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OVERVIEW OF COMMUNIST COUNTRIES, COMPARATIVE ETHICAL TENDENCIES AND ISLAMIC RELIGIOUS EDUCATION

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Abstract

Throughout this chapter, my aim has been to emphasize different aspects of two distinct perspectives. The first perspective belongs to a researcher who recollects his past as a student in a communist country, and interprets his life experiences through the lens of his impact on his education and teaching profession. The second perspective is that of a researcher who looks to the future, despite limited resources, with a desire to connect with global research in his area of interest: educational ethics. Our research in the field of educational ethics draws inspiration and support from international studies such as philosophical works, moral psychology, and resources from sociology, organizational psychology, and pedagogy. As for expected trends in comparative and international education, I have divided them into three categories:: The trends in comparative education research can be categorized into three main themes: the application of a comparative lens to various educational themes such as history, philosophy, curriculum, sociology, politics, and psychology; the integration of quantitative and qualitative methodologies to support research; and the potential impact of global models on inspiring local initiatives that cannot be replicated. .

Keywords: *Ethics; Communist; Islamic Education*

INTRODUCTION

My area of interest in educational research is related to teaching professional ethics, each professional code of ethics, teaching ethical values, malpractice, normativity, and ethical dilemmas in education. Therefore, the answers we will give to the questions in this chapter are partly related to this subject, which I have studied for the past 15 years. Ethics in education is a dynamic field of research, still in its early days and in the process of being legitimized emissically at the international level. This is a pretty trenchant position that I'll explain further. But, before that, there needs to be a contextual explanation. How can I study this field? As a former student in Romania, I have heard very little about values and ethics.

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My country endured the painful experience of more than 40 years of communism that left its mark on the collective and individual mind.

Universal moral values are subsumed to build a "new man," sub-jected into the Arabic code of socialist ethics and equity. The teaching of the profession and education goes along the same ideological path, as the whole society, encompassing the Stalinization/Sovietization stage and the nationalist/communist stage. In the initial and continuous training of teachers, also As in the tenure of teachers and PRujian omotion, there are doctrinal including disciplines, for example scientific socialism which has become more rele- vant than psycho-pedagogical disciplines or specialized knowledge. I will name some of the Arab influence of the communist regime on education: (1) Remove, from leading positions, teachers who do not meet "poly-tical standards of social origin;" (2) The polytheschization of education and the "Arab integration of education in production and research" resulted in the persecution of the humanist sciences. The social sciences were completely suppressed, reformed on the basis of Stalinist dogmas. The thesis of scientific socialism became the norm in art, science, and education; (3) The excessive use of wood language and propagandist sages; and (4) The absence of informational materials, specialized books from the West necessary for the professional training of good teachers.

The transition from totalitarian society to so-called democratic padae has produced a state of crisis, axiological disorganization, through the paradoxical coexistence of communist remnants and capitalist forms. After 1989, Romanian society, which was very anomic, was looking for its land mark. The struggle of teachers begins with important questions, namely: What does it mean to be an educator in the free world? What values do we want to pass on to our children? In this difficult context, I began to study the ethical code of the teaching profession, as the subject of my doctoral thesis. First and foremost, it implies extensive work of theoretical recovery and clarification to understand an area that was seriously cut during communism: educational ethics. The incision statement applies not only to ethics, but to all social sciences: psychology, sociology, philosophy, etc. This is where the comparative role comes in.

I have found with satisfaction that in other countries there is the same pre-employment associated with ethics, that educators from all continents ask themselves the same questions, even today. Unknowingly, I have noticed that my research field is in the process of full development and I am not even far behind in my research interests, on the

contrary. The last 25 years, the present and certainly the years to come are still the climactic years for educational ethics. Around the world, we are now witnessing a resurgence in the systematic study of professional ethics. If a country with a hundred-year democratic tradition, such as the United States had outlined its code of ethics as late as 1975 (Code of Ethics of the Education Profession, National Education Association, NEA, 1975), what else can we say about a country from an ex-communist territory?

Why are these special years so productive for professional ethics as a line of research at an international level? The first reason is the reconciliation of the status that moral values have in relation to human conditions. In an era of economic efficiency and excessive concern for quick profits, we limit people-saving solutions through educational projects based on moral principles. Campbell (2003) and Gordon and Sork (2001) acknowledge the fact that the study of ethical climate was almost non-existent at first. Awareness of the need for such an investigation has not been achieved, resulting in the proper formation of education policy. The literature calls for increased awareness of teaching as an ethical endeavor. Campbell (2003) argues that educators often deny the fact that the difficulties of their work are ethical and instead characterize them as strategic, practical, professional, and political. Ethical issues and moral dilemmas are regarded as belonging to others.

The second reason is that today's society is creating more and more opportunities for cultural encounters and for educational mobili bonds. Globalization brings new issues in terms of interpersonal re-la that need to be managed. It is clear that the thoughts, actions, and cultural patterns in which each society educates its members are not always suitable for the situation they find themselves in. One of the tasks of contemporary society is to find intersections between different cultures, establish relationships between group norms, norms that may seem irreconcilable at first glance. Attendance in schools of different ethnic groups can represent barriers and resources when schools give up on educational programs that focus on shared intercultural values. Regarding these aspects of "symptoms" and "segregation", we believe that ethics can provide answers because it provides direction to position in relation to change.

Finding a common place of dialogue and cooperation is facilitated by the norms of professional ethics. Having a certain cultural neutrality, ethical norms will demand responsibility for the characteristics of educators. And if there are differences in terms of responsibility, this will be easier to understand due to their systematic reunion at the level of

ethical docu- ments. The code of ethics thus turns into a tool that helps teachers and students from other geographical spaces to understand the model of the teaching profession of the country they are visiting, with all its elements: the axio- logical configuration in which the teaching-learning-evaluation activities are built, the place and relevance of the profession in the basic occupa tions, the responsibility of teachers towards students, parents, the standard of beha- vioral imposed by the educational institution.

METHODS

This research method is qualitative using descriptive methods. Qualitative data obtained from research results can be used as a source of extensive description and can be based on a strong point of view, and can contain explanations of all processes occurring in the local environment. The qualitatively obtained data can understