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A Proposed Curriculum Model of Ethical and Moral Education for Secondary Schools in Pakistan

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Abstract

With the passage of time, we are finding an ever increasing crisis of ethical and moral behaviours in our society at large. Being the most effective way of modifying human character, education is assumed to be responsible for this phenomenon. Therefore, a critical analysis is direly needed to dissect the existing curriculum and identify the gaps for ethical and moral aspects and to provide suggestions for improving the situation. Thus, the present research has three major objectives; to explore the existing status of moral and ethical education at the secondary level in Pakistan, to identify the expected features of the proposed curriculum and to develop a curriculum model based on these findings. This phenomenological research, under a constructive paradigm has targeted people from all walks of life including teachers, students, policy makers, religious scholars and other stakeholders of education as the study population in Pakistan. Thirty-three participants were purposefully selected to administer a semi-structured interview, representative of both genders, urban and rural areas, uneducated, literate, or highly educated from all age groups from different parts of Pakistan. A rigorous thematic analysis of their interviews concluded that the existing curriculum for moral and ethical education is not being opted out efficiently and effectively at the secondary level. Based on the extracted themes, a curriculum model was suggested for the ethical and moral development of high school students to improve character building process of young adults.

Key Words: Moral and Ethical Education, Values, Secondary School Education, Integration, Infusion theory

Introduction

Education is the most important tool to build powerful, enlightened, and healthy societies (Ismoilovich, 2021). According to Mirzayevich (2022), it is the responsibility of parents and society to develop individuals with strong ethical values and consistently watch youth activities to align with the moral values required for the establishment of a healthy society. Therefore, Senah (2022) has suggested the purpose of the curriculum as to strengthen moral and ethical values.

The term 'ethics' can be cited in the philosophy of research as the concept of right and wrong and the concepts of good and evil or a theory about the moral distinction of right and wrong and code of conduct, principle, or values. In moral and ethical education, students are free to explore and learn in a variety of ways under a well-defined value system. A teacher uses various instructional techniques to link the intellectual capabilities of their pupils by providing an approach to their curriculum related to their ethics and morality (Thambu, Prayitno & Zakaria, 2021).

The moral code may be related to some specific religious theories, cultural paths, careers, and even to the other relevant groups with total or partially embodied with the characteristics of ethical and moral values (Singer, 2020). The main aim of moral education is to synergize the system of knowledge for the development of skills related to cognition for individuals so that they can recognize the moral aspects of difficulties for their solution. Moral education promotes moral motivation and individual willingness based on moral reasoning (Haase, Raufflet, Rudnicka & Reichel, 2013). Religious research itself is a strict and demanding subject because of its multi-disciplinary nature, which involves textual research, philosophical reasoning, morality, social understanding, and the development of analytical and reasoning skills (Elihami, 2022).

To a large extent, it is believed that religion has been a need for society. And as a societal need, it fulfills many commodities of an individual and society. Many argue that they cannot do things without religion. The main purpose of religion in society is to refine and restrict its behavior (Osmani, Weerakkody, Hindi, Eldabi & 2019). For the question, of when and how can we induce religious and ethical values in our youth, school education is considered important. To produce a new generation of peace-loving citizens, Yusuf (2013) believed that it is important to plant the seeds of harmonious coexistence and religious tolerance earlier in the hearts of youngsters at the fundamental level of education. Thus, instead of raising a healthy generation, Stefkovich & Frick (2019) have introduced an ethical decision-making model to determine the practices in the best interest of students. Whereas Dube (2021) emphasized reconfiguring religion, to enable young students to face the crude realities of society. However, Gunio (2021) pointed out the influential factors of hidden curriculum on pupils' morality. Thus, the current research focuses to determine why it is important to incorporate moral and ethical values in the curriculum and how it is possible as per suggestions of stakeholders of secondary school students in Punjab.

Objectives of the Study

The current research has the objectives as follows:

1. To discover the gaps in the existing curriculum regarding moral and ethical values at the secondary level.
2. To investigate the perceptions of stakeholders about the suggested curriculum for character building at the secondary level.
3. To develop a model for incorporating moral and ethical values in secondary schools' curriculum in Punjab.

