRADE 1-X11. 2006)

### Content analysis of General Science and General Mathematics

General science and General Mathematics (PCTB-IX&X, 2018) are common subjects in Humanities, *Dars e Nizami/ .Sanvia Aama* Group and general Science and business groups. The text book of general science has 11 chapters (1-Introduction and role of Science, 2-Our life and chemistry, 3- Biochemistry and Biotechnology, 4- Human Health, 5- Diseases, Cause and Prevention, 6- Environment and Natural Resources, 7- Energy, 8- Current Electricity, 9-Basic Electronics, 10- Science and Technology and 11- Space and Pakistan Nuclear Programme for class IX and X. The first part of chapter no 1 contains the introduction to the history of science and Islamic injection of knowledge with special reference to the contribution by Muslim and Pakistani scientists in the field of science to develop a sense of appreciation and pride and to link their past heritage. A very little part of chapter no 4,5 and 6 is related to the quality of life such as healthy living, cleanliness of environment and drug abuses. And in the rest of the chapters we do not find any material regarding ethical and moral education in the curriculum of general science at the secondary level. While the general Mathematics consists of ten units

based on mathematical and statistical concepts. only Unit-2 is related to Zakat, rate of zakat, usher and ratio of Inheritance with the application approach of the cognitive level.

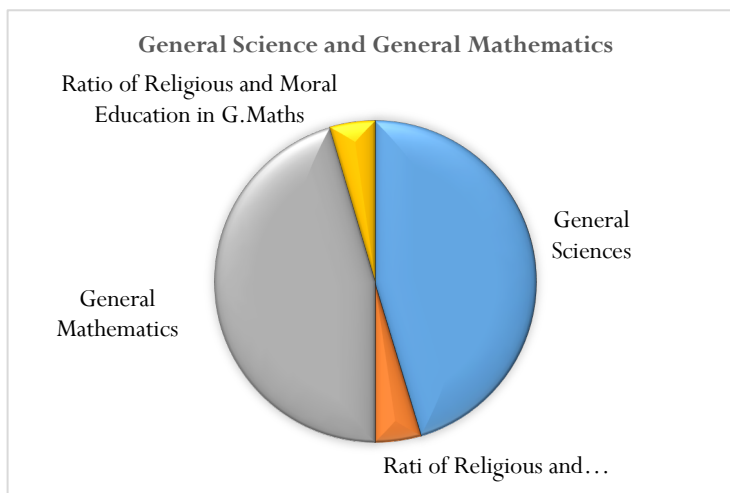


Figure 9: General Science & General Mathematics

### Content Analysis of Remaining Two Subjects of Technology / Technical Education Group

In technical group, two more subjects are supposed to be selected by the students from nine subjects offered by the PCTB, such as Beautician, Dress making, Fish farming, poultry farming Drawing, wiring, wood work, repair and maintenance of domestic appliances i.e., Refrigerator, AC. After the analysis nothing is related to the ethical, religious and moral education in these subjects. ([NC, GRADE 1-X11,2006](#))

### Content Analysis of Remaining two Subjects of Humanities Group

In Humanities group, 27 subjects including languages such as English literature, Urdu literature, Persian, Arabic Punjabi, Saraiki are offered. Among these 27 offered subjects, the students are supposed to choose any two subjects of convenience and interest. After the content analysis of these subjects, it is found that all the languages are for the creation of language competencies, while we find some ethical and moral content taught at lower cognitive level, totally ignoring the affective domain and without any emphasis on experiential learning.

#### Civics (PCTB-IX&X, 2018)

Contains 10 chapters for class IX and X, among these 10 chapters we find almost four chapters i.e. 40% related to ethical and moral education) which contains the Islamic concept and function of a state, characteristics of good citizen and nature and significance of citizenship in Islamic perspectives, Rights and responsibilities, significance of ideology of Pakistan for welfare state.

#### Education (PCTB-IX&X, 2018)

Consists of 9 chapters for class IX and X, among which some part of the first chapter is related to the Islamic concepts/ View point of Education, in fifth chapter ways to promote Home, School and Community relationship and chapter nine is related to Guidance and Counselling is morally helpful in solving social, economic, vocational and personal problems and the role of school in guidance and counselling. Almost 25% of the curriculum is related to the ethical and moral education.

## Physiology and Hygiene

(PCTB-IX&X, 2018) Consists of 15 chapters. Among these 15 chapters the topics related to religious and moral education are eating habits, regular meal time, hygiene of hand and mouth, care of teeth and proper medication, avoidance of over eating, balanced diet in terms of quality and quantity, care of elderly people, effects of drug addiction and principles of personal and community hygiene. Remaining topic are technical and knowledge-based about building material of human body, types of micro-organism, body systems, hormones, diseases etc.

## Advance Islamic Studies (Optional) (PCTB-IX&X, 2018)

Consist of 33% Al Quran, 13% AlHadith, Teachings of Islam 20%, Seerat e Tayyaba 20% and 13 % of Arabic grammar.

