

Content analysis of SNC 5th grade English textbook: Aspect of moral and social development of students

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Abstract

Educational policies as well as documents of curriculum in various countries endorse the social and moral development among learner; as a cross-curriculum aim which is the central goal of educational process. Subjects, like Islamic studies, Languages and Social studies are prerequisite which contributes in Moral as well as Social Development of the pupils. Literature indicated that the textbook plays a vital role in development of Moral and Social values of children. The major aim of current study is to analyze the content related to Moral and Social development in the existing English textbook of Single National Curriculum (SNC) 5th grade published by Punjab Textbook Board (PTBB) to examine its effectiveness. In Qualitative method, Conceptual Content Analysis was used to examine the “Social and Moral Development values” in the existing English textbook of SNC 5th grade. This study focuses on the embedded themes about Social and Moral values in English textbook of 5th grade of Punjab Textbook Board (PTBB), Lahore. The study had to explore possible answers to the following research question: What Moral and Social Development values are included in SNC 5th grade English textbook? Current study concluded that there are twelve main “Moral and Social development values “existing in SNC 5th grade English textbook. On the basis of finding, it is recommended that ‘Social Etiquettes’, ‘Global Concern’, ‘Religious Influence’, ‘Compassion’ and Participatory Citizenship’ values should be adequately incorporated in the content of SNC 5th grade English textbook.

Keywords: Content Analysis, English Textbook, Moral development, Social development, Single National Curriculum

1. Introduction

The importance of education in a child's social and moral development cannot be overstated (Mammen, Köymen, & Tomasello, 2021). Many Countries' education policies and curriculum texts emphasize children's social and moral development as a cross-curricular aim (Almerico, 2014; Dahl, 2019). Curricula authors have prioritized students' social and moral growth in their aims of curriculum (Keddie, 2015). Likewise, school curriculum also showed a favorable impact on children's social and moral development; as curriculum inculcates characteristics i.e., fair play, sportsmanship, personal responsibility and respect (Kerry, 2015).

While learning many courses such as social studies, ethics, languages etc., several social and moral traits such as love, self-control, truthfulness, sacrifice, respect, responsibility and sharing

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are emphasized (Puspitasari et al., 2021). These social and moral characteristics can be developed in children through various curricular and co-curricular activities. As Ahmad (2018) stated that humans do not have a natural ability to develop social and moral values; rather, it is dependent on the type of instruction and experiences a person received from his family, school, community, as well as from his society.

According to Aggarwal (2010) social development is an individual's evolution into a valued member of a group or community. It comprises the development of skills, knowledge, and values that enable children to interact with one another and constructively contribute to their schools, families, and communities. A man cannot, live in isolation by nature, whilst rising into a human being as a member of society. He or she is compelled to dwell in a society or group for social, psychological, and ideological reasons (Rubin, Bukowski, & Laursen 2011). Individuals follow the norms and ideals of the society or group to which they belong.

These values are referred to as social values, and these values are accepted by a community in a particular way. Society holds its social values holy, despite the fact that there are no rigid procedures in place to punish persons who violate common ideals. Those who ignore or disregard these values are not acknowledged by others (Ahmad, & Reba, 2018). Individuals are aided by these values to become socially responsible members and for the adjustment in the society. These values are owned and revered by the people of the society as a shared common goal. People in a community become socialized in this way, and they feel compelled to live by the principles as a result of their admiration for these values if they are practiced (Ahmad, & Reba, 2018).

The moral development of an individual entails the development of a variety of attributes for which the curriculum provides adequate opportunities (Gupta, 2014). Some of the important moral ideals that should be emphasized in schools are as follows: dignity and the command to admire others, self-discipline, honesty in manners as well as argumentation, sense of obligation as well as sympathy, honesty, and fairness are some of the fundamental moral characteristics (Dahl, 2019). Therefore, the suitable development in performance and behavior towards other people which are based on social values, cultural norms and rules named as moral development (Killen, & Smetana 2013).

Moral values are concerned with how an individual behaves in society, and how these can be used to measure a person's goodness or badness on people (Hidayati, 2014). These values are required for the development of a civilized society (Killen, & Smetana 2013). These ideas can be used to construct a standard for manipulating people's behavior living in a society (Ahmad, 2018).