Methodology

The study is based on the constructivism paradigm using phenomenology as a qualitative method of investigation (Williams, 2021). The population of the study included relevant stakeholders of the society; secondary school students and their parents, secondary school teachers, secondary school administrators, curriculum developers, politicians, businessmen, and religious scholars in Punjab either from the government or private sector of both genders.

A sample of 33 representatives of the population was selected purposively for data collection (see table No.1). A semi-structured interview was used to get their opinion about the existing gaps in students' character building and the incorporation of moral and ethical values in the secondary school curriculum to bridge this gap. The interview protocol was made authentic with the help of experts' opinions and pilot testing with three participants having the same interest (Turner III, & Hagstrom-Schmidt, 2022).

The interviews were conducted based on the main features of the existing and suggested curriculum to develop a model such as aims and objectives, content, teaching methodology, and evaluation. The researchers used face-to-face, telephone calls, or WhatsApp calls and received answers in written or recorded forms. Further probing was done where necessary. The interviews were transcribed carefully and the researcher used these techniques in order to attain scripted records.

The process suggested by Braun and Clarke (2006) and Peel (2020) was used to extract patterns and categories of answers through the identification of themes and sub-themes. Reviewing the literature and findings of the interviews, a model is recommended to integrate moral and ethical values in the secondary school

curriculum which may help in bridging the gap of character building of students in adolescence. This model is suggested following the infusion model of curriculum integration by Oxhandler, Polson, and Selman (2022) who integrated religion and spirituality in the core curriculum of a master program without adding any separate course on the topic. They weaved the moral and ethical values in Master in Social Work in the USA through readings, lectures, assignments, and projects.

Literature Review

As the current study focuses the model development, it is helpful to define what a curriculum model is. It is the fundamental and most important step of course development which describes the kind of course, being used. It includes educational concepts, teaching methodologies, and teaching methods (Pellegrino, Chudowsky, & Glaser 2001). The elements of the curriculum model are interlinked namely; goals, aims, subject matter and experiences, methods and evaluations (Brady, 1990).

Types of Curriculum Models

By design, the following are two main types of curriculum models:

Model Based on Product

This model is based on performance, such as attaining goals. Its focus is on the finished product rather than the process. Stenhouse (1975) focuses on learner-centered curriculum development, and also pays attention to the autonomy of individual teachers in achieving learner development; therefore, the curriculum should not be too standardized and should be tolerant so that educators can use various methods and evaluation methods so appropriate.

Model Based on Process

It focuses on how things happen and how they are determined, how students learn, how they think, and their impact on future learning. The premise of using this model is:

- Content has its value.
- The content refers to the procedure, concept, and standard that can be used to evaluate the course.
- Converting content into targets may distort knowledge.
- Learning activities can be evaluated based on their standards and have a value of their own. Therefore, learning activities can be carried out independently (Stenhouse, 1975).

Following are some models of curriculum found in the literature that show the nature, content, development process, and delivery methods of educational materials and concepts.

- **Tyler's (1949) model of curriculum** is a cyclic model which focuses on situational analysis for making effective decisions with 5 interconnected stages. Tyler (2002) presented the following interconnected components of the curriculum; aims, goals and objectives, selection of learning experiences and content, and their organization and evaluation (Ibeh, 2022).

- **The curriculum model by Taba (1962)** proposed 7 steps and adopted an inductive and grass root approach with a definite order. Learners' needs, aims, objectives, selection, organization of content and experience, and ways of evaluation are the main components (Jong, 2022).

- **Walker (1971)** presented a dynamic model of curriculum and believes that changes can be started from any point. The main component of the curriculum is an analysis of the current situation, defining objectives of the curriculum, designing a program for teaching-learning with its interpretation and implementation program, and assessment and evaluation. The dynamic model of Walker (2011) has three phases and the elements of the curriculum are flexible, interactive, and modifiable (Walker, 2022).

- **Skilbeck's (1976)** model of the curriculum was presented with a symbolic system of 5 steps. It locates within a cultural framework and believes that through the use of thorough, adaptable, flexible, open, and interpretive frameworks, teachers can change and transform students' learning experiences by introducing them to cultural values (Richardson, 2022).

All of the above curriculum models have common elements i.e., need analysis of the clientele, aims, objectives, instructional methodology, and assessment. The proposed model encompasses all these aspects.

The findings of the study are presented here in tables and figures following the interpretation.

Table No.1 Demographic Information of the Participants of the Qualitative Study (Annex A)

Table No. 1: shows the gender, qualification, and status of participants. Out of 33 participants, 15 participants were male and 17 were female, 9 were below matric, 6 were graduates, and a big number of people 18 were postgraduates which mean most of the participants were highly educated. Participants of the study were selected from all walks of life, i.e. students from public and private sectors, parents, social workers, government employees, private sector employees, religious scholars, educationists, politicians, businessmen, curriculum developers, and housewives.

Analysis and coding of the semi-structured interview

Question No. 1: Role and aim of the School (existing and suggested)

Schools have a clear and important role to play in fostering moral and ethical development. Well-planned moral education that is integrated into the curriculum is required to give both moral and religious education. The study's participants agreed about the importance of the school. In their

talk, they made it apparent how important education is and how they are dissatisfied with the way things are now. A young person said, *"School isn't doing its job; pupils aren't taught ethics and morality thus they don't demonstrate it in real life."* *"Schools are not fulfilling their job as they should,"* P-10 elaborated. According to P-3, schools play a crucial role in promoting moral and religious education. *"Students learn quickly at a young age, so schools must play a very important role in providing religious and moral education. Students recognize the significant role played by religious norms and values in their lives. The development of a range of morals and ethics happens during this period and stays as lifelong evidence."* P-13 said, the schools have to provide their pupils the education related to their religion and values, with the teacher as key players. Schools are very basic level entities that can play an important role in religious and moral education. "A senior curriculum developer (P-25) with many years of experience in running schools concludes: *The teachers and schools play their role according to their objectives, educational philosophies, and teaching philosophy.*" A secondary school teacher said, *"to make people smarter, the education system enables individuals to grow and develop and to better understand the world around them. Schools are a vital part of society and are reforming our students in ways that will include our country in the list of developed nations."* A politician, P-21, opined that *"it is the purpose of education to inculcate a combination of qualities that society deems valuable."* P-20 commented that *"children in one family are treated differently and schools face the bully's dilemma. This should be fixed to treat all students equally. Donations from wealthy parents must remain anonymous to staff and faculty."*

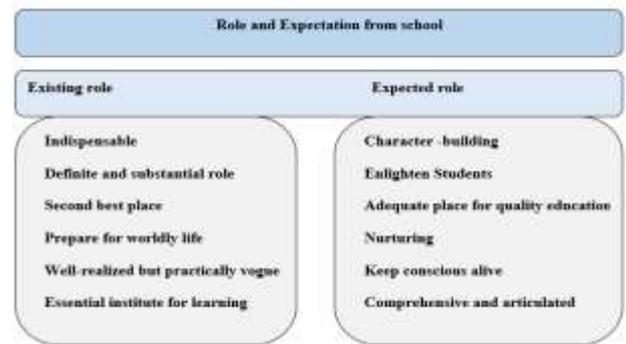


Figure No.1. Showing Existing and Expected Role of school

Q2: Aims and objectives of education regarding the teaching of morality

The aims and objectives of education described by the participants of the study as P-9 said, *"I think it' has great importance as many students require guidance from their school."* And P-11 believes that *"teach them life skills to earn a living but teach them morality so that they can easily distinguish between right and wrong and develop well-rounded personality"*. Another interviewee, P-18 commented, *"For building a country, every child who is educated should play a key role in nation building which cannot happen without cultivating ethics in them which may make them good human beings, good Muslims and good Pakistanis. Moral and ethical education is fundamental."* According to one curriculum developer: *"Education is the formation of a good person; school is an important institution of society. If people have values and moral principles the whole society will come up with appreciation, norms, and values. It helps to lead towards happiness."* A Social Reformer affirms, *"Education should have a greater purpose like purification of the soul."* A contrary comment was also received, *"If the main aim of education remains to gain only political and religious objectives, it will be with lesser value for the commoners,"* P-32 said, whereas P-33 told in this regard, *"the purpose of education is to develop character, but unfortunately it is only for making money and finding a job."*

Q2-b. Existing status of school effectiveness

The participants of the study were found disappointed and dissatisfied with the current level of effectiveness of ethical and moral education which necessitated the revolution of it. A student expressed, *“People are educated but not well mannered.”* (P-5). And P-18 said, *“According to my observations and perceptions, there is no concern for character building in the curriculum at the secondary school level, so in this example, the whole obligation of ethical training lies at the shoulder of teachers.* It was affirmed by all the participants of the study that the currently taught content for ethics and morality is less than sufficient and the recommended Islamiyat textbook is the thinnest of all and has the least time allocated in the timetable. P-26 said, *“It is clear that parents, teachers, and society have little interest in the moral education of children.”*

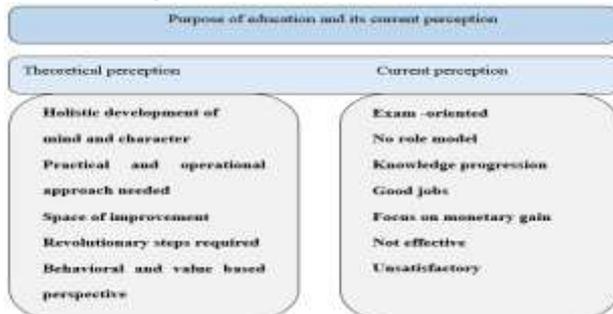


Figure No. 2. Showing Objectives of Education (theoretical and current perception)

Q3: Attributed and Expected degree of importance for moral education

The participants of the study, during their interviews, mentioned that the existing curriculum is ineffective and inadequate to promote morality and ethics, and the curriculum is based on cramming, rote learning, and biased concepts. A secondary school student showed concern and analyzed the situation logically, (P-3) *“Teachers emphasize course content which is memorized and reproduced for an exam. Big class size*

hinders teachers to interact with students for teaching them values and practice life manners.” P-14 also said, *“Theoretical element exists however, this sensible element is being taught verbally but not practically”.* And P-25 analyzed the present-day situation as a curriculum developer vigorously and logically, *“We all know that there are no ethical considerations in our schools? What do our topics say? If one analyzes science, there are topics such as chemistry, biology, physics, and mathematics taught without ethics of professionalism and human concerns....only formulas and theories. Except for some subjects like Islamic Studies and Social Studies or English or Urdu where moral and ethical aspects can be propagated, the least content relates to everyday mannerisms, human concerns, and religious values. In addition, the content is memorized rather than inculcated. Most of the students are not able to exhibit these theories in their lives.*

The stakeholders were of the view that ethical and moral education should be prioritized, made effective with operational and practical approaches, raised on the developmental status, and with continuous evaluative measures.

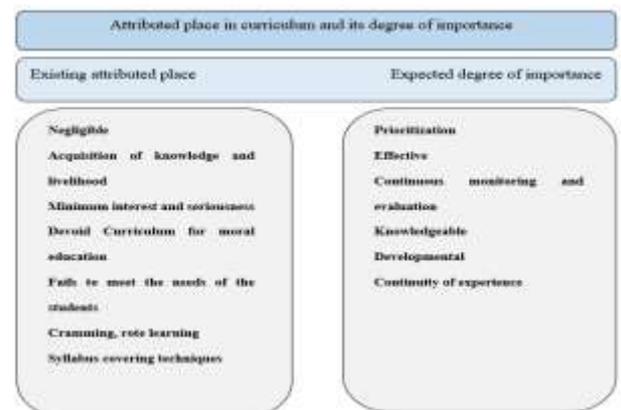


Figure No. 3 Showing Attributed and Expected degree of importance of moral education

Q4: What content is suggested by you for moral and ethical curriculum?

The students as the stakeholders of the study found themselves confused while

answering the question about the suggested content as they perceived that whatever there was in the books, was enough, only the teachers need to teach it in a clear, practical, and operational manner. The participants of the study suggested discipline and values as the best moral education. They suggested cultural and historical stories and moral values derived from Quran and Sunnah. P-25 said, *"The need for time is that ethics and morality should be linked with the need of society, and students should be able to cope and lead in the world and practice all these types of teachings, and then give themselves a practical approach. They must play a role in returning to society"*.

