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Pakistani Secondary School Students' Education for Values: Policy Analysis

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Abstract

The importance of values education is now widely acknowledged as one of the most important aspects of teachers' responsibilities. However, how well do Pakistan's national education policy documents reflect this vision and mission? The present qualitative study aimed to explore the recommendations of all National Education Policy documents from 1947 to 2009 for the inculcation of values in students at secondary schools. Qualitative content analysis was used to analyse policy documents with the help of NVivo 12 software. The study's findings suggest that almost all the education policy documents have a clear vision and mission for the inculcation of values in students to make them good citizens of Pakistan. The policy documents have all focused on instilling values that will enable students to be compassionate, caring, hard workers, honest, trustworthy, and good citizens of Pakistan. However, no notable implementation strategy that may adopt for the promotion of values education in educational institutions was found in policy documents. A revision of policy and planning is recommended to strengthen teachers' practices at the classroom level to instil values in secondary school students.

Keywords: Values Education, National Education Policy, Pakistan, Qualitative Content Analysis, Policy Recommendations

Introduction

The world in the 21st century is fighting against a special challenge, namely, ignoring values in the lives of the members of society (Supardi & Hasanah, 2020). There is no doubt that the progress and advancement in the field of information technology during the revolution of the industry have changed this world into a global village (Juhary, 2020). Although this revolution has helped to develop the social economy in a better way (Morrar, Arman, & Mousa, 2017), it has moulded many features of the life of a human being (Juhary, 2020) and has presented many challenges concerning values among the members of society.

Education for character building has become much more significant in reducing the moral hollowness prevailing in society (Budimansyah, Hood, & Nurulpaik, 2018; Rahmawati & Harsono, 2018). Moral decline in societies is a serious concern of today. Its impacts are not so simple and cannot be ignored because this moral downfall of society becomes the foundation of unlawful activities (Darihastining, Ambarwati, Kustiyarini, & Sulistyaningsih, 2019; Rose, 2016).

The existing moral shallowness reflects that all types of education, including religious and traditional ones, are not successful in developing society's moral standards in Pakistan (Khokhar & Muhammad, 2020, 2022; Muhammad, 2015). Aside from this, the status of values education in Pakistan is very poor despite efforts (Naseer & Muhammad, 2019; Rauf, Muhammad, & Waqar, 2023). Some people seem staunch believers of moral values verbally, but practically, they are not so (DeVitis & Yu, 2011). It is acknowledged that values education is not neglected in our institutions altogether, but the plight of moral values among the people forces a person to think that there is some fault in the education system or the learning process. The people produced by these institutions fail to maintain the high standards of morality they possess by birth (DeVitis & Yu, 2011). Character building is a more comprehensive term as compared to moral development.

Morality teaches good or bad. While on the other hand, character-building makes citizens self-motivated and self-disciplined (Chowdhury, 2018; Sanderse, 2019; Shubert, Wray-Lake,

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Syvertsen, & Metzger, 2019). The intellectuals opine that these low standards of morality are the outcome of what and how the students are taught. The curriculum is limited only to textbooks, and these are used only for achieving good grades. Students are not being trained in a diversified environment. If the students are self-disciplined, the problems of discipline are minimised, and they can create a smooth and conducive atmosphere for learning by acting upon the rules and regulations chalked out by the institution.

The target of values education is to enable the learners to know the outcomes of noble and evil deeds, and they should avoid the negative things consistently, and their inner self should be the guiding force in this respect (Davidson, 2014; Yusuf & Sanusi, 2018). The targets designed in the national curriculum regarding the character and values of the learners must be ensured to be practised at individual, social and national levels, and the students should possess these qualities throughout their life to cope with the present as well as coming problems (Muhammad & Brett, 2015a).

Despite the importance of character education in secondary schools in Pakistan, fewer empirical studies have been conducted to examine its implementation and its impacts on students' moral development and citizenship. In addition, there is a lack of literature regarding how Pakistan's national education policies have addressed the issue of values education and what challenges and opportunities exist in this area. Therefore, this study aims to analyse the policy recommendations of all the national education policies (NEPs) (1947-2009) related to inculcating values in secondary school students. The main research question that guides this study is:

(1)   What are the policy recommendations of all the national education policies (NEPs) (1947-2009) related to inculcating values in secondary school students?

