

Human Values in Textbooks: A Case Study of General Zia and Post-2010 Democratic Regimes

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Abstract

The study is qualitative in nature using content analysis method of research. The core objective of the study has been to gauge and compare the values in the textbooks during two eras; viz, General Zia-ul-Haq (1978-1988) and Post-2010 democratic regimes. For this purpose, the textbooks of two different time periods have been selected – primary level (grade I to V) English (as a subject) textbooks published by the Punjab Textbook Board during General Zia-ul-Haq regime and the same level English textbooks published by the Punjab Textbook Board during post-2010 democratic regimes. The human values such as tolerance, patience, empathy, honesty, justice, equity and humanism have been divided into some categories with further subcategories as indicators to match with the content of textbooks. The collected data revealed that neither the textbooks during Zia-ul-Haq period nor the textbooks of post-2010 regimes promoted these values in the students, as they ought to be. A minor percentage of human values have been found in the textbooks of both eras.

Key words: Human values, textbooks, students, learning, society, tolerance, patience, empathy, honesty, justice, equity and humanism

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Introduction

A few decades ago, the scholars were not ready to accept media as an independent institution. They used to argue that media is just a display of other departments and disciplines. It has no overlap with the other institutions. It is like a servant which just obeys the order. With the passage of time, media emerged not only a powerful institution but started patronage to the other institutions as well. Contemporary, there is no institution exists which does not depend upon the media. Media has become the agent of social change, Stig Hjarvard mentioned in his theory of Mediatization of the society (Hjarvard, 2008) .

Media got its dominance because of its powerful functions. The functions of media prove its importance and its inevitability for the development of society. There are three major internationally recognized media functions, which are to inform, to educate and to entertain the masses.

The media's function to inform the public is being fulfilled by news channels, newspapers, Magazines, Journals, Radio etc. Entertainment, as the second function of the media is being fulfilled by the film industries, Production houses, advertising agencies, theaters, dramas, etc. The third function of the media is education; by all types of media, whether Electronic or print media through different programs according to the nature of medium (Donohue, 2012).

American humorist Will Roger says that, "All I know is, what I read from the newspapers and watch on the television". The statement of Will Roger shows that all our knowledge is gained through the media (Mccombs, 2004). Media is trafficking a specific culture, ideology and

a sophisticated life style because of being a powerful tool for the transformation of different objects (Herman, 1984).

Print media is serving people through its all subtypes; including newspapers, magazines, weekly papers, fortnightly papers, research journals, digests, columns, articles, books (poetry, subjective, anthologies, alphabetic, artists, coffee table books, fictional, historical, series books, short stories and above all the text books) (Online, 2014).

The term textbooks emerged first time in 1830s, in early ages these were known as school books, although the term school books first appeared in Oxford English dictionary in 1750s. At that time the school books were being managed on local basis or on institution basis. But very soon after the existence of the term “Textbooks” the factories of textbooks appeared mainly under the State control. It was a common tendency in the world by the Governments to control the Education system. Textbooks were considered as central point, because all the education system revolves around the textbooks. Indeed it is a key component of education system, through which one can emphasis the ideology and agenda throughout the state (Corral, 2012).

By following the tendency of education in the world, Pakistan established Federal Text Books Board in 1975 in capital city under the Ministry of Education. While Punjab Textbook Board was established in 1962 in the provincial Capital of Punjab Lahore. The Sindh Text Book Board was established in 1971 in Jamshoro. KPK textbook board was established in 1982 in the provincial capital city Peshawar. Baluchistan Textbook Board was established in almost 1970s in its Provincial Capital city Quetta. All these Textbook boards started working under their respective Governments to achieve the Educational goals by the Central Government.

According to the Director of “Publisher Registration Department” of Punjab Textbook Board Mr. Javed Ahmed, till November 2014, more than 2700 publishers have been registered as

PTB publisher. All publishers are working to develop textbooks for Punjab region and a bulk of textbooks are approved by the PTB.

The question about the quality, implicit and explicit messages as well as the content of textbooks is a problematic because textbooks legitimate specially designed and engineered content to gain certain objectives, which ultimately serve a particular ruling class (Apple, 1991). In the light of Apple and Smith Study (Apple, 1991) about the Politics of Textbooks; we can understand that why every Government changes the textbooks as its first priority.

In the National curriculum for English Language 2006 the Ministry of Education Pakistan has declared some competencies for the development of textbooks. Government mentioned these values (Tolerance, patience, empathy, honesty, justice, equity and humanism) in the National curriculum as directive to Education department that it should implant these values in student's characters (Pakistan G. o., 2006).

Statement of the Problem and Objectives

The present study aims at presenting an analysis of social and human values incorporated in the lessons of textbooks of English by the Punjab Textbook Board in 2014, while making its comparison with the textbooks of 1980s. The values (tolerance, patience, empathy, honesty, justice, equity and humanism) are mentioned in the curriculum of 2006 designed by Ministry of Education Pakistan, ought to be the part of textbooks of English.

The objectives of this study are to find out:

- What human values are promoted in the textbooks of 30 years ago, under the dictatorial regime of Zia ul Haq.

- What human values are promoted in the textbooks of Punjab Text Book Board, under present democratic regimes.
- Either current Democratic regimes or Zia ul Haq dictatorial regime promoted any anti-human values in textbooks.

Literature Review

Media has become the basic necessity of life. We get almost more than 50% of our needs by the media. Why do people use the media? For what purpose people do use the media? These questions got much attention of scholars in media landscape. In 1940s Herta Herzog initiated his work on uses and gratification approach. He interviewed a large number of people that, why do we consume media? In 1954 Wilbur Schramm extended his work and come up with more affective and interesting facts. In 1970 Abraham Maslow also added in their work. Later on in 1970s a plenty of scholars contributed in uses and gratification work including Denis McQuail, Jay Blumer, Joseph Brown, Elihu Katz, Michal Gurevitch and Hadassah Haas (Schramm, 2015).

The credit of making world as global village directly goes to media because without media it was impossible. Media is providing everything to everyone whatever they want (Pushparaj, 2012).

A universally accepted function of media is to educate the people, to create awareness of right and wrong among the people. In social responsibility theory it has been clearly said that it is the function of media to urge the people for good deeds (Hutchins, 1940).

Tolerance should be practiced in every field of life. It should be practiced in school or college level, where the people of every kind get together. One should tolerate every one walking and studding around him. This is the only way to get successful study in the school or college.

Curricular activity for the parents is to let their children play with others and tell them that it is the beauty of the world, to live amongst the people of different kinds. Let them share their things with the others and teach them that others have right to share the things you have (Lyness, 2011).

The patience is a unique value in human beings, mostly empowered by media in this modern age. It means to have inner peace, calmness, to hold emotions until results come. Patience is the most needed element of success because success is not a one click away, one may have to travel a lot to get the success and have patience for a long time (Angleo, 1995).

Similarly another value which is the charm of human personality called Honesty. Honesty means to be truthful, Sincere and straightforward. It is to treat human beings in a proper way and not to deceive others (MSS, 2015). It is the base on which a man builds relations with his loved ones. It is the sweetness of relations. It produces harmony among the people and makes the relations unbreakable (Nguyen, 2010).

The value Justice is the guarantee of balance in the society and world as well. Justice means the quality of being fair. A quality of righteousness. Justice refers the care of one's right.

Empathy Refers to a quality of feeling pain, feelings, emotions and experience of others. It establishes our sense of not to harm others anyway.

Equity refers to the impartiality and fairness. To be fair and to be thankful are the powerful meanings of equity

Humanism refers to a set of values, which directly or indirectly protect human rights. It establishes sense to love for human being. David Pollock stated in his book "Thinking about

Humanism” that humanism encompasses all the spectrum of human life because it has to do a lot with all the walks of human life. In the beginning of Scientific, ideological and social development’s progress, a number of departments related to human life, emerged from humanism.

Research Questions:

RQ 1: Did textbooks during Zia regime help promote social values such as tolerance, patience, empathy, honesty, justice, equity and humanism?

RQ 2: Do the current textbooks help promote human values such as tolerance, patience, empathy, honesty, justice, equity and humanism?

RQ 3: Had Zia regime or present democratic regimes promoted anti-social values in the Textbooks?

Theoretical Framework:

Media scholarship ignored its highly effective medium textbooks but sociology, psychology, education and many other fields gave plenty of space to the textbooks and produce a number of theories. Media as being the major root of textbooks ignored it and put it in education. For this study, I selected two theories which provide base for it. These theories are Social Learning theories by Albert Bandura and Mediatization of the Society by Stig Hjarvard. The Social learning theory is very common in media. Its 90% implications are being used in media. The second theory Mediatization of the society is known as an agent of social and cultural change.

Social Learning Theory:

Albert Bandura (1977) stated in his theory that people learn through the environment. People learn and absorb what is happening in their surroundings. For Bandura, learning is a cognitive process. People recognize and absorb the things around them which gradually affect their behaviors and become the part of their characters. Every individual learns through the instructions he got from many dimensions, from school, books, friends, movies, Music, teachers, jobs and parents. He came up with the result that the learner perceives the psychology of presented character in any story which directly touches his behavioral domains. Similarly, the learner adopts the socially idealized model.

Finally Bandura says that the learner passes through the intrapersonal behavioral process; Attention, Retention, Reproduction and Motivation. A child is influenced by all means, he watches through movies, cartoons, play games or goes through textbooks. Consequently, these things occupy his behavior and become his social behavior.

Mediatization of the Society: A Theory of media as an agent of social and cultural change

Stig Hjarvard (2008) narrated in his theory mediatization of the society that, at its beginning scholars were not ready even to accept media as an independent institution. They said that media does not has any overlap with other established institution. With the passage of time, the media not only become the powerful institution but it also provides shelter to many other strong established institutions like politics, culture, work, family and religion.

Media reinforces for the adaptation of new ways of life, thinking, and acting by its powerful tools. It is equally distributing the engineered and structured material by all its dimensions particularly print media (textbooks). As this study deals with the effects of textbooks and its structured content like values. Media flourished with all its types like print and broadcast media. Now media is known as an agent of social and cultural change.

Some assumptions drawn from the theories

- People learn through the environment
- Contents of books effect the behavior of students/learners
- Instructions directly affect the learners
- Messages take huge space in intrapersonal thinking process and come up in the form of character.
- Learner idealizes the fictional or real character represented in textbooks, movies or media content.
- Media was not considered as strong source of change but now it has become an agent of cultural and social change.
- Now all the institutions are independent on media by all means.

Method

This study is basically a comparative content analysis of textbooks of present and past regarding presence of human values. Population for this study are books of all types including textbooks, which are the major type of print media. The sample for this study is the English Textbooks of grade 6 to 10, published by the Punjab Textbook Board under the supervision of Zia ul Haq's dictatorial regime and the current English textbooks published by the Punjab Text Book Board under the influence of Current democratic regime.

A single lesson of the selected textbooks is the unit of analysis for this study. Their text, theme, answers, questions, implicit and explicit messages are being minutely investigated to find out the presence of human values.

Analysis

RQ 1: Did textbooks during Zia regime help promote social values such as tolerance, patience, empathy, honesty, justice, equity and humanism?

In 1980s, the English as a subject was being taught from grade 6 in the schools, on the directive of government of Punjab. After searching the content of VI class to X class, to find out the Tolerance with the help of 11 operationalized indicators, only 6 instances were found against 4 indicators i.e. national spirit, socialization, to live with different opinion and motivation for unity, out of 125 lessons. It is 4.8% of whole selected content. So the tolerance has been promoted only 4.8% in the English textbooks of 1980s.

On searching the material for Humanism value with the help of 22 operationalized indicators, only 14 instances were found with the help of 7 indicators i.e caring attitude, love for others, motivation for humanism, celebrating together, sharing happiness, helping others, kindness, out of 125 lessons from the old textbooks. It is 11.2% of whole data. Humanism value has been promoted 11.2% in the textbook under the Zia ul Haq regime.

Only 4 instances i.e suffering in the way of Allah, consistency twice, and hope found relevant in the support of patience value in 125 lessons. 17 operationalized indicators have been used to find the relevant data from the selected lessons. It is 3.2% of whole date. In other words the patience value has been promoted only 3.2% by the textbooks under Zia ul Haq regime.

For equity only 10 instances captured with the help of 7 operationalized indicators i.e manners five times, fairness twice, thanking attitude thrice, from the 125 lessons, which is 8% of whole date. It means that Equity value has been promoted only 8% in the textbooks of VI-X under the Zia ul Haq regime.

As for as the justice concerned with the selected textbooks, only 8 instances i.e appreciation for dutifulness, motivation for justice, admitting mistakes, punishment for injustice, equality twice, time conscious, punishment for crimes, detected out of 125 lessons with the help of 9 operationalized indicators. It is 6.4% of all data. It shows that Justice as a value has been promoted only 6.4% in the textbooks published in 1980s by the PTB under the Zia ul Haq regime.

Honesty has very significance among the social values. On searching data for honesty with the help of 11 operationalized indicators, only 5 instances i.e punishment for lying, advice for honesty, trust, appreciation for dutifulness, and disapprove dishonesty, found out of 125 lessons. It is 4% of whole data. It shows that only 4% honesty has been promoted in the textbooks of Zia ul Haq regime.

On searching data with the help of 7 operationalized indicators for empathy only 3 instances i.e sacrifice in the way of Allah, worrying while others are in trouble and motivation for empathy, captured out of 125 lessons. Which is only 2.4% of whole data. It means that only 2.4 % empathy has been promoted in textbooks under Zia ul Haq regime.

RQ 2: Do the current textbooks help promote social values such as tolerance, patience, empathy, honesty, justice, equity and humanism?

In 2015, the current textbooks of English published by Punjab Textbook Board are being as a subject from the class first. The first five books of English are I-V have been selected for data collection to find out the presence of social values. Total lessons of five books from I-V are 66.

To find out the social value tolerance from the current textbooks, there are only 4 instance i.e national spirit twice, motivation for unity and promotion of peace, found out of 66 lessons with the help of 11 operationalized indicators. After calculation it becomes 6.1% of total data. It means the tolerance as a social value has been promoted in the current textbooks only 6.1% published by the PTB.

In the support of humanism, there are 28 instances i.e love for others ten times, reward for humanism, helping others ten times, friendly attitude, celebration together, caring attitude four times and kindness, found out of 66 lessons with the help of 22 operationalized indicators. This date has been collected from the current textbooks which are being published under the current democratic regime. It becomes 42.4% of total data. It means the humanism as a social value has been promoted only 42.4% in the current textbooks.

For patience, a social value there are only 2 instances i.e consistency and suffering in the way of Allah, detected out of 66 lessons with the help of 17 operationalized indicators. It becomes 3% of whole data. It means that the patience as a social value only 3% has been promoted in the current textbooks of English published by the PTB under the supervision of current democratic regime.

To find out the equity, there are only 18 instances i.e thanking attitude ten times, manners eight times, found out of 66 lessons with the help of 7 operationalized indicators. Which is 27.3% of whole data. It means the equity as a social value only 27.3% has been promoted in the current textbooks of English published by PTB under the supervision of current democratic regime.

Unluckily, there is no instance found in the favor of a very important social value justice. It becomes 0% of whole data. Which means the equity as a social value has not been promoted even 0% in the current textbooks of English published by the PTB under the supervision of current democratic regime.

For honesty, there are only 3 instances i.e truthfulness, motivation for honesty and appreciation for the dutifulness, captured out of 66 lessons with the help of 11 operationalized indicators. It becomes 4.5% of total data. Which means that the honesty as a social value only 4.5% has been promoted in the current textbooks of English published by the PTB under the supervision of current democratic regime.

Unluckily, there is no even a single instance found in the favor of empathy. It becomes 0% of total data. Which means there is no empathy has been promoted in the current textbooks of English published by the PTB under the shelter of current democratic regime.

RQ 3: Had Zia regime or present democratic regimes promoted anti-social values in the Textbooks?

As for as, the anti-social values concern, there were no anti-social value promoted in old textbooks of English from class VI-X published by PTB under the supervision of Zia ul Haq dictatorial regime.

In the current textbooks of English from class 1-V, there are only two anti-human value promoted.

1: To find out anti-equity value from 66 lessons of English textbooks published by PTB under the current democratic regime, with the help of 8 operationalized indicators of anti-equity,

there is only one instance disrespect to parents found in the support of anti-equity. It is 1.5% of whole data. It means that anti-equity value has been promoted only 1.5% in the textbooks of English published by PTB under the supervision of current democratic regime.

2: For anti-humanism, there is only one instance, generalizing a man's error to all humanity, found with the help of 6 operationalized indicators from the 66 lessons. It is 1.5% of whole data. It means the anti-humanism value has been promoted only 1.5% in the current textbooks of English from class 1-V published by the PTB under the supervision of current democratic regime.

Summary in Table form

Values	Textbooks of General Zia time	Textbooks of Current time
Tolerance	4.8%	6.1%
Patience	3.2%	3.0%
Empathy	2.4%	0.0%
Honesty	4.0%	4.5%
Justice	6.4%	0.0%
Equity	8.0%	27.3%
Humanism	11.2%	42.4%

Findings and Conclusion:

Values in textbooks is such a topic which remained out of focus from the media and educational scholars' discussions. A much work has not been done on this topic. The human values which a student learns by his curriculum, lead to the certain actions and form his character (C, 1951). Katz wished different mediums to vehicle the values, transform them in new generations and cultivate the major social objects to form the ideological pattern for flourishing of individuals (Katz, 1960). American humorist Will Rogers says that all I know is what I read from the newspaper or watch on the television (Schuman, 1995).

After analyzing the content of textbooks of both time slots, some shocking findings have come on the ground that there is a huge contradiction between the competencies given by

government of Pakistan and textbooks of both eras. Neither the textbooks of Zia-ul-Haq regime nor the textbooks of current democratic regime reached the criteria. The textbooks of both eras could not incorporate the social values in the students as should be. There is a slight difference between the percentages of promoted social values in the textbooks of both arenas.

Tolerance in the textbooks: The old textbooks of Zia-ul-Haq time promoted tolerance only 4.8% while the current textbooks of 2015 promoted tolerance only 6.1%. Promotion of tolerance only 4.8% in old textbooks is not appreciable. The pedagogy used to teach tolerance by the textbooks is not effective as it should be. There is only simple informative style of teaching has been used. The strongest indicator of tolerance ‘to live with different opinion’ has found from the lesson, where the last address of Holly Prophet PBUH is given. In this address the focus was on brotherhood and to tolerate each other.

In the current textbooks tolerance is promoted only 6.1%, it is equal to a pinch of salt in total lessons. The pedagogy is very simple here as well, except in the one lesson where the things have been taught by activities of a family, which visits their relative. So, the style of teaching matters that how it is being taught.

Patience in the textbooks: The old textbooks of Zia-ul-Haq time promoted patience only 3.2% while the current textbooks of 2015 promoted patience only 3.0%. The performance of both textbooks is same in the promotion of patience. Both eras contributed equally.

Empathy in the textbooks: The old textbooks of Zia-ul-Haq time promoted Empathy only 2.4% while the current textbooks of 2015 promoted Empathy only 0.0%. For empathy old textbooks did a very little, but there is no single instance found in the favor of patience in the current textbooks, when it is checked with the help of 7 operationalized indicators.

Honesty in the textbooks: The old textbooks of Zia-ul-Haq time promoted honesty only 4.0% while the current textbooks of 2015 promoted honesty only 4.5%. The textbooks of both eras perform equally for the promotion of honesty.

Justice in the textbooks: The old textbooks of Zia-ul-Haq time promoted justice only 6.4% while the current textbooks of 2015 promoted justice only 0.0%. The old textbooks promoted justice a little bit but the current textbooks cannot promote justice even a single percent. The existence of justice in the current textbooks is disappointing.

Equity in the textbooks: The old textbooks of Zia-ul-Haq time promoted equity only 8.0% while the current textbooks of 2015 promoted equity only 27.3%. The old textbooks promoted equity a little bit but the current textbooks promoted equity in a good position. The performance of current textbooks is appreciable in this perspective.

Humanism in the textbooks: The old textbooks of Zia-ul-Haq time promoted humanism only 11.2% while the current textbooks of 2015 promoted humanism only 42.4%. The old textbooks contributed a little in the promotion of humanism but the current textbooks have done a great job in the promotion of humanism.

The values in the textbooks are not on satisfactory position. It is obvious that the future of nations is dependent on these textbooks. A very common saying is that gold in gold out, garbage in garbage out. The values in the textbooks ought to be on a high position, but in the light of this study it is revealed that either the authorities do not value the values in textbooks or it is not in their priority list. Neither Zia-ul-Haq regime promoted values in the textbooks nor current democratic regime promoted values in the textbooks.

Recommendations:

1. The government should form a department to make sure the existence of values in the textbooks.
2. There should be a criteria for authors, at least they should be aware of Islam, ideology, education and psychology of students of various ages.
3. Government should establish an authority for the implementation of education policy, textbooks should be presented to the authority to check whether these are compatible with the policy, ideology and culture or not.
4. There should be a department for the training of authors. Only the trained authors should be authorized for writing textbooks.
5. The presentation of values in textbooks should be in an effective way, the pedagogy for teaching values should be conceptual, practical and activity base.
6. Instructions should be given to schools, to arrange extracurricular activities to promote values in the student's behavior.
7. Few extra marks should be given to those students who hold good values or ethics in their social and school life.

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