According to P-29, Quran has mentioned content as the following six basics in the Surah al-Nahl 16:

*"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ
تَذَكَّرُونَ" (90)*

"Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition." (AlQuran, Surah al-Nahl, 16).

Q5: Suggested methodologies for inculcating moral and ethical values

Participants of the study suggested direct and indirect methods, lecture, inquiry and exploration-based teaching methodologies, storytelling, dramatization, modeling, and projects to raise the interest of students in values. They emphasized conceptual and practical learning, community-oriented projects, group work, skits, moral dilemmas, scenario-based teaching, case studies, and role modeling by the teachers. They proposed teaching methodologies with maximum operational and practical aspects. P-7 responded to this question, *"I would prefer that students should be told the importance of virtue and teachers should be strict in its implementation"*. P-23

advises, "Make it part of the 50% numbers. For teaching values, I prefer a specialized teacher or even a motivational speaker, it will be useful for the moral education of middle school students. Because in their teens, students begin to develop ideals for themselves and often have different celebrities as their ideals, so their roles and guidance affect them more than their teachers." A religious scholar presented a different perspective. He said, *"Each of us is born with morality, universal morality, so we don't need to be educated, but we should provide the environment of an unshakable conscience to live with."* And P-33 suggested, *"It should be done through parents and teachers. They should set a practical example of high morals,"*

Q6: Ways to assess (Suggested)

All of the participants of the study agreed that assessment is an integral part of the curriculum and emphasized the need for change in the ways of assessment. They were of the view that apart from the examination hall, the assessment boundaries should be extended to the playground and society, and instead of paper-pen assessment, the students should be evaluated through observation, peer-review, feedback, self-assessments, mandatory social service and community-related projects. P-10 said, *"One way to measure this is through activities that allow listening and sharing students' perspectives. Student presentations - the way they approach the topic ethically"*. P-24 stated that *"students may be assessed morally and ethically by their teachers in their daily lives with their peers, friends or in co-curricular activities. They may check their team strengths and interactions. A holistic personality needs to be assessed rather than being limited to their content proficiency."*

Q7: Expected outcomes of moral and ethical curriculum

Secondary school education has a tremendous societal effect on students'

character building. Therefore, we need to put maximum effort to shape their personality as useful citizens and beneficial community members. Ethics and morality at the secondary level support them in developing positivity and compassion by using their potential and abilities. According to the stakeholders of the study, the outcome of moral and ethical education must be adjustability, peace, sociability, compassion, discipline, prudence, honesty, integrity, and holistic development of their personality traits for their safe and secure future. P-19 said, *“The outcomes of ethical and moral education should depict ‘taqwa’ on their behavior which lies in their attitude.”* In response to the expected outcomes, P-30 stated, *“Ethical and moral education should fulfill the requirements of the society by providing quality education which should ensure to provide society with good politicians, good farmers, and good professionals.”*

objectives, teaching methodologies, and assessment procedures at the Secondary school level.

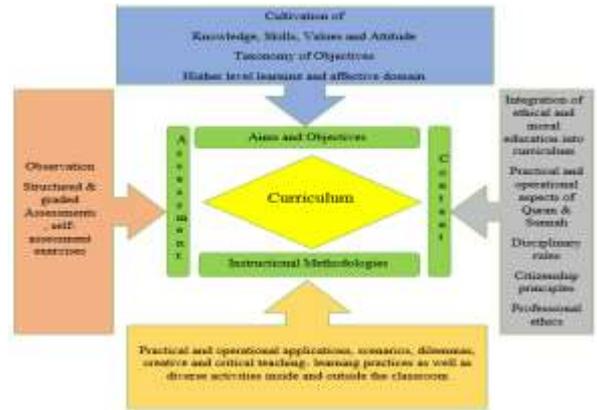


Figure No. 5: Proposed Curriculum model for integration of ethics and morality

The model above explains the infusion model of curriculum which proposes that moral and ethical values need not to be taught as a separate subject, rather these should be incorporated in all subjects and should be incorporated in general and specific objectives of the existing curriculum. Acceptance and practice of moral and ethical values develop higher-order thinking skills in students and cater to the affective domain simultaneously. The model suggests that the existing content of the subject needs to be presented as real-life scenarios which promote real-life problem-solving to cater to community problems. Disciplinary rules, principles of citizenship, religious values, and professional ethics need to be incorporated into science and social science subjects. These values should be taught through practice, discussion, dilemmas, role play, situational learning, real-life projects, and a range of within and out-of-class activities. Scenarios and case studies are the best way to engage students in creative and reflective thinking. All concepts need to be integrated and embedded in the subject taught of any kind.

Suggested content methodologies and ways to assess and expected outcomes			
Content	Methodologies	Ways to Assess	Expected Outcomes
Understanding and applying teachings of Quran and Sunnah	Inductive Reasoning	Behavioural analysis	Reasoned orientation
Internalization of God fearing	Self-assessment exercises	Parental consultation	Remodelling and conditioned behavior
Practical aspect	Observation	Social service	visionary
Comprehensive	Feedback/follow-up	Structured assessment	Competency oriented
Community based	Role play, dramatization	Setting key marks	Dynamic inspirational approach
Work	Inquiry and exploratory approach	Transference of ethical and moral values	A true practicing Muslim
Cultural and historical stories	Lecture, group discussion	Ongoing & systematic	Global citizenship
Dilemmas		Structured, graded	
		Make it a part of number game	

Figure No. 4: Suggested content, methodologies, ways to assess, and expected outcomes

The Proposed Model

In light of the above findings, the researchers proposed a curriculum model and also highlighted components of moral and ethical values that needed to be incorporated into all subjects. It elaborates

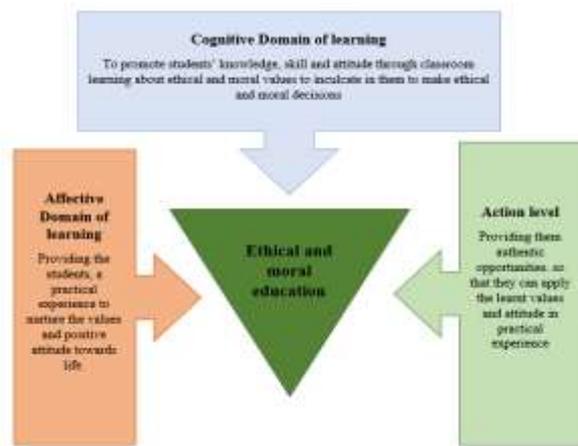


Figure No. 6. The action plan for the integration of morality and ethics in the cognitive and affective domain

The figure provides the interrelationship of cognitive and affective domains with the interplay of values and the subject content. Students are provided with the required knowledge, skills, and attitudes toward learning of moral and ethical aspects of the concept and simultaneously they learn how important it is to resolve problems of humanity through these skills. Students are taught to learn their role in the community and the contribution they can make toward other human beings. Their vision becomes broader, and they come out of their self and self-interest. They are involved in wider discussions and experience human interactions in new dimensions as saviors and helpers of their fellow beings.

Table no. 5. Operationalization of the proposed model

The following table of the specification may help to operationalize this proposed model.

K = knowledge, C = comprehension, A = application and analysis, S = synthesis, E = evaluation, R= receiving and responding, V =valuing, O = organization and C = characterization (**Annex B**)

Discussion and Conclusion

The study proposed a curriculum integration model for incorporating moral and ethical values in the secondary school

curriculum through the infusion model. The researchers obtained qualitative data under the constructivist paradigm and gathered the voices of 33, purposively selected, community stakeholders for secondary school education. A semi-structured interview protocol enquiring about the current status of moral and ethical values at SE, objectives for value education, suggested methodologies, ways of assessment, and expected outcomes were used to collect data.

The thematic analysis of the research indicated that participants were dissatisfied with the existing output regarding students' character-building. Several previous studies such as [Ismoilovich \(2021\)](#), [Mirzayevich \(2022\)](#), [Senah \(2022\)](#), and [Thambu, Prayitno, and Zakaria, \(2021\)](#) suggested that moral and ethical values need to be part of all disciplines if we need holistic personality development of students. Therefore, the current study has proposed a set of content, activities and assessment 'model' for integration in the existing curriculum.