A civilized community cannot exist without established moral principles, and individuals who lack moral values do not develop into morally superior people (Shaat, 2017). Every society in the world has its own set of moral principles that it has evolved (Nucci et al., 2014), and some of them are universal. Practicing the values connected to social and moral development establishes a society's norm and fosters harmony (Hale, 2016).

Education system considers and supports societal, cultural as well as ethical values, and the mainstream of Pakistan's cultural values are drawn from Islam, Pakistan's educational involvements must be based on the central morals of belief as well as faith, (Government of Pakistan, 2009; 2017). As a result, students can learn these principles through textbooks and social contact (Curd-Christian, 2008), which can benefit their social and moral growth.

For the proper implementation of school curriculum textbooks have become an indispensable part of the educational system. Textbooks have long been recognized as the fundamental source of knowledge for the teaching-learning process in schools, especially in developing countries. For many teachers as well as in the most areas of the world a textbook is a dependable material to offer in the classroom. In Pakistan textbooks are the sole learning materials available in most of the schools which is also acknowledged by the Ministry of Education (GoP, 2006, p.2).

Because textbooks are such an important element of any education, selecting the best book for a certain condition needs a lot of research (Savage, 2019). Language textbooks are important since they are designed to help a wide range of students develop their language skills. Language textbooks are typically thought to be clear in their delivery of cultural values. Language textbooks are also one of the most effective means of instilling tolerance and mutual understanding in students (Gebregeorgis, 2017).

Language textbooks try to promote educational principles that vary depending on societal knowledge and attitudes. According to Pingel (2010) “language textbooks play an important role in students' understanding as well as their perceptions of others”, while Gebregeorgis (2017) stated that “language textbooks are a medium through which people's thoughts, feelings, and spirits are expressed in both inventive and inspirational ways”. As a result, language textbook authors are expected to create curricula that increase students' awareness of their social and moral ideals (Sayer, 2015).

Unfortunately, educational materials or textbooks continue to fail to fully incorporate positive ideals (NEP, 2009). The textbook that are used must be thoroughly examined to see whether it is fit for educational objectives and satisfies the demands of students' social and moral growth. As a result, this research conducted to examine the content of the 5th grade English textbook as it relates to students' social and moral development to explore whether textbooks are enough reflection of such values for students' development or not.

2. Rationale of the study

Vitality and intense need of social and moral development among children have been emphasized by theorists (Huitt & Dawson, 2011). These skills positively impact students' performance and increase success in various spheres of life (Daraee, Salehi & Fakhr, 2016). The development of social and moral values among children is crucial to enabling child to face the challenges of the 21st century (Guerra, Modecki, & Cunningham, 2014; OECD, 2015; UNESCO, 2015; Mundial, & UNICEF 2015; Auld, & Morris 2019; Burns, & Gottschalk 2019; Ulferts, 2020). National education policies (NEP, 2009 & 2017) stated that students should be equipped with social and moral development and the national curriculum should also promote holistic development of students through textbooks and co-curricular activities, so textbooks should be aligned with the curriculum objectives as it is mentioned in the single national curriculum also (SNC, 2020; Saigol, & Chaudhary 2020). Being in a unique position, textbooks are made to promote such type of skills (Government of Pakistan, 2016). Therefore, the present study is conducted to analyze whether the content related to Social and Moral Development values of students is enough promoting such values in the textbook of English 5th grade.

3. Statement of the problem

It is an admitted fact that education is helpful in fostering the positive culture among people. If the schools offer the creative energies and provide positive directions to the children by reducing the inequalities and injustice, they can play a vital role in the future. As OECD, (2015); UNESCO, (2015) suggested that at school level, a comprehensive approach should be adopted for student's social and moral development with a higher degree, while preparing them to act as an agents of social change, and to assist them in establishing social and moral ideals

to eliminating disputes and inequities.

As a result, Government of Pakistan ensured curriculum which focuses on the preparation of students with principles and attributes such as “honesty, truthfulness, tolerance, democracy, human rights, peaceful coexistence, respect, environmental awareness, sustainable development, global citizenship, personal care and safety” (SNC, 2020; GoP, 2009 & 2017).

In this case, it is crucial to integrate the social and moral education with the existing syllabus as a discipline in its own right at all level especially at primary level. So, they can contribute in building positive culture, which in-turn stabilizes the equality, justice, freedom, truthfulness and patience in the societies.

