# A Study of Philosophical Theory and Educational Science of Insights on Ethics, Values, Characters, and Morals Rooted into the Islamic and Contemporary Western Perspectives

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**Abstract**

The present article addresses the necessity for entrenching characters, morals, values, and ethical education in science teaching and science education. It explains the argument and rationale, and buttresses ethics, values, and nurturing of morals in students through a modified curriculum science education and describes their benefits to humanity. Additionally, the study discusses the rapidness of technological advancements, science, and globalization that are influencing the complications of human social life and underpinning the level of values, ethics, and morality in education and teaching sciences. Analyses and syntheses are presented to the pedagogical and philosophical questions related to the above-mentioned themes, as it may assist in conceptualizing and uttering a solid theoretical outline for the enhancement of school curricula. A proportional analysis in view of the philosophical, the collective Islamic moral education and values and hypothetical foundation of contemporary Western ethical education is outlined to generate and extend maximum academic benefits and to establish a supplemented theoretical background of character education and moral which may contribute to global acceptability of the character education and moral theoretical framework in Western.

**Keywords:** Islamic philosophy, ethics, morals, values, educational science, character.

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## Introduction

Human lives are not just based on ethical and moral detachment but nurtured within specific traditions and characters (Reiss,1999). The promotion of civic values, morals, and the manifestation of virtues by the citizens is the fastest avenue to the flourishment of any liberal democracy (Althof & Berkowitz, 2006). Certain factors such as science and specifically modern technology have a great effect on society in this contemporary era especially on the maintenance of its moral and ethical uprightness. Thus, the swift in technology and science progression and augmentation of social convolutions correspondingly buttress the significance of reinforcement of ethics, values, and morals within society and their advantages for humanity.

Moral standards address human conduct where morality is expected to function as a practical movement and, ethics can be referred to as the description of the rational, systematic, and theoretical resonance of human comportment (Churchill, 1982). Consequently, Values are allied to attitudes, beliefs, and characters and prudently control human actions (Rennie, 2007). Informatively, values, ethics, and morals are astonishingly connected to religiousness, culture, and civilization (Educational Scientific and Cultural Organization of United Nations, 1991). Ethics can be specifically interpreted and explained in three dimensions. First of all, it is regularly used synonymously as morality, the global standards, and values of conduct that every cogent individual wish to experience from other individuals. Also, ethics is a conventional branch in the field of philosophy which exemplifies the foundations of human standards, ideals, principles and struggle to pinpoint them in the interior of human theories and communal conditions. Finally, proficient ethics, and is not a mere ethical theory nor universal; it reflects the general codes of conduct followed by the group with frequent engagement in a public pursuit. Ethical experts are the vital fragment of the professional concept (Kovac, 1996). So, ethics, values, and morals as themes are surrounded by a wide range of fallacies and misunderstandings (Churchill, 1982). Difficulty in understanding these concepts is a result of attributed misconceptions that deter arrival at the precise clarification.

The aim of ethical education illustrates the notion that it can establish shared and collective feelings among people, and subsequently makes individuals devoted to their accountabilities and activities (Campbell, 2008). Teachers are regarded as moral agents in moral agency perceived as a twofold state that incorporates teaching as an ethical profession where teachers' engagement in professional ethics, morals, and conducts is expected through the transmission of core principles and values that will enable and encourage students to practice ethical values that will uphold standardized conduct (Campbell, 2003). Apprehension of ethical knowledge can be regarded as the heart of teaching competence as it aids the teachers to commend and appreciate the complications of the agents of morals, values, and virtues (Campbell, 2008). Notably, ethics is unbendingly associated with virtues of tasks, credibility, and trust, which is always expected to be just, transparent, fair, honest, and respectful of human privacy and rights in a socio-economical context (Frank et al., 2011).

With regards to science context, the following threefold major areas of ethical values are recognized in society. First, the values related to education, second, values of science education, and lastly, the values of science (Hildebrand, 2007). The proximity of these stipulated values remains intact and interrelate or intersect with one another. Thus, isolation of science from any society is unimaginable because, values in science education comprise values accompanying teaching science in academic settings, philosophical values of science, community values together with the special values of educational experts. Although, the survival of the prescribed values is not contextually fixed. For instance, western science values fluctuate from other aboriginal science values (Corrigan, Cooper, Keast, & King, 2010). Therefore, values, ethics, and morality are generally interconnected and linked