Methods

This paper is based on a larger research project, including multiple case studies investigating values education in Pakistani secondary schools. This project investigated the policy framework, teachers' beliefs, and classroom practices of values education in four secondary schools. As data collecting methods, the research included document analysis and semi-structured interviews. The project's results indicated the strengths and limitations of values education in secondary. This paper examines the policy recommendations of all national education policies (NEPs) (1947-2009) relating to teaching values in secondary schools.

Sampling of education policy documents

A purposive sampling technique was used to select the documents of the government of Pakistan. The eight National Education Policy documents introduced in 1947, 1959, 1970, 1972, 1979, 1992, 1998 and 2009 were selected to evaluate the level of struggle of the concerned governments of Pakistan regarding values education for secondary school students. These documents were collected from reliable resources like government official policy and planning websites and different authentic libraries. These policy documents were analysed based on five themes: the vision and mission of the policy, character-building priorities of the concerned governments, curriculum suggested for values education, pedagogy for transferring this curriculum to the students, and the recommendations for making sense of good citizenship in secondary school students.

Document analysis

A 7-step content analysis process facilitated by NVivo 12 software was used to analyse policy documents. This process was used by Muhammad (2015) for the analysis of policy documents and textbooks. According to this process, there were seven steps to complete the content data analysis.

The first step was called pre-coding. This step was a combination of careful reading of policy documents repeatedly by underlining important sentences and highlighting related paragraphs (Saldaña, 2009). This step helped to separate the similarities and differences among the whole text. Furthermore, it also supported to conclude easily based on content by presenting the whole picture of the specific area in one place (White & Marsh, 2006).

The second step is breaking down large paragraphs into smaller units according to the research questions. The conceptual framework of this research study had three major themes: compassion and care, honesty and integrity, and responsible citizenship. In these three main themes, there were several sub-themes. Under the second step of this process, data were separated into small units by considering all the themes and sub-themes of the research study.

The next step was used to code the units according to the themes and sub-themes of the study. In coding, four important and main categories, summarising, comparing, contrasting, and

subsumption, were used to make the coding process easy and fruitful. This was followed by condensing the coding units based on the similarity of the text mentioned in the policy documents about every theme and sub-themes of the conceptual study.

The condensed codes were labelled in the next step. Labelling was a crucial step as it was necessary to consider the type of text included under a specific heading. This step appropriately manages the data to display the results according to the objectives of the research study (Grbich, 2012).

In coding, it was essential to first summarise the content broken down into smaller units. After that, compare and contrast strategies were used to keep developing categories and sub-categories. At the last stage, all the similar sub-categories were placed under a new category; the same was the case with categories. Finally, underlying meanings were sought out from these categories to determine the actual priority and consideration in all policies from 1947-2009 about inculcating values in students.

Findings

Values education has gained importance as a vital and desirable field in all education systems of developed and developing countries. It is being placed on the agenda of all educational planning and policy documents worldwide. Similarly, in Pakistan, it has also been the aim of all national educational conferences and policies. Responsible citizens, character building, different personality traits, social adjustment, and promotion of the ideology of Pakistan are the main themes of values education. In the analysis of policy documents, it was observed at which level recommendations were provided in policy documents regarding inculcating values in students under the following headings:

After becoming Pakistan a sovereign state in 1947, all the successive governments, either Islamic, civilian, elected, socialist, the military, had a common aim to develop the education system in a way that may serve the country by promoting values education among students (Dean, 2008; S. M. Khalid & Khan, 2006; Saigol, 2010).

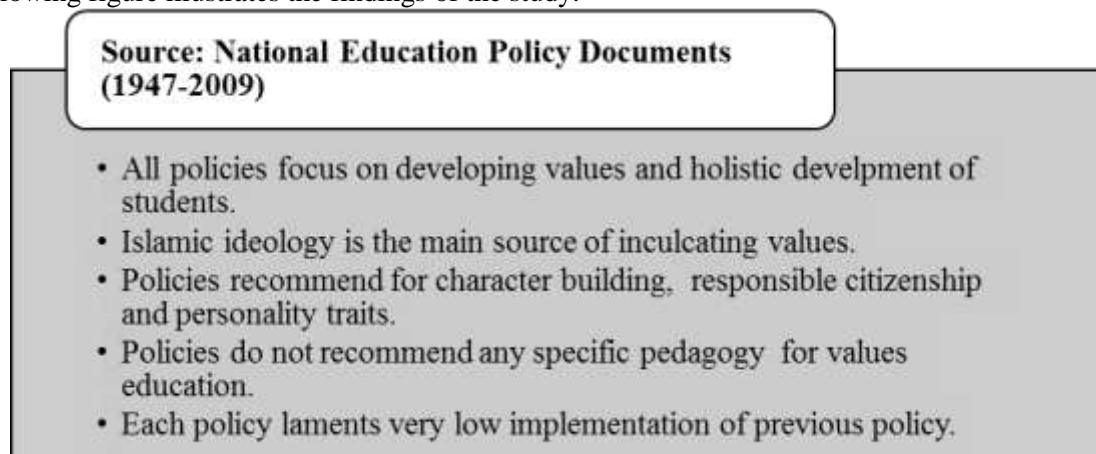The following figure illustrates the findings of the study.

Source: National Education Policy Documents (1947-2009)

- All policies focus on developing values and holistic develpment of students.
- Islamic ideology is the main source of inculcating values.
- Policies recommend for character building, responsible citizenship and personality traits.
- Policies do not recommend any specific pedagogy for values education.
- Each policy laments very low implementation of previous policy.

Figure 1: Key findings from National Education Policy documents (1947-2009) regarding values education.

Vision and mission

In all education policies, a clear vision to inculcate values in Pakistan's students through the education system is found. The policy documents were found to present that Pakistan is an ideological state. Its ideology is Islam, which is a complete code of life. It guides a human being in all aspects. Therefore, it is necessary to instil all those beliefs and values in our generation, making them capable of leading their lives according to Islamic principles. These assumptions lead most of the state policy recommendations to inculcate Islamic values and make students well aware of the universal values (Islamic Values) as one of the policies suggests that "As a newly emergent nation, Pakistan must consolidate and develop the concept of Pakistan nationhood with particular emphasis on Islamic values" (NEP, 1959, p. 116).

The same thing is advocated in the following words "impart a common set of cultural values based on the precepts of Islam" (NEP, 1970, p. 11). The NEP 1972 also stated that the primary goal of religious teaching would be to help pupils build a constructive way of life that unites the rich heritage of our past with the goals, values, and future expectations.

The importance of values education can also be judged by the description of many policy documents, which are not limited to Islam. The economic development of an individual is proposed to be necessary for inculcating values education. Some policy documents state that it is important to consider education policy seriously to develop an 'integrated education system' to reflect Islamic values, principles, and objectives. This can be done with the curriculum of Islamiyat and other disciplines that should be used to inculcate values in students (NEP, 1998). First Educational Conference 1947 also suggested the same idea in the following words: "Man does not live by bread alone. He needs something more. This "something more" that education must provide, and it cannot be better defined than as a vision of excellence, of unchanging, eternal values summed up in three words: truth, goodness, and beauty" (p.19).

Most of the education policies of Pakistan have not only focused on the inculcation of values in students but also tried to preserve the values of the state. One of the policy documents has this desire, "Each culture has its ethos that bears relevance for its constituents. The challenge today is to secure values without regressing into unnecessary anachronism and parochial insularity" (NEP, 2009, p. 19). In other NEPs, it has been mentioned that it is the fundamental duty of the education system to preserve ideals. Pakistan is an ideological state. It demands preserving the ideology which is the basis for this homeland. Therefore, it must be recognised that education policy should aim to preserve those values which our ideology suggests for our nation (NEP, 1959).

A few education policies in Pakistan recommend those traits and qualities that students should have after completing their education. These traits are the results of those values which the education system tries to promote during these policies. One of the policy documents suggested, "Education has a responsible part to play in developing qualities…like self-reliance, self-discipline helpfulness, a sense of justice, habits of industry, honesty, courage, and self-confidence" (NEP, 1959, p. 122).

Different strategies are found in all governments' educational conferences, policies, and implementation programs from 1947-2009 in Pakistan regarding inculcating values education in secondary school students. Most policies recommend Islamic ideology or Islam as a source of inculcating values in students. Some education policies like First Educational Conference 1947, Commission on Education 1959, NEP 1970, NEP 1992, and NEP 1998 have suggested reorganising and reorientating the education system according to Islam by not ignoring the latest trends and development. As First Education Conference 1947 describes this idea as: " bring educational policy on lines, consonant with our history [Islam] and modern conditions and vast development…all over the world" (NEP, 1947b, p. 5). The same idea was presented in NEP 1992: "to represent the existing educational system on modern lines by following the principles of Islam" (NEP, 1992, p. 11).