## Sanvia Aama/ Dars-e-Nizami Group (General Group)

To bring the students of madrassas in national streamline, *Dars e Nizami* Group is introduced in the existing scheme of studies for secondary school certificate under General Group to make their education the part of certification. Along with the subjects (English, Urdu, Pak Studies, General Mathematics, General Science and *Seerat un Nabi (SAW)* as an alternative subject of *Islamiat* Compulsory in other groups for the *Dars e Nizami* Students, other than these subjects they have to study the subjects of *Al Quran and Al Hadith & Fiqh* for the completion. Let's analyse these subjects according to the point of religious and moral education. ( NC, GRADE 1-X11.2006)

## Seerat un Nabi (SAW) (PCTB-IX&X, 2018)

*Seerat un Nabi (SAW)* is taught and evaluated as an alternative subject of *Islamiat* Compulsory to the students of *Dars E Nizami* group has 10 chapters ( Chapter 1. is the brief description of the Family of *Hazrat Muhammad SAW*(*from Hazrat Ibrahim AS to Quraish*), Chapter 2. is about the childhood of *Hazrat Muhammad SAW* (till the death of *Abdul Muttalib*), Chapter 3. The youth of *Hazrat Muhammad SAW* under *Abu Talib* (important events), Chapter 4. Prophethood of *Hazrat Muhammad SAW* and the life in *Macca*, Chapter 5. Migration to *Madina* and settling, Chapter 6. is about life and events in *Madina* including Wars( *Gazwats*), last *Haj* and completion of *Deen*, Chapter 7. Illness, death and burial, Chapter 8. Holy wives and children of holy Prophet SAW, Chapter 9. Oral and Character of *Hazrat Muhammad SAW*, Chapter 10 is about Eternal message to Humanity) to develop knowledge and understanding among the student about all these topics.

## Al Quran (PCTB-IX&X, 2018)

Quran is a central religious text of Islam, a divine book which was revealed to *Hazrat Muhammad SAW* and first basic and main source of Islamic Jurisprudence. Muslims take guidance for all aspects of life from Quran which is the most learnt book of the world. An Urdu translation with explanation of *Sura e Fatiha*, *Sura e Al Baqra* and *Sura e Al e Imran*, description of the summary and described incidents of these *suras* are the part of the syllabus of Al Quran for *Dars e Nazami* Group. The students are taught and evaluated on the above mentioned topic on the level of knowledge and comprehension.

## Al Hadith (Tradition) (PCTB-IX&X, 2018)

*Hadith* refers to the record of the words, actions, and the silent approval, of *Hazrat Muhammad SAW*. *Hadith* is a second source for Islamic Jurisprudence and provide practical guidance for all walks of life and considered as the backbone of Islam. In *Dars e Nazami* Group the students are taught and evaluated on the standards of knowledge and understanding on *Ahadith* in Arabic with Urdu translation and explanation on 68 topics. The level of application . is also present.

## Al Fiqh (PCTB-IX&X, 2018)

*Fiqh* is the theoretical and philosophical description of Islamic laws, which is based on teachings of ‘Quran (Divine revealed book) and *Ahadith* (the traditions of the Prophet *Muhammad SAW*. In the syllabus of *Al Fiqh* at the secondary level, the course is a detailed description of commandments and obligation related to *Taharat* (cleanliness), all types of *Salat* (prayers) and *saum* (Fasting). All the issues on practical aspects of the above-mentioned topics are taught and evaluated with knowledge, . understanding and application domain.

### Co-curricular Activities

Co-curricular activities are the part of the scheme of studies at the secondary level in Punjab. **These** activities are comprised of

**Tutorial group:** has been assigned one period per week. Students are supposed to join any of the following activities. Their performance will be assessed by grading them with A, B, C, D.

- a- Spoken English
- b- Debates
- c- Library

**Co-Curricular activities:** one more per week period has been allocated in the time table of the secondary school level for the following activities and these activities are assessed in grades.

- a- Civil Defense
- b- First Aid
- c- Nursing
- d- Community service
- e- Physical Education
- f- Sports and Games

### Findings of Document Analysis

- 1- The findings of the study show that the books taught at the secondary level are based on a state-issued and antiquated curriculum.
- 2- The document analysis depicts that majority of the students study in science group while social sciences are completely neglected. Even SSTs general are supposed to teach all the subjects of arts. As the figure 2 and data of SSTs depict.
- 3- According to the findings of the research the representation and ratio of religious and moral education at the secondary level is very little in all the groups taught at secondary level. (as shown in the figure 3, 4, 8, 9). The book of *Islamiat* is the thinnest and with least time allocated in the time table.
- 4- The result of the document analysis shows that the content related to ethical and moral education does not contain practical and operational aspect of learning but promote rote learning and cramming.
- 5- The analysis reveals (as shown in figure 5 and 7) that only lower-order cognitive skills are taught and evaluated, that shows high order cognitive skills are not the need of our students.
- 6- The findings of the study show that content is not in harmony with moral values and religious education as the affective domain has no role to play in our curriculum.
- 7- We do not find any material to teach our adolescents the professional ethics. Content helps the students to be the part of the professional and career-based education i.e., a doctor, an engineer, a lawyer, a teacher but not a good doctor, a good engineer, a good lawyer or a good teacher.
- 8- There is absence of professional ethics or a high standard of ethics and morality which are degenerating rapidly. The findings of the study show that content is helpful for the students in number/marks games but not to bring them up a man of values, as there is no input.