Recommendations:

Thus, the researchers, in light of the voices of stakeholders and keeping in view the components of previous curriculum models, recommend that:

- Moral and ethical values need to be integrated in the existing curriculum.
- All subjects at the secondary level need to embed citizenship, discipline, professional ethics, human rights, compassion, empathy, integrity, and honesty in their personality to become a savior of their community.
- The proposed model needs to be opted for the secondary school level in Pakistan.
- Teachers need to be trained for the suggested instructional methodology.
- Consistent and effective policies need to be framed for inclusion of religious and

moral concepts in the secondary school curriculum.

- Unconventional and alternative assessment needs to be used for assessing ethical and moral behaviours of students.

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(Annex A)

Participant no.	Gender	Qualification	Career
P-1	Male	Below Matric	Private sector student
p-2	Male	Below Matric	Self- employed
P-3	Female	Below Matric	Housewife
P-4	Female	Below Matric	Govt sector student
P-5	Male	Below Matric	Private sector student
P-6	Female	Below Matric	Self-employed
P-7	Female	Below Matric	Govt sector student
P-8	Male	Below Matric	Govt sector student
P-9	Female	Below Matric	Businessman
P-10	Female	Post-Graduate	Private sector job
P-11	Male	Post-Graduate	Govt sector job
p-12	Female	Post-Graduate	Private sector job
P-13	Female	Post-Graduate	Private sector job
P-14	Male	Post-Graduate	Private sector job
P-15	Male	Post-Graduate	Govt sector job
P-16	Female	Graduate	Housewife
P-17	Female	Graduate	Housewife
P-18	Female	Graduate	Govt sector job
P-19	Female	Graduate	Housewife
P-20	Female	Post-Graduate	Students
P-21	Male	Post-Graduate	Politician
p-22	Female	Post-Graduate	Social worker
P-23	Male	Post-Graduate	Educationist
P-24	Male	Post-Graduate	Educationist
P-25	Female	Post-Graduate	Curriculum Developer
P-26	Male	Post-Graduate	Religious Scholar
P-27	Male	Post-Graduate	Social Reformer
P-28	Male	Post-Graduate	Social Reformer
P-29	Female	Post-Graduate	Religious Scholar
P-30	Male	Post-Graduate	Social Reformer
P-31	Female	Graduate	Housewife
p-32	Male	Graduate	Businessman
P-33	Female	Post-Graduate	Private sector job

(Annex B)

	Cognitive Domain	Affective Domain	Total	Methodology	Way to assess
Disciplinary Rules (for 9 th & 10 th class)	K=0 C=1	R=1 R=1	12	Practical and operational applications, scenarios, dilemmas, creative and critical teaching-learning practices as well as diverse activities inside and outside the classroom	Classroom observation Open-ended questions Dichotomous statements Peer-observation Sociometry
Co-curricular activities	A=2	V=1			
Self-discipline (individual morality). Classroom –norms, Outside classroom norms (playground, lab. Canteen, library, monetary dealings, traffic, crowd behavior	A=1 S=1 E=1 Total=6	O=1 C=2 Total=6			
Citizenship Principles (for 9 th & 10 th class)	K=0 C=1	R=1 R=1	12	Practical and operational applications, scenarios, dilemmas, creative and critical teaching-learning practices as well as diverse activities Community-based projects	Dilemmas Scenario Community-based projects Discussions Debate Role play/script writing Sociometry Peer-observation
Pakistan studies	A=2	V=1			
Rights & obligations	A=1	O=1			
Family norms	S=1	C=2			
Civic rules	E=1	Total=6			
Social responsibilities	Total=6				
National & global perception					
Professional ethics (for 9 th & 10 th class)	K=1 C=1	R=1 R=1	16	Practical and operational applications, scenarios, dilemmas, creative and critical teaching-learning practices as well as diverse activities inside and outside the classroom Collaborative practices	Dilemmas Scenario Open-ended questions Role-playing Problem-solving Discussion Teamwork
Optional subjects in all groups	A=2 A=1	V=2 O=2			
Problem-solving	S=1	C=2			
Conflict management	E=2	Total=8			
Decision making					
Time management	Total=8				
Code of conduct					
Situation analysis					
Ethical reasoning					
Religious values					
Total	20	20	40		