The considerable significance of the field and the relative lack of research motivated the researchers to conduct this study. Therefore, this study entails the analysis of Social and Moral content interpreted in the SNC 5th grade English textbook at primary level.

4. Objectives of the study

Objectives of the study are as under:

1. To analyze the content of Moral Development integrated in the SNC 5th grade English textbook
2. To explore the content of Social Development embedded in the SNC 5th grade English textbook

5. Research Questions

1. What Moral Development values are integrated in SNC 5th grade English textbook?
2. What Social Development values are included in SNC 5th grade English textbook?

6. Significance of the Study

This study attempted to analyze the social and moral content in the SNC textbook of English 5th grade. Beneficiaries of the study will be policy makers, curriculum developers, teachers, and school administrators and also researchers to:

- i. Know the extent to which the Social and Moral content existing in the SNC textbook of English 5th grade.
- ii. In this way, policy makers/curriculum developers would be able to review existing policies and practices and adopt policies that support the content of social and moral development. In doing so, they would be able to adapt children’s learning environments to promote social and moral education and consequently improve children’s well-being and future prospects.
- iii. Likewise, the study's findings may be useful to teachers in terms of evaluating the effects of their teaching in terms of students' social and moral development.
- iv. Furthermore, this research may shed light on the theoretical aspects of student social and moral development.

7. Delimitation of the study

Due to the time and financial constraints followings are the delimitations of the study:

1. The study is delimited to primary level only because this study intended to find out the content of Social and Moral Development in the SNC existing textbook of 5th grade and because the process of social and moral education begins very early in a child’s life (Martindale, Ilan, & Schaffer, 2013). At primary level, children need to be social, therefore they need to be taught how to being calm and polite.

2. Further the study is delimited to only English language subject; as language subjects are specially intended to promote culture of the society and consequently may promote social and moral education.
3. Study is delimited to Single National Curriculum of Punjab Text Book Board only.

8. Literature Review

Moral development

Moral development is the process of individual's gradual development of sense of right and wrong, religious ideals, consciousness, social attitudes, and specific behaviors (Saracho, & Evans 2021). Moral development involves gaining a better knowledge of the distinctions between right and wrong (Ebersöhn, & Eloff 2004; Saracho, & Evans 2021). It is the process of proper development of a person's behavior and attitude toward other people that is guided by cultural values, social conventions, laws, and rules (Kohlberg). Moral development entails thinking, feeling, and acting in accordance with moral principles. Individual moral development necessitates the development of a number of attributes for which the curriculum provides enough possibilities (Tang, 2018). To be created an autonomous and responsible individual who respects other and is capable of making reasonable decisions and choosing the best for him/her, for society, and the entire natural environment is the purpose of moral development (Globokar, 2018).

In an Islamic worldview moral education is the spiritual development that occurs when universal Islamic norms are applied (Ismail, 2016). A person's moral personality is formed through the intelligent, independent, and sensible decisions he or she takes. A morally strong individual accepts responsibility and consequences of his actions and decisions. The efforts of both the family and the school can help to shape a child's moral character in this regard (Bratton, 2012).

As Piaget (1932) and Kohlberg (1958) stated the ability of a child to think, act, and behave morally improves over time. At the initial stage, older people, such as parents, family, and instructors, make decisions about what is best for children, but as time passes, the child assumes greater responsibility for his or her own activities (Globokar, 2018). Initially young children take decisions based on what is rewarding and comfortable for them. Throughout adolescence, the price of peer acceptance is the sacrifice of specific objectives for the greater benefit. In later life, according to Vygotsky the child recognizes the significance of particular societal norms and standards, and progressively incorporates them into their own personal beliefs (Hedges, 2021).

Social development

Social development is the ability to relate to others and the formation of suitable social interaction patterns needed in social situations (Ebersöhn, & Eloff 2004). It is also defined as the acquisition of knowledge, abilities, understanding, and norms that enable children to communicate with others in an effective manner and contribute to their family, school, and community positively (Ahmad, 2018). The goal of social development is to establish a society where everyone benefits from progress, contributes to it, and participates in it. (ICCSHD, 2016). It is the process by which a person grows into a valuable member of the group or society which he or she belongs to. As it is evidenced that individuals follow the rules and regulations of the community or organization to which they belong.