Some other NEPs, like 1972, 1979, and 2009 have their unique vision and mission. These policies presented their manifesto by keeping in mind the specific objectives. For example, NEP 1972 preached the idea of socialism by Z. A Bhutto to create a welfare society in the country. The value that this policy tried to prioritise was the social adjustment of a common person in society.

Another policy presented in 1979 is predominantly based on the Islamisation of the Education System in Pakistan. The values under this policy were only Islamic values, and all the programs initiated to infuse values in students were based on Islam and the Islamic vision.

Similarly, the NEP 2009 had another new vision by focusing on the constitution of Pakistan 1973 for the values education. It laid great stress on the equality of people. It also emphasises the importance of Islamic values. As the NEP (2009) stressed, "The policy recognises the importance of Islamic values and adheres to the agreed principles in this regard. All policy interventions shall fall within the parameters identified in the Principles of Policy as laid down in Articles 29, 30, 31, 33, 36, 37, and 40 of the Constitution of Pakistan, 1973" (p.9).

Character building

Character building is an essential component in the education system, enabling students to adorn their lives with different values. The education policy documents in Pakistan promote the character-building of students. The First Educational Conference 1947 and NEP 1998 are similar in building students' character by following the vision of the founder of Pakistan, Muhammad Ali Jinnah. The NEP 1998 indicated the importance of character building through the words used by Quaid e Azam, Muhammad Ali Jinnah, the founder of Pakistan. His message was delivered at the first educational conference in 1947 in these words: "We have to build up the character of our generation. We should try, by sound education, to instil in them the highest sense of honour, integrity, responsibility, and

selfless service to the nation." "The education system is responsible for inculcating the eternal values of truth, goodness, and beauty", and "equal provision of educational opportunities is the right of everyone without discrimination of race, gender, pecuniary and communal differences" (NEP, 1947b, pp. 5, 8, 13).

The importance of character building can also be seen in the Commission on Education 1959, which says that "above all, our education system should aim at character building" and "education has a pivotal part to play for the development of the spirit of cooperation in students and to cultivate a sense of accountability and habit of contribution in socially beneficial responsibilities" (NEP, 1959, pp. 6, 117). There was a focus on the cultivation of many values at different places in this commission's report. The targets were to make students good and have good character. It was stated in the policy document that "education does focus on the character development of child to inculcate the values of truth, honesty, justice, and sincerity," "the system of education has to cater the responsibility of developing the traits of self-sufficiency, self-control, optimism, impartiality, uprightness, and bravery in the personalities of students," "one objective of the policy suggests that education should develop the unity and reduce the gap among the various religious groups and regional communities," and "educational system should promote the concept of social justice so that its benefits and access could reach everyone" (NEP, 1959, pp. 11, 12, 116, 273).

Other policy documents mention the importance of character education and describe the strategies to promote character building. Morning assembly is a hallmark of any institution, which provides an opportunity to discuss things instead of the prescribed syllabus. Many educational policy documents suggest using "Morning Assembly" as a source for building students' good character. The Commission on Education 1959 describes the importance of morning assembly in these words: "The school should open each day with an assembly at which the national anthem is sung. At regular intervals, this morning assembly should be accompanied by the hoisting of the national flag and short talks emphasising patriotism and character-building" (NEP, 1959, p. 177).

The NEP (1972) briefly described in its objective section about personality and character-building education in these words: "Develop the personality of an individual capable of understanding the objective realities of life. Dynamic and creative individuals can serve the nation in a better way. Education should focus on developing these traits in the personalities of individuals" (p.1). The same idea was presented in the NEPs of 1979 and 1992. As one of the policies expresses, "Schools, during morning assemblies and the period set aside for religious and moral education, will emphasise character building, high moral values, and societal development based on the injections of the Quran and Sunnah" (NEP, 1992, p. 25).

The priority of values education at that time can be judged that a separate chapter was included in this commission report with the title "Role of Education in the Building of Character." This complete chapter recommends the promotion of the character building of students with different policies and suggestions. According to this chapter, character building is an important and necessary field in any education system. Without the inculcation of national and individual values, no education plan can be successful in achieving desired goals. Character is the basic unit in the personality of an individual. In other words, truthful, honest, dutiful, just, disciplined, and good moral behaviour leads to a good personality. Therefore, the aim of education should be in this way that these traits may become the nature of an individual (NEP, 1959, pp. 242-243).

Some of the NEPs emphasised that the school is not only a single place that should be considered a means for the values infused. Rather, parents and society should play an important role in the upbringing of a child for character building. A school is a community that is working within a community. But the results of this school community affect the whole community. These effects leave permanent impacts on the personality of a child. Therefore, it is a dire need to make parents aware, especially mothers, about their duties, through adult education to develop their children according to the essential traits and values. It is necessary to make students socially well-adjusted in society. Such situations should be created through which the honesty and integrity of students are examined. Students should establish and run different club organisations by expanding amounts themselves under the guidance of teachers. They should be introduced to different types of "honesty shops" and "honour codes." Sports and games should be promoted in institutions. In this way, students will be able to learn coordination, collaboration, and cooperation among themselves (NEP, 1959, pp. 242-243).

Some of the NEPs, like 1970, 1972, and 2009 did not pay significant attention to character building. Undoubtedly, values education is on their priority agenda, but the targets regarding character education and its strategies are missing in these NEPs.

Some of the NEPs desired that the head of the institution could play an important role in character building. It is well known that if the headmaster focuses on the character-building of the students, the whole institution will prioritise this element. As one of the NEPs proposes that the head of the institution has an important place in the formation of the character of the whole school. Headmasters of the institutions should have effective personality traits and qualities which may help them achieve character-building targets (NEP, 1959).

Curriculum

The curriculum is a roadmap to achieving targets. There is a need for such a curriculum which leads secondary school students toward a well-developed system of values education. From the first educational conference in 1947 to NEP 2009, the government of Pakistan has tried its best to recommend such type of curriculum which fulfils the demands of the education system regarding values education.

In Pakistan, Islamiyat and Pakistan Studies are the subjects for inculcating values in students. Islamiyat covers values like honesty, truthfulness, compassion, fairness, sincerity, trustworthiness, morality, characterisation, and ethics. While on the other hand, Pakistan Studies, a secondary school subject, is the source of infusing in students good citizenship, culture, democratic rules and principles, geography, environment protection, care for natural resources, and history of the country by mentioning the great leaders of Pakistan.

Therefore, in this section, the focus will be to analyse the development of the curriculum, specifically the subjects of Islamiyat and Pakistan Studies at the secondary level.

There is no doubt that every new government has tried to revise the curriculum policy of the previous government according to the changing world. This is a good thing to keep pace with the developing world. Most of the policy documents propose to formulate the curriculum of Islamiyat and Pakistan Studies on new lines as the following clauses of different policy documents prove this, " [There will be] starting a new cycle of curriculum development at all levels of education," " new curricula and textbooks in Islamic and Pakistan studies will articulate most attractively, the ethical, moral, social and religious values of Islam" (NEP, 1992, pp. 8, 24), " in the light of fundamental principles, syllabi should be framed to bring them into vital relation with the necessities and ideals of our country" (NEP, 1947b, p. 12), "the curriculum should also focus on imparting the values of truth and integrity and encourage the individual for social welfare" (NEP, 1959, p. 239), "highest priority will be assigned to the revision of curricula" (NEP, 1979, p. 2), and "curriculum for secondary stage (IX-X) shall be revised" (NEP, 1998, p. 38).

In most of the education policy documents, it is proposed to make Islamiyat compulsory at the secondary level. This shows the serious concerns of all governments of Pakistan to inculcate values in students. There is found not only a deep desire to inculcate values in students but also a vision that students follow the principles of Islam and may not give rise to clashes of values and discrimination, which may be a big hurdle for Pakistan to develop morally.

Similarly, the second subject, Pakistan Studies, is also compulsory at the secondary level. As one policy document states, "Social studies comprising history, geography, and civics, should be studied by all pupils from class VI to X" (NEP, 1959, p. 124). Similarly, civic education is highlighted in another policy document as an important element that should be included in policy plans. This state policy proposes that the "curriculum shall emphasise the fundamental rights guaranteed to the citizens of Pakistan so that each individual shall develop within himself/herself and the society at large a civic culture" (NEP, 2009, p. 45).

The NEP 2009 also aimed to focus on concepts such as Environmental Education, Human Rights Education, Peace Education, School Health and Safety Programs, nutritional support to needy students, and enriching health education content to include in the curriculum by keeping in mind the cultural values of Pakistan (NEP, 2009).

Good citizenship

The good citizenship theme covered many traits of human personality. This theme is comprised of many good and moral values. The recommendations provided in the first national education conference in 1947 were considered the guidelines and horizons of new ways for the education system

of Pakistan, a newly established state. This conference laid stress on citizenship education in these words: The policy suggests a Pakistani education system aligned with Islamic Ideology, promoting values like universal brotherhood, tolerance, and justice while fostering democratic features like tolerance, self-help, and sacrifice (NEP, 1947a, pp. 34,41).

Most of the policy documents seemed to propose those values which can make students good citizens of Pakistan. Good citizens are the products of a good education system. As one of the policy documents defines good citizens in detail: A citizen must have a deep love for their country, characterised by pride in its past, enthusiasm for the present, confidence in future, and conviction that every citizen has a basic responsibility to contribute to its growth and strength (NEP, 1959, p. 235). Furthermore, this policy document also proposed to create habits in students of industry, honesty, discipline, participation in social tasks, cooperation, knowledge of practical life, and local needs to make them socially adjustable and responsible citizens (NEP, 1959).

Many education policies in Pakistan realised that if it ignores good citizenship in students and gives them the entitlement to cast a vote, it is akin to a child playing with dynamite, resulting in endless corruption and political instability (NEP, 1947b, p. 8). Therefore, one of the state policies suggests that our education system should infuse in young minds the essence of democracy and must give importance to cultivating the 'civic virtues' of integrity, discipline, and services of the public without any selfishness (NEP, 1947b). Similarly, another policy emphasised this factor and called for establishing a system of citizen education to ensure that all segments of society are continuously educated. The emphasis was placed on programs that accurately portray the genesis of Pakistan and the glorious history of Islam (NEP, 1979, p. 30).

The urgency of citizenship education in some education policies was prioritised by mentioning the clauses of the constitution of Pakistan. The constitution of Pakistan is a document that the people of Pakistan must follow, and all policies are planned according to the constitution of Pakistan. These clauses approved the need to develop 'proud Pakistani children' with strong beliefs in Islam and teachings of Islam to preserve Pakistan's cultural and traditional values (NEP, 2009).

Over time, the world has become a global village. This follows the change of the concept of citizenship into global citizenship. Therefore, it is a need to change the policy from traditional citizenship to global citizenship. Global citizenship leads all nations to obey all the international and universal laws and principles that all countries impose on. The NEP 2009 realised this change and suggested that the education system should "develop a self-reliant individual, capable of analytical and original thinking, a responsible member of society and a global citizen" (NEP, 2009, p. 18).

Pedagogical practices for values education

Some of the NEPs presented strategies to promote citizenship education. Its main function was to show the means and methods which could be used to make students good citizens of the state as the NEP (1959) suggested the program for citizenship education by using different strategies. It suggested that mass communication media, including Radio and Television, will be used to teach the country's common people about citizenship education. The daily newspaper will be used as a tool for the promotion of citizenry knowledge. The mosques, institutes of education, and national centres will be used where Imams, teachers, and renowned persons support people to learn good values to make them good citizens. The mobile units will be worked in the country to deliver the latest information to the doorsteps of the common people. Educational importance will be exposed through different cinema houses by using side reels. The publication and distribution of small brochures of important topics regarding values education will be possible in the country. This commission also suggested that to develop different student traits and values, it is necessary to focus on practising different activities that may develop the student's personality. For this purpose, teaching strategies should be well-planned and favourable. Morning assembly should be a hallmark of any institution, which provides an opportunity to discuss things instead of the prescribed syllabus. This commission on education also suggested using "Morning Assembly" as a source for building students' good character. It describes the importance of morning assembly in which various activities should be carried out to promote patriotism and build good character of the students (NEP, 1959, p. 177).

There were many suggestions in the education policy documents to include as many systems as possible to maximise the promotion of values education. The non-formal education system was considered another source to use for developing values education in students. Allama Iqbal Open University, Islamabad, was considered the best university that dealt with the many students in distant

places who were not getting an education through the formal education system. They were making themselves educated with the help of correspondence, and multimedia was the best source for them. Therefore, it was planned and suggested to use the multimedia system of Allama Iqbal Open University to contact students for the development of citizenship education (NEP, 1979, p. 31).

Discussion

This study examined the policy recommendations of all the National Education Policies (NEPs) (1947- 2009) related to inculcating values in secondary school students. The national education policies (1947-2009) were analysed to determine the status of values education in Pakistan: All NEPs were analysed by focusing on different categories like vision and mission, character building, curriculum, and responsible citizenship for inculcation values in students.

The first aspect is the general vision and mission of all policies, particularly for values education. All findings elaborated that education policies had a clear vision with a mission to inculcate values in students through the education system. There was great concern about the quality of education. Islam is the main element desired to be followed in every policy document (Muhammad, 2019). Therefore, the findings indicate clear instruction in every policy about value inculcation under the limits of Islamic principles. Nothing will be accepted except Islamic teachings, and it was planned that Pakistan, as a newly emerging nation, should consolidate and develop its concept of nationhood with a particular focus on Islamic values (NEP, 1959, p. 116). The prioritising element was the ideology of Pakistan. It was stated that Pakistan was achieved in the name of Islam, which justified its ideology as Islam. Therefore, all the struggles were for making students true Muslims, and all values would be under the canopy of Islam. It was recommended in almost every policy's vision to make students morally good, social, responsible, and armoured with the latest trends in education according to the developed world countries.

The vision of policies also highlighted the priority agenda of all the governments. It is clear from the visions of policies that every ruling government used specific terms according to their need to achieve the people's attention. As Hassan (1985) mentions that the term 'Islamization' was first introduced by the late Zulfiqar Ali Bhutto (1971- 77) under the governments of the Pakistan Peoples' Party as a 'nascent state policy.' Bhutto used sensitive and controversial terms such as Islami Musawat (Islamic equality) and Musawat-i-Muhammadi (the equality of Muhammad) to justify and win mass support for his socialist policies. Similarly, Muhammad Zia ul Haq (1978-88) used Islam as a 'legitimacy of rule.' When he learned that his powers were weakening daily, he took refuge in the divine powers. These facts indicate that Islamic ideology was used for their powers, not for the implementation of Islamic values. Because in all the policy documents, only Islamic ideology seems to be in the vision and mission statement, and no extra efforts have been made to promote the values system in Pakistan.

The second aspect was the recommendations for the character-building of students. All the education policies seem to be struggling with the character-building of students. As the following figure indicates: It was considered the most important component in an individual's personality. The recommendation was made that we should build up the character of our generation. It is necessary to instil the highest sense of honour, integrity, responsibility, and selfless service to the nation in them (NEP, 1947b, p. 5). Similarly, the Commission on Education desired that it should be the priority of the government to focus on students' character building. This commission proves its priority for character building by mentioning a separate chapter for the suggestions for character building.

NEPs recommended many strategies for the character-building of students. Morning assembly in the institution is regarded as an important source for the character building of students. Many policies recommended that this practice should be given importance for character building.

Likewise, sports and games were recommended for the character-building of students. It was assumed that sports and games create student coordination, collaboration, and cooperation (NEP, 1959). Many other research studies (Alberts, 2003; Coakley & Dunning, 2000; Doty, 2006; Parker & Stiehl, 2015) also believe that sports and games are sources of building good character and personality traits and moral values in students.

The next aspect is the curriculum of Pakistan concerning values education. In Pakistan, two subjects, namely Islamiyat and Pakistan Studies, are being taught at the secondary level. These two subjects are considered the main subjects for inculcating values in students (Muhammad & Brett, 2015b, 2017). The subject of Islamiyat is assumed to infuse values like charity, confidence,

cooperation, compassion, creativity, contentment, courage, commitment, equality, excellence, fairness, forgiveness, flexibility, freedom, friendliness, generosity, gratitude, gentleness, guidance, gratitude, harmony, helpfulness, honour, honesty, hope, humility, integrity, joyfulness, justice, kindness, loyalty, love, moderation, good manners, modesty, mercy, morality, patience, peace, reverence, piety, reverence, reliability, responsibility, sacrifice, self-discipline, sincerity, tolerance, tenacious, truthfulness, trust in Allah, unity, and trustworthiness (NCI, 2006).

The findings of the policy documents data affirm that there is no doubt that all the policies have focused on the teaching of Islamiyat. The most important element behind this trajectory is the leading principle, 'the ideology of Pakistan.' Therefore, the teaching of Islamiyat was on the priority agenda of all governments to teach Islamiyat as a compulsory subject at the secondary level. Religion is a sensitive issue, and it was affirmed that there should be no clashes among the people of Pakistan; most of the policy documents seemed to suggest avoiding controversial content in textbooks as one of the policy documents recommended that all efforts will be made to ensure that curricula and textbooks do not violate the cultural and ethical values of Islam (NEP, 1972, p. 37).

The second subject is Pakistan Studies, which is considered the subject for inculcating values in students. The analysis of policy documents reveals that it was also made compulsory at the second level after the secession of East Pakistan as Bangladesh in 1971. Its main purpose was to create brotherhood and patriotic spirit in students to avoid 'the fall of Dhaka.'