to general civilization that can regularly be inclined by policymaking (Unesco, 1991; Witz, 1996). The rapid advancement of technology and science has been noted greatly in the nineteenth century. Of recent, globalization is overwhelmingly impacting the human community, teaching practices, and science education. Before this period, practical science was centered on religious and moral values along with an obligation of metaphysical and philosophical characteristics of science education. Societal proceedings during that period were supportive of, as well as supported by practical science. It was advantageous as it empowered the science to work effectively such that it facilitated the spiritual and moral progression of individuals moreover nurturing higher ethical, values and morals. In considering the correlation of the systems, the contemporary system is not helpful to practical science and is perceived to be eloquently depreciated. There was an argument that the present science enthusiastic philosophy is mightily acting against the people's innate moral potentiality and spiritual narration and realization (Witz, 1996). The conflicting ideology may confine an individual from escalating the attractiveness and goodness of truth and life. Hence, it cannot offer suitable bases and orientation for a sound soul in a sound body that sustains values and morals, which in fact, were traditionally offered by humanity, traditional cultural values, and religious standards.

During the past 350 years, the focus of science education has been on the notion to benefit individuals and serve humanity (Hurd, 2000). The practical science and science education landscapes have expressively transformed over the past forty-fifty years. Importantly, significant roles have been played to recognize social and advanced thinking skills related to the literacy of science-technology that could help as a framework for enhancement and development of an existed syllabus. This lived syllabus may provide students with the coping strategy to cope with changes that stimulate human well-being (Hurd, 1998), and foster values, morals, and ethics.

Educators of science are currently undergoing massive encounters despite countless education restructurings and substantial research works carried out in the past few eras. The most alarming and important encounter is students' diminishing enthusiasm and concentration in sciences especially in the qualifying sciences (Batterham, 2000; Chowdhury, 2013, 2014; Kiemer, Gröschner, Pehmer & Seidel, 2015; Tytler, 2007). Recently, STEM: Science, Technology, Engineering, and Mathematics are less of students' interested subjects during their secondary education (Kiemer et al., 2015). Subsequently, technology enhancement and advanced complexities in the globalized world and social life probably make it further difficult to accentuate ethics, morals, and values, and showcase them via teaching practices and amended academic curriculum.

The present article addresses the necessity for entrenching characters, morals, values, and ethical education in science teaching and science education. It explains the argument and rationale, and buttresses ethics, values, and nurturing of morals in students through a modified curriculum science education and describes their benefits to humanity. Additionally, the study discusses the rapidness of technological advancements, science, and globalization that are influencing the complications of human social life and underpinning the level of values, ethics, and morality in education and teaching sciences. Analyses and syntheses are presented to the pedagogical and philosophical questions related to the above-mentioned themes, as it may assist in conceptualizing and uttering a solid theoretical outline for the enhancement of school curricula.

## Discussions about Problems Related to Teaching Ethics and Implementation of Character in Science Education

A proportional analysis given the philosophical, the collective Islamic moral education and values and hypothetical foundation of contemporary Western ethical education is outlined to generate and extend maximum academic benefits and to establish a supplemented theoretical background of

character education and moral which may contribute to global acceptability of the character education and moral theoretical framework in Western. A variety of pedagogical measures, teaching techniques, and learning processes are projected with concentrations on the particular area of science education to cultivate ethics, morals, and values in learners' cognitions and nurture numerous skills and characteristics that are obligatory for accomplishment in the scientific world. Interestingly, the projected matters and techniques will probably help in improving students' ethical and moral reasoning, understanding, decision making, and problem-solving. Efficacious application of these projected issues and techniques can also help to converse learners' disengagement and demotivation in science-related subjects noted as the ongoing most pressing desires to discourse. Because of the benefits of the proposed deviations, learners can comprehend the professional penalties, regulate the environment and hold the social consequences of the science subjects. Thus, the students can reflect on technology and science considerations that differ from political ethics and personal, grasp several restrictions in science, and attain knowledge of science and link them to physical-life circumstances or different knowledge.

**Development of a Hypothetical Framework of Ethical and Character Education: A brief Analyses and Syntheses of the Philosophical and Pedagogical Questions**

Moral character education requires a coherent tackling of basic pedagogical and philosophical explorations to build and conceptualize a concrete theoretical background, the framework in the shot will facilitate the teaching of values, ethics, and morals, and enable the application of character education in sciences via an appropriately developed curriculum of science (Han, 2014; Lickona, 1999).

**The phenomenon of Ethics cum Morals from Islamic and Western perspectives**

Kang and Glassman (2010) prove that ethics and morals are regarded as a pattern of life and cannot be disconnected from every part of life involvement. Moral education intends to endorse learners' character creation and moral growth. The theory framework related to moral education is supported by moral psychology, moral educational practices, and moral philosophy (Han, 2014). Apart from the notion of promoting rational skills, values, antisocial virtues, and skills, ethical education of tangible human quality should foster the meaningful and individually determinative knowledge that pointedly transcend or avoid usual or socio-science clarification and consideration (Carr, 2014). Education morality is liable to internal modification, it is a spiritual matter which comes through Islamization and/or universal Islamic values and internalization (Halstead, 2007). Conspicuously, ethics is the renowned division of philosophy that attempts to review the perceptive behind human moral existence. The critical analysis and examination through the notions and philosophies of ethics assist to the justification of human moral actions and choices (Reiss, 1999). Ethics is commonly used as an extra consensual term than 'morals' which is less preferred in real lifetime. Lots of professionals and students cannot find the sharp discrepancy between the twofold themes (McGavin, 2013). Currently, both moral action and moral thinking were sightseen using a framework formulated by Deweyan, and the conclusion was stipulated that reasoning and moral thinking exist as social capital, and it is not a guide to ethical action (Kang & Glassman, 2010). The vital philosophical question for the study and advancement of ethical and moral education depends on the epistemic status of understanding, moral replication, and agent of morality (Carr, 2014).

The theoretical and philosophical origin of contemporary Western moral education depends on substantial contributions from numerous Western intellectuals, philosophers, theoreticians, remarkably Lakatos, Durkheim, Kohlberg, Kant, and Dewey, and these scholars were momentously influenced by the philosophers from Greek. The introductory Western philosophies of moral connotation are dialectically derived within the individual and civilization. The concept of individualism

has unfathomable philosophical pedigrees in the question of whether ethics is principally an individual phenomenon and group experience. Several academics especially Durkheim estimate that moral truth is collectively built which is formed and qualified through entanglement in the social form; the discrepancy between moral sociality and individual was rejected by these academics. For example, the moral reasoning of Kohlberg encompasses the cogent interaction between society and the individual (Hussain, 2007). A study has confirmed the fact that human civilizations are becoming more and more nonspiritual where spirituality and religion and are beginning to lose their influence or are less cherished in the Western liberal democracy (Arthur & Carr, 2013). The technological ramifications have great impacts on the intricacies and unambiguous changes in the common structure where spirituality and religion are progressively becoming downgraded. This situation will have a predominant consequence on morals, ethics, virtues, and values, and human societal may not get the total advantage. It is also rebounded by the abundant arguments (Gates, 2006).

Historically, the Western standards of ethical education are originated regularly changed and evolved. In distinction, the global Islamic standards of moral education constantly persisted. From the Islamic educational and moral perspective, while there are parallel-ground and joins with Western deliberation, some clear distinctions are associated with the understanding of the society, social ethics, and individual. This serious discrepancy between the Western and the Islamic beliefs on moral education is who humans are, and how the concept of the good is defined. It is generally believed among Islamic scholars that a good person is expected to possess an ordered and integrated innate unity potentiality, in which the soul oversees the body. The moral facts gathered from society will not surpass the moral model of awakening and fostering a spiritual personality into a harmony of existence. Meanwhile, the Islamic view demonstrates that moral education is one in which the spiritual, psychological, and physical elements are enthused and steered towards the right and good performance. The Islamic view emphasizes that the individuals and the soul within them are the real fundamentals of moral education and its view of utmost social ethics intends to create an Islamic character, and manifest in a melodious communal of interiorly protected individuals to interrelate in just, fair and noble traditions (Hussain, 2007). According to Islam, there is no discrete discipline of morals; and it is open to discussion in defining the ethical values, and the relative importance of revelation and reason. Islam discards the personal view and moral sovereignty which encourages the society and should publicly defend religious practices and moral behavior (Halstead, 2007). Furthermore, Islamic scholars reflect that the schemes of moral education of the West lack some rationalities of the individual where the inter-linked inwardly nurtured personal detection and timeless sacred ideologies are absent. The Western practices and curriculum do not treat the child as an entire person, whose countless qualities and attributes must be unified into an integrated sense of personality. Consequently, in terms of the global applicability of the Western principles of moral education that are grounded on personal independence and philosophies of personal progress (Hussain, 2007), the contemporary Islamic educational tactic can propose substantial intellectual contributions to bridge various gaps, to supplement and foster the modern moral educational background. But it necessitates the participation of both Western scholars and contemporary Islamic scholars in negotiations and dialogs, and partnership in accomplishing mutual objectives.

**Perspectives of Islamic Philosophy of Knowledge**

An Islamic base of knowledge and education is expected to play a significant spiritual role in the carriers' lives. This value has become the fundamental of Islamic Philosophy of knowledge and is completely engrossed as it climaxes the participation in education, belief, and practice within the social and spiritual life of humanity, which has been evidenced through the divine scripture revealed to the

prophet of Islam, Muhammad (peace be upon him) with regards to the command to know the Almighty Allah, to have a proper understanding of natural phenomena, and to attain perfect self-actualization in terms of knowledge that strengthens the Aqeedah and its practicality.

Undeniably, shreds of evidence have buttressed is a range of methods to, and procedures taken on, inscription about education and Islam. When the enormous majority of these writings are constructed on the notion of the existence of a discrete Islamic situation concerning knowledge (Sardar, 1989; Iqbal, 1996; Wan Daud, 1998; Ali, 2000), certain critical opinions criticize this ultimate statement (Hoodbhouy, 1992). The backers of a peculiarly Islamic method to knowledge also disagree on innumerable matters within themselves; some claim a general inter-faith spiritual background for knowledge (The Islamic Academy, 1990) while many projects, at least slightly, dominance and supremacy of the Islamic tactic over any other religious sects (Mukadam, 1997). In Islam know is naturally out of virtue and value, but the main virtue or value lies in moving one closer to (Allah) the Creator. Thus, Muslims are not encouraged to seek knowledge purposely because of knowledge because Islam does not recognize such a notion.

The Islamic acknowledgment of the assumption that knowledge is designed as a track that leads to Almighty Allah pinpoints two facts about Islam. Firstly, the importance of knowledge in Islam for a Muslim's spiritual development and attainment. Secondly, as long as the knowledge is assimilated through the vigorous procedure that is far beyond what the learner already recognizes, thinking critically is essential for every Muslim to develop spiritually and knowledgeably. Moreover, it recommends that rational development in the absence of spiritual growth is purposeless itinerant and that spiritual expansion without intelligence and knowledge is empty. Also, a dependable Islamic ideology of knowledge has the superiority to re-animate an accurately holistic commencement of knowledge which incorporates not just the sophisticated rational facilities, but equally, an understanding that human distinction is indivisible from virtue and beauty which should never be restricted to an idiosyncratic impression of individual accomplishment, success, and mastery. This is thus a reflection and mission of tawhid, of which moral, spiritual, cognitive functions are all interconnected at the same time interdependent, and inevitably objectified inaccurate activities. In addressing Islamic perspective out of philosophical context, the noble Al-Qur'an and the As-Sunnah are recognized as the divine revelation and the authentic sources in which the foundation of the Islamic philosophy is the belief in the oneness of God (Allah), they believe in Allah's prophets and divine scriptures which had been revealed to them for the appropriateness of the messages, believing the reality that each individual will be accountable for his deeds, believing in judgment day where all humankind will be rewarded following what they have done in this life (Hassan, 1979).

Consequently, a mentally stable and emotionally steady individual can be produced through the obligation towards the Islamic Philosophy of knowledge. It is parallel with the execution of this plausible philosophical Islamic knowledge which is based on God's consecration in restructuring the human beings who are hopefully expected to be emotionally, physically, socially, intellectually, and spiritually well-adjusted (Mok, 2004).

**Enhancing Professionalism in Teaching Program**

It is relevantly important to educate the teachers to understand the bearing of nurturing morals, ethics, and values to the learners. Given that, practical ethics, values, morals, and scientific stances are related to educational science (Jegede, 1997). Both values and principles have a cognitive measurement, and the development of attitudes and values should be within an operative domain. The conception of moral standards is believed to perform a huge part in how beliefs and attitudes are designed (Corrigan et al., 2010). These professional programs of school executives may discourse how teachers can handle

ethics, morals, and values correlated matters, and articulate various pedagogical techniques and methods for proper management. The training of teachers may discourse how to hold efficiently when the morality ethics and values of students clash with their fellow contemporaries of teachers and students of Western science. A sophisticated instructor who performs as a fantastic facilitator can hold the position of differing ethics, values, and morals among students; and should be able to avoid the students from espousing particular values, ethics, and morals. Students' scientific predeterminations which could be brought to the classroom should be seamlessly reasonable, and consequently, any struggle to amend the prejudice will be unproductive (Jegede & Aikenhead, 1999). Resourceful instruction is attributed to the application of science movements and should not have an encounter with students' views or accentuate activities that appear to those theories but stipulate bonds between them and scientific congress.

The development of teachers' professional programs may engage case procedures to encourage moral and ethical progress within the teachers. They need to be educated on how to simplify a case investigation, expand their ethical terminology, and censoriously mirror countless substances associated with ethical and moral problems (Bullough Jr, 2011).

**Islamic Philosophical Knowledge's Application to in Reviewing Social Problems**

Knowledge of Islamic Philosophy inspires humankind to visualize and purify their attitudes, given that every deed is liable to complementation from Almighty (God) Allah. As a result of this, it is highly recommended to prepare the teenagers for this feature by teaching them morals that will enable them to activate their minds positively to lead them to the right paths. Islamic philosophy teaches under the divine directions of Allah in the Holy Qur'an and Sunnah. It is Islamically compulsory for every Muslim to understand that (acts of worship) Iba'dah is not limited to the mosque activities but extended to every other aspect of life such as learning, teaching, greeting, friendship, marriage, celebrations, and any form of human transactions. Allah says in the Holy Qur'an:

*"Say: "My Prayer, and all my (other) acts and forms of devotion and worship, and my living and my dying are for God alone, the Lord of the worlds".*

*(Surah Al-An'am: 162)*

This Qur'anic verse illustrates human's absolute submission towards Allah and this particular notion is one of the principal themes in the knowledge of Islamic philosophy. Humans tend to possess righteousness by merely having a concrete understanding of this concept. The Prophet of Allah, Muhammad (peace be upon him) buttressed this Qur'anic verse in a hadith where he said:

*"Narrated Abu Barzah: Allah's Messenger said, "A slave of Allah will remain standing on the Day of Judgement till he is questioned about (four things) his life on earth and how he spent it, and about his knowledge and how he utilized it, and his wealth and how he acquired it and in what way did he spend it, and about his body and how he wore it out."*

*(At-Tirmidhi)*

As indicated above that As-Sunnah is the second source of Islamic philosophy knowledge. Pondering over this hadith will let one understand that every action is linked to its reward. Also, being a Muslim requires absolute submissions to the wills of Allah, and the real Muslims are expected to constantly remind themselves about the day of resolution where every humankind will standstill before their Creator to account for their actions in this world and get the deserved and appropriate rewards.

In addressing the Islamic metaphysic, it converses the Islamic ideologies with regards to nature. In every discussion of the social problematic attitude of teenagers, everyone must realize the main

objective for which Allah S.W.T. created humankind. This will make them understand their obligation to be caliphs of Allah on earth and help them to strive for self-actualization or fulfillment. Among the thoughts that could be applied in handling teenagers' societal problem is 'oneness of Almighty Allah' which contains Muslim's beliefs, seek of Allah's guidance (i.e., hida'yah and qalbu (the heart) which cannot be reserved.

**Problem Solving**

Teachers may apply previous knowledge concerning human beliefs and reasoning to expand problem-solving abilities. Peirce (1877) designated that the unit of cognitive is for discovery, from the contemplation of what is already known, and alternative which is not known. Simply because the inquiry of its legitimacy is virtuously one of element but not of rationality. Insightful is ultimate when it serves as an assumption from genuine grounds, and not in other respect. Both productive reasoning and unproductive one is conceivable, and the notion of reasoning is the groundwork of the hands-on lateral of judgment (Peirce, 1877). Teachers can accomplish a vigorous part in inspiring students' special methods of solving problems which encompass how to eavesdrop reverently to the positions of others, get rid of predispositions, and transfer sentiments judiciously on issues that fluctuate from the feelings or interpretations (Chowning, 2005).

The act of problem-solving inevitably governs a supports possibility of various categories of knowledge that constantly incorporate personal knowledge and value, technology, atmosphere, civics, ethics, policymaking, commandments, ecology, economics, public policy, and economy (Jime´nez-Aleixandre, 2002). Participating of students in the problem-solving procedure gives precedence to standards ahead evidence of science from the time when morals are relevantly vital in human civilization and henceforth stimulates students' problem-solving strategy proceeding utmost environmental matters that implicates the group (Aikenhead, 2005). Aikenhead's (2005) projection is allied with the description of Peirce (1877) regarding doubt and belief. Students prioritize moral standards over methodical evidence given that moral standards are fundamentally entrenched cultural background of the students while doubts were found in the evidence of science. Consequently, students feel like removing the doubts to conquer a tranquil and stable mind that stimulus the students' problem-solving.

In line with the problem-solving process, students tend to understand and learn what establishes the information, and how the notion can be exploited in the development of problem-solving. The consequence of problem-solving progression can be properly assimilated through the scientific investigation upshots (Sadler, Chambers, & Zeidler, 2004). These were grounded on students' replies. Ordinarily, students were presented with inconsistent accounts that concern the status of universal caution and were requested with the reading of the constituted news and give an appropriate response to the questions arranged by the academic scientists. A study (Sadler et al., 2004) found approximately half (47%) of the participants/students lacked satisfactory outsets of methodical statistics (data recognition and statistics mix-up) which students were offered. Some students identified data with zero capacity to clarify the significance of those data, while some students could not differentiate the data differences, unsubstantiated predictions, and opinions. These remarks have established the reality of ethical development as an imperative circumstance when problem-solving policies are measured.

**An Overview**

The stipulation for the affiliating design of curriculum science as well as cognitive and affective goals has been acknowledged by lots of educators and scientists. Students aim to see applications of real-

life science and practical consequences likewise skill in industrial sceneries and leveling various problem-solving matters of their interest in the realm of sciences. When students consider scientific topics such as health, medical, environment, materials science, industry-based matters, and energy can be perceived as the knowledge of science is relevant and useful (Chowdhury, 2014) and valuable orientation and principled matters correlated to science are presented to the students in an intelligible and conceivable technique. According to Reiss (1999), there is a sturdy indication that students perceive moral issues to be accurately and extensively addressed in educational science (Reiss, 1999). Henceforward, the prescribed and existing teaching methods, techniques, and significant matters may prominently stimulate students' standards, probity, integrity, character development, critical thinking, and ethical enhancement. Tackling principled matters may offer the prospect to fascinate pragmatic science and related consequences of business; support students to shape hard fundamentals in science that empower additional procurement of knowledge related to science which contemplates context and culture in solving problems and make their knowledge comparable to that of other. Thus, the aptitude to apply their knowledge of science in integrating, monitoring, and understanding the environments. Roberts (1982) illustrates variances between technology and science, and how the considerations of the two concepts fluctuate from political values and personal views.

**Summary and Conclusion**

The article discussed proportional study between the philosophical and hypothetical foundation of contemporary Western educational and ethical issues and the Islamic moral standards and principles and presented how knowledge could partake in enhancing the future ethical instructional framework. In addition, certain important teaching methods, techniques, and issues with illustrations built on suggested views and scientific research could influence the promotion of morality, ethics, and values in students' cognitions, and boost their level of involvement and dedication. The Philosophy of Islamic education declares a general medium of knowledge, this embraces the wide-ranging characteristics of knowledge. Following the general Philosophy, every individual is regarded to be a fragment of nature. Notedly, the philosophy of Islamic education focuses on numerous emotional features such as imagination, institution, and spirituality of every individual as the inclusions of the stability notion and each feature is concurrently interrelated. The variability of these features is imparted utilizing the prescribed theme, containing the applied methodically for the activation of the students' fancies and thoughts in a structured pattern of solving any difficulty through the application of the Qur'an and Sunnah.

Despite various obstacles associated with ethical and moral teachings together with the implementation of character education in science-related subjects, the majority of instructors, teachers, and educators in the field of sciences, in fact, the society at large powerfully support the presence of values, moral standards, character education and ethics in the curriculum of science which could offer an inspirational framework for the erudition of science, and comprehending the humanization cum socialization features of technology and science. Indeed, apprentices may develop sophisticated responsiveness of social insinuations of the science educations, accomplish self-supported fellows, and gain the ability to diagnose, internalize and admit their roles in problem-solving. This kind of teaching will boost students' verdict, problem-solving credibility, and enthusiasm besides inspiring involvement in scientific studies. Students can manage several ethical, standards, and moral issues in the environment, take obligation in structuring an excellent atmosphere.

Conclusively, while the importance of implementation of adequate teaching methods and techniques has been established, it is also essential for the teachers and instructors to be habitually up to date

with regards to new evolving matters, instructional tools, and using techniques and methods from subsequent academic studies.

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