By nature, a person cannot survive in separation, and as a member of a community, he or she is transformed into a human being. For psychological, ideological and social, reasons, a person feels obliged to live in a society or group. The child acquires a variety of social skills through interaction with classmates and adults (Atakpa, 2019). These skills help the child develop socially. The role of education has evolved dramatically as a result of rapidly changing civilization.

To address the contemporary issues the traditional role of delivering fundamental skills in the 3 R's is no longer considered adequate. Some schools are now taking on some of the responsibilities of families. A person's desired positive social habits and moral attitude must be instilled in them by school as well as by the teacher, because the teacher forms a complex child's profile concerning the knowledge and competencies (Mykyteichuk et al., 2021). Therefore, teachers and parents must support young children in establishing constructive social skills and friendship since these traits have a big influence on peer acceptability (Michelson et al., 2013).

9. Theoretical Framework

Erikson Psychosocial Theory

Erik Erikson's theory of child and adult psychosocial development is well-known theory. He believed that when people get older their development is dependent on their social interaction with their social surroundings (Saracho, & Evans 2021). He constructed eight stages from early childhood to late adulthood, each with a crisis to be solved and a virtue to be acquired. According to his theory, children who fail to grasp one or more of these phases may face difficulties and issues in future. These stages illustrates from the start to the end;

- Stage (1): Trust vs. Mistrust (0-1 1/2 years)
- Stage (2): Autonomy vs. Shame and Doubt (1 1/2-3 years)
- Stage (3): Initiative vs. Guilt (3-6 years)
- Stage (4): Industry vs. Inferiority (6 years - puberty)
- Stage (5): Identity vs. Role Confusion (Adolescence)
- Stage (6): Intimacy vs. Isolation (Young Adulthood)
- Stage (7): Generativity vs. Stagnation (Middle Age)
- Stage (8): Ego Identity vs. Despair (Old Age)

At the initial developmental stages, children develop physically, and alongside they develop their cognitive abilities as well as they do acquisition of language (Arshad, 2020). According to Erikson, their social development happens in the beginning at, 'initiative versus guilt stage'. Among the influencing factors, peer relationships help them to come out of egocentric thinking and to start developing pro-social behaviors. Children develop self-concepts, manners of interacting with others, and attitudes toward the world as their cognitive skills increase (Saracho, & Evans 2021).

According to Erikson when children are in the initial stage of their development i.e. primary schooling, their thoughts and actions are simple, and they socially influenced by their peers and teachers and they are easily accepted their teachers' opinions and they are fully depend on their teachers. Erikson stated that young children's development should include humanistic and phenomenological lenses, because at that stage, children cannot do comparisons to learn social norms to judge the social acceptance of their conduct (Arshad, 2020; Saracho, & Evans 2021).

Vygotsky Social Development Theory

Vygotsky (1978), a famous theorist who worked in the fields of social development and education, claimed that cognitive processes are linked to the external world or social environment. His theory is also known as socio-culture theory of cognitive development (Saracho et al., 2021). He saw the child as an apprentice being which he/she guided by more capable classmates and adults into the social sphere named as knowledgeable others. According to him (Vygotsky) children learn in a logical and systematic manner as a result of dialogue and contact with a professional assistance within a zone of proximal development, (ZPD). The top limit of the ZPD's represents the learning objectives that the learner could not achieve, even with the assistance of a professional instructor or more knowledgeable person. The activities at the upper end of the ZPD require the assistance of a teacher or mentor, while a student can accomplish the activities at the lower end of the ZPD without the assistance of a teacher or mentor (Yeshe, & Nikolay 2021).

The concept of scaffolding used in Vygotsky's (1978) theory related to learning principles which means that a child can learn with the help of more knowledgeable other. He defined scaffolding as the process through which the instructor adjusts the degree of support supplied to the student as the learner's needs change (Huitt, & Dawson 2011). A teacher or coach is present during the early phases of education to help and scaffold students. When a mentor observes a child partially demonstrating accurate mastery of a skill or task, the person provides less and less assistance until the child exhibits autonomous mastery of the skill or activity. Zone of proximal development and scaffolding are crucial concepts in describing how a child acquires social competence (Murphy, 2015). Among the early childhood education philosophers, Vygotsky has a distinct personality. His early childhood education theory is a strategy for generating imaginative and creative adults who will go on to explore new ideas in the arts, sciences, as well as in culture as a whole. Educational scholars and researcher can open a new window in child development with the help of his ideas and educational guidance (Smolucha, & Smolucha 2021).