Another objective of teaching Pakistan Studies is to make students good citizens of Pakistan. Islamiyat focuses on training students who embody Islamic values and principles. While on the other hand, Pakistan Studies emphasises inculcating civic education in students, which in return makes them capable of demonstrating good values of citizenship (Atta, Muhammad, & Mahmood, 2022; Rauf, Muhammad, & Saeed, 2021). Muhammad (2015), while discussing the subject of Pakistan Studies, also presents the same idea by narrating that this subject is the source of providing knowledge about history, culture, geography, patriotism, citizen of a democratic society, and global citizenship.

Values education also includes environmental education. The administration of schools struggles to provide good health and safety measures for students. The same elements have been recommended in the National Education Policy 2009. The analysis of this policy document data reveals that concepts such as environmental education, Human Rights Education, Peace Education, School Health and safety programs, nutritional support to needy students, and enriching health education content should be included in the curriculum by keeping in mind the cultural values of Pakistan (NEP, 2009).

The last aspect of the findings is the analysis of all Pakistan education policy documents from 1947-2009 regarding values education as the recommendation for citizenship education in Pakistan. The policies recognised the importance of inculcating the values regarding good citizenship in Pakistan. Most of the policy documents are full of describing the role of citizenship in the country's development. This aspect was regarded as an essential element that should be valued in the education system. It was considered that the country would be at risk if the education system did not produce good citizens. In 1947, the chairman's message to the first Education Conference indicated that if the inculcation of good citizenship in students was neglected and they were treated as entitled to vote, this would result in endless corruption and political instability as it is similar to a child playing with dynamite (NEP, 1947b, p. 8). This recommendation approves what kind of priority was given to citizenship education for the future of Pakistan. A true foundation of democracy lies in the hands of good citizens only; therefore, it was suggested that struggles should be made possible for the inculcation of the values of good citizens. A responsible and good citizen avoids corruption, bribery, discriminatory campaigns, and illegal activities against the country. Rather one always cares about the country by following the rules and regulations, recognising one's rights and duties, and working wholeheartedly for the development of society.

Another point which is very important for good relationships with other countries of the world is to realise the term global citizenship (Muhammad, Masood, & Anis, 2019). This world has now become a global village (T. Khalid, Muhammad, & Siddiqui, 2022). Therefore, the hour demands that every individual be conversant with the laws imposed by the world. The education policies of Pakistan also realised this issue and tried to be aware of the students with global citizenship. A key recommendation of NEP 2009 is the development of self-reliant individuals

capable of analysing and generating original ideas, responsible members of society, and global citizens (NEP, 2009, p. 18).

The strategies that different policies have suggested for promoting good citizenship were the campaign through mass media, including radio and television, to teach common people about the concept of good citizens. Furthermore, daily newspapers, mosques, institutions of education, and national centres will be used to develop citizenship education, where Imams, teachers, and many renowned professors will deliver different lectures about the importance of good citizens. It was recommended that to provide the education of citizenship at the doorsteps of the individuals, mobile units, cinemas, and the publications of different brochures will also be used (NEP, 1959). In this regard, it was decided to use the multimedia of Allama Iqbal Open University, Islamabad, for delivering lectures and much informative knowledge to make people good, responsible, and global citizens of Pakistan citizens (NEP, 1979).

Conclusion

This study aimed to analyse what policy recommends regarding the inculcation of values in values secondary school students. It has been noted that there is a big gap in the policy recommendations and their implementations. This study would be beneficial because policymaking is not the only process guaranteed to introduce change in any field; rather, it demands a comprehensive overview of its successful implementation (Khan, Muhammad, & Masood, 2021). This research study would help plan for the holistic development of the students. For its purpose, values inculcation in classrooms would be the priority of the governments in the world as it has sketched a clear picture that without values education, students will not be developed morally, which is a necessary component of education. It will be a source to shift the attention of the governments focusing only on English, Mathematics, and Science subjects to effectively teach Islamiyat and Pakistan Studies with good content.

All the National Education Policy documents (1947-2009) have recommended inculcating values in students with the help of these two subjects. However, unfortunately, these policy documents have not presented the specific instructional pedagogical practices, up to dated content of the subjects of Islamic Studies and Pakistan Studies for values education, and any effective assessment system for the examination of students' understanding of values education.

Overall, it has been identified that there is a need to prioritise the field of values education in the education system of Pakistan. There is a need for proper budget allocation for different values education programs in Pakistan.

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