## **Descriptive Findings of the Document Analysis (Evaluative) Regarding Ethical and Moral Education at Secondary level**

The descriptive results of study have been shown in the pie charts and bar graphs regarding ratio of religious and moral education in the 46 subjects and 552 lessons. In the secondary school curriculum, according to the scheme of studies followed in schools, the morning assembly is the most encouraging part of the curriculum. In compulsory subjects, very little content is related to the moral and religious education. Evaluative document analysis of the curriculum at the secondary level shows that moral values are not in priorities while the religious education is to develop knowledge and understanding by memorization and rote learning to pass the examination for the students, therefore, the content of the textbooks do not rise them ethically and morally. Textbooks analysis showed that less than 10 per cent content is related to peace and tolerance, in the text books taught in schools in Punjab (Riaz, 2011). And the subjects in science group have nothing related to morality and professional ethics. Only 0.5% is found in Biology. No concept was found related to ethics and morals in business and technical group. In general, and *dars e nizami* group where general science and Mathematics are taught 2% of the course content has religion related content whereas rest of the topics are knowledge oriented only. No moral values and ethical issues are the part of these subjects. While some subjects in Humanities group such as civics 40%, Education 25%, Physiology and Hygiene 20% part is related to moral values. The subjects related to religion such as Advance *Islamiat*, *Al Quran*, *Al Hadith*, *Al fiqh* and *Seerat Un Nabi SAW* are taught and evaluated at lower level of cognitive skills. And in the scheme of studies of secondary school, 2 periods have been allocated to co-curricular activities. Even in this part, no specification for moral and ethical education has been allocated.

## **Critical Analysis of the Findings of Documental Analysis (Evaluative) Regarding Religious and Moral Education at Secondary level.**

The textbooks are published by Punjab Curriculum & Textbook Board which based on state-issued and antiquated curriculum, instead of being an independent and expansive curriculum. The statistic shows that majority of our students at the secondary level study (1,002,523, students, 60% male) for sciences, i.e. in favour of physical sciences while social sciences, arts and humanities (367,535 students) are completely neglected. Our overall attitude toward arts is discouraging, so, we are not interested in investing for the promotion of social sciences, humanities and arts. “The consequences of such an imbalance is not hard to imagine” ([Awan, 2012, p. 54](#)). To promote science, trained subject wise SSTs are appointed even then, Pakistan is far behind in the field of science and technology. Comparatively due to the negligence of social sciences, where SSTs general are supposed to teach all the subjects of arts and because of this fact neither we are able to have good physical scientist nor the good social scientists.

Among six levels of Bloom’s Taxonomy of cognitive domain, Knowledge and Understanding are the most prevalent with a dint of application in the secondary school textbooks so the main objective of the textbook is to develop short term objective i.e. lower-order cognitive skills among the students. And no need for these higher-order cognitive skills is underpinned in the curriculum. And the affective domain, that is very much related to inculcate values but unfortunately it is the least studied and overlooked.

PCTB (Punjab Curriculum & Textbook Board) provides the opportunity to the Non-Muslim students to study ‘Ethics’ as a substitute subject for *Islamiat*, but we don’t find teachers to teach the course of Ethics at the secondary level. Moreover, can we say teaching of ethics is the need of Non-Muslim students only and all the Muslim students are well versed in ethics. According to (US Commission on international freedom, 2014) Kapil Dev, a human rights activist, questioned that “why Ethics should only be taught to Hindus, Christians or Sikhs students, it should be taught to Muslim students as well”. Sirdar Ramesh Singh, Chief patron of the Pakistan Sikh Council (PSC), said, “Every religion has its own teachings and there must be a separate subject for each and every religion that exists in Pakistan”. Constitution of 1973 has held responsible to the state for the religious education of the minorities of Pakistan.

## **Discussions and Conclusion**

The present study supported the findings of the previous researches that the aspects of ethical and moral education at the secondary school level in Punjab are not fulfilling the core objective of the curriculum ([Sabir & Nasir, 2014](#); Riaz, 2011; Awan, 2012; Mahmood & Aziz, 2018; Shakil & Akhtar, 2012).

The study found that the curriculum at the secondary level does not meet the needs of the students for developing sound moral and ethical values and skills . due to less emphasis in content, and the least effort in training of the students for moral and ethical acts. It has failed to inculcate the true essence of morality in society. The moral and ethical values have been incorporated to meet lower order skills rather developing critical and analytical approach in the students. The ratio of religious and moral education in our curriculum is meagre and not fulfilling the needs of the Muslim society on sound moral grounds. There is a need to make the curriculum harmonized and consonant with moral and ethical values by applying all three domains of objectives and ethics too.

## **Recommendation**

The study suggests a thorough review of the current curriculum and incorporation of universal key values as; truth, social justice, honesty, integrity, courage, discipline, respect for human rights and state rules etc. with emphasis of critical and experiential learning in the existing curricula.

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