Kohlberg's moral development

Kohlberg's moral theory is a study of how children acquire morality and moral reasoning. Moral reasoning, according to the theory, is primarily concerned with obtaining and maintaining justice (Myry, 2013). The model of Kohlberg theory has three distinct levels of moral reasoning which is based on Piaget's theory; each level has two sub stages. The order of these levels is fixed. However, not everyone achieves all the stages. These three phases are called: pre-conventional (1; the punishment and obedience orientation, 2; the instrumental-relativist orientation), conventional (3; the interpersonal concordance or 'good boy, nice girl' orientation, 4; the 'law and order' orientation), and post-conventional (5; the social-contract, legalistic orientation, 6; the universal-ethical-principle orientation) (Goldschmidt, Langa, Alexander, & Canham 2021).

The pre-conventional level is appropriate to children aged below 10, while there are some exceptions (Kohlberg, 1981). On the other hand, the conventional stage, is thought to be indicative of most adolescents and adults, but the post-conventional stage is thought to be relevant to just a small percentage of adults. The concepts are best understood in the context of the term 'conventional,' which relates to adhering to societal norms (Kohlberg, 1981, 1982). As a result, children and adolescents classified as pre-conventional have an imperfect comprehension of conventional requirements, but adults who are classified as post-conventional not only understand but can also negotiate moral issues (Goldschmidt et al., 2021).

Between these levels (pre-conventional, conventional and post-conventional), there are differences in how the social and moral worlds are organised and structured in relation to experiences, and each level's second stage represents a more developed and well-ordered pattern of thought. "The pre-conventional level represents an egocentric standpoint" (Myyry, 2013). While the conventional level is related to the moral standards embedded in the society which also focuses on the acceptance of authority and conforming to the norms of the group and society. The post-conventional level is a moral maturity criterion that displays thinking that goes beyond one's own self and society's laws and regulations in order to determine moral ideals and principles independently. This level is required for the teacher to function as the child's advocate as well as a caring role model.

Kohlberg (1974) conclude that his suggested theory would be generally applicable (Saracho, & Evans 2021). Kohlberg only made small adjustments to his hypothesis in 1978 after getting a lot of criticism. In response to contradictory judgment, Kohlberg had to admit that his post-conventional assumptions (stage 6) lacked evidence (Reed, 1987). Some literature only mentions the 5 phases of moral development (Krebs & Denton, 2005), while the majority of the literature sticks to the 6 stages (Goldschmidt et al., 2021).

10. Research Methodology

The qualitative research method was used for the analysis and the comprehension of content of the English textbook of SNC of 5th grade. As Cresswell (2002) stated that "A qualitative study is described as an analysis approach for comprehending a social problem, based on a complex, comprehensive representation, made with words, reporting thorough viewpoints of informants, and undertaken in a natural context," according to Cresswell (2002).

For the present study a content analysis method was used for assembling replicable as well as valid results from data to their context (Krippendorff, 1980). Content analysis involves two aspects; knowledge of the targeted content for analysis and a systematic, objective analysis technique. Conceptual content analysis contains establishing the frequency and presence of concepts which is characterized by words or phrases in a text (Busch et al, 1994: 2014, Shaat, M., 2017). For the present research, conceptual content analysis technique was used for analyzing the *Moral and Social values* in content. For the current study presence and frequency of concepts which is characterized by words or phrases in a text was taken and then categorized into indicators of the values under the different value type of two general values i.e., moral values and social values.

11. Results

The analysis of the content of English textbook of fifth grade was carried out. The unit wise analysis of SNC 5th grade English Textbook with respect to Moral and Social Development values is presented in table 1.

Table 1

Unit wise Analysis of SNC 5th grade English Textbook

Total Units	Units on Moral and Social Development Values	%
14	14	14

Table 1 illustrated the unit wise analysis of English textbook SNC 5th grade. The table presented that total number of units are 14 which contains evidence regarding Moral and social value in the content.

Table 2*Frequency distribution of Moral and Social Development Values*

Development Values	f	(%)
<i>Moral</i>	215	54%
<i>Social</i>	180	46%
Total	395	100%

Table 2 demonstrated that Moral values are more frequently (f= 215) inculcated in the content; whereas social values are found in the textbook (f= 180) which are promoted less as compare to the moral values in the content.

Table 3*Frequency distribution of Moral Development Values*

	Moral Development Values	f	(%)
1	Cooperation	54	25%
2	Positive Vision	54	25%
3	Respecting Spiritual Rituals	53	25%
4	Respect Religious Rituals	29	14%
5	Global Concern	11	5%
6	Religious Influence	7	3%
7	Compassion	7	3%
	Total	215	100%

Table 3 showed the moral values which includes Cooperation, Positive Vision, Respecting Spiritual Rituals, Respect Religious Rituals, Global Concern, Religious Influence and Compassion.

It is indicated that value of “Cooperation” was found in the content which is considered as a moral value (f = 54 out of 215 cases) was found. Furthermore, it is showed that value of “Positive Vision “was found (f= 54 out of 215 cases) which is viewed as moral value. Analyzing the content, it is revealed that value of “Respecting Spiritual Rituals” which is identified as moral value was found in the content (f= 53 out of 215 cases). Furthermore, it is showed that value of “Respect Religious Rituals” which is known as moral value was found (f=29 out of 215 cases). Table 3 presented that value of “Global Concern” was found in the content of textbook (f= 11 out of 215) cases which is recognized as moral value. Additionally, it is indicated that value of “Religious Influence” which is acknowledged as a moral value was found (f= 07 out of 215 cases). Value of “Compassion” which is known as the moral value was found (f= 07 out of 215 cases) in the content.

Table 4*Frequency distribution of Social Development Values*

	Social Development Values	f	(%)
1	Peace	74	41%
2	Social greetings	49	27%
3	Ecological concern	41	23%
4	Social Etiquettes	12	7%
5	Participatory Citizenship	4	2%
	Total	180	100%

Table 4 displayed the social values which are included in the content; Peace, Social greetings, Ecological concern, Social Etiquettes, Participatory Citizenship.

It is presented that maximum content was found on value of “Peace “(f= 74 out of 180 cases) which is considered as a social value. So, it was found as the most frequent value in the content. Value of “Social greetings” (f=49 out of 180 cases) was found in the content which is known as the social value. Table 4 indicated that value of “Ecological concern” was found (f= 41 out of 180 cases) in the content which is acknowledged as the social value.

Table 4 revealed that value of “Social Etiquettes” was found (f= 12 out of 180 cases) which is viewed as a social value. Besides, it is showed that value of “Participatory Citizenship” was found (f=04 out of 180 cases) in the content which is considered as the social value.

Table 5*Frequency Distribution of Indicators with reference to Moral and Social Development values*

General Value	Value Types	Indicators	Frequency	
Social	Social greetings	Thank you	27	
Moral	Cooperation	Help	26	
Social	Peace	Love	23	
		care	22	
	Ecological concern	Clean	16	
	Social greetings	Sorry	12	
Moral	Positive vision	Patriotism	12	
	Cooperation	Share	12	
Social	Peace	Patience	11	
	Ecological concern	Healthy	11	
		Tree-Plantation	10	
Moral	Respecting Religious Rituals	Honest	10	
		Truth	10	
	Respecting Spiritual Rituals	Right	10	
		Sacrifice	10	
	Global concern	Save	10	
	Positive vision	Strong	09	
	Social	Peace	Happy	09
Moral	Positive vision	Brave	08	
	Respecting Spiritual Rituals	Respect	08	
Social	Peace	Careful	07	
Moral	Respecting Spiritual Rituals	Forgive	05	
		Give	05	
	Cooperation	Good friend	05	
		Positive vision	Hard work	05
		Save money	05	
		Great	05	
		Inspiration	04	
	Respecting Spiritual Rituals	Honor	04	
		Tolerance	04	
	Social	Social Etiquettes	Wash	04
Social Courtesies			03	
Praised			03	
Social greetings		In Sha Allah	03	
Cooperation		Friendship	03	
		Guide	03	

Cont...

Moral	Respecting Religious Rituals	Saad iq	03
		Al-Ameen	03
		Pray	03
	Religious influence	Obey Him	03
		Love Him	02
	Respecting Spiritual Rituals	Kind	02
		Advice	02
		Devotion	02
	Compassion	Protect	02
		Comfort someone	02
Social	Ecological concern	Environment friendliness	02
	Social greetings	Welcome	02
		Assalam-o-Alaikum	02
		Respected Sir	02
	Participatory citizenship	Welfare of society	02
	Social Etiquettes	Smile	01
		Like	01
	Social greetings	Yours's Sincerely	01
		Greetings	01
		Allhumdullilah	01
		May Allah bless you!	01
	Peace	Peace	01
		Polite	01
	Ecological concern	Saving trees	01
		Save the environment	01
	Participatory citizenship	Follow traffic rules	01
		Rules and Regulation	01
Moral	Respecting Spiritual Rituals	Allah's love	01
		Father's love	01
		Mother's love	01
		Friend's love	01
		Selfless	01
		Good deed	01
	Positive vision	Courage	01
		Fight for truth	01
		Encourage	01
		Motivate	01
		Strength	01
		Donate	01
	Compassion	Look after	01
		Console	01
		Support	01
	Religious influence	Agreed to Allah's will	01
		Saving electricity	01
	Global concern	Saving water	01

Table 5 presented the two types of values which are known as *Moral and Social Development Values* are observed in the content; which are labelled as “General Values”. Furthermore, these values are categorized in various value types as “Social greetings, Cooperation, Peace, Ecological concern, Social Etiquettes, Participatory Citizenship, Positive Vision, Respecting Religious Rituals, Respecting Spiritual Rituals, Global Concern, Religious influence and Compassion”. These values are observed in the content through various indicators of both development values (Moral and Social) which are mentioned in table 5.

It is indicated in table 5 that most frequent indicator was “Thankyou “($f=27$) which is categorized as “Social greetings” and found in Social Value. Moreover, it is showed that the less frequent indicators are “Smile, Like, Yours’s Sincerely, Greetings, May Allah bless you, Peace, Polite, saving trees, Save the environment, follow traffic rules, Rules and Regulation” ($f=01$) which are categorized as “Social Etiquettes, Social greetings, Peace, Ecological concern, Participatory citizenship” and found in *Social Value*. Additionally, it is illustrated that the less frequent indicators of “*Moral Value* “are found as “Allah’s Love, Father’s Love, Mother’s Love, Friend’s Love, Selfless, Good deed, Courage, Fight for truth, Encourage, fight for truth, Courage, Motivate, Strength, Donate, look after, Console, Support, Agreed to Allah’s will, Saving electricity, Saving water ($f=01$) which are characterized as “Respecting Spiritual Rituals, Positive Vision, Compassion, Religious influence, Global Concern”.

12. Discussion, Conclusion and Recommendation

In educational documentation of curriculum in various countries endorse the social and moral development among learner; as a cross-curriculum aim which is the central goal of educational process. Unfortunately, educational materials or textbooks continue to fail to fully incorporate positive ideals (NEP, 2009). The textbook that are used must be thoroughly examined to see whether it is fit for educational objectives and satisfies the demands of students' social and moral growth. As a result, in present study, the researcher attempted to analyze the “Moral and Social development values “existing in SNC 5th grade English textbook. Content analysis of the textbook revealed Moral and Social values had their representation in English textbook of SNC 5th grade English textbook.

Results revealed that there were 12 main “*Moral and Social development values* “existing in SNC 5th grade English textbook. These values have analyzed through various indicators which were inculcated in the content. These values were characterized as “Cooperation, Positive Vision, Respecting Spiritual Rituals, Respect Religious Rituals, Global Concern, Religious Influence, Compassion, Peace, Social greetings, Ecological concern, Social Etiquettes, Participatory Citizenship”. However, these values had not been given equal representation in the textbook. The content contained maximum content on “*Moral Values*”; which was categorized as “Cooperation, Positive Vision, Respecting Spiritual Rituals, Respect Religious Rituals, Global Concern, Religious Influence, Compassion” although, minimum representation as compare to “*Moral values*” had been given to “*Social Values*” which was considered as “Peace, Social greetings, Ecological concern, Social Etiquettes, Participatory Citizenship”.

In the light of the results of the present study, the researcher recommends the following:

It was found that five out of twelve, moral and social values (i.e. ‘Social Etiquettes’, ‘Global Concern’, ‘Religious Influence’, ‘Compassion’ and ‘Participatory Citizenship’) were not given adequate representation in the textbooks. So, it is recommended that above mentioned values may be adequately incorporated in the content of SNC 5th grade English textbook; because these are also important in the moral and social development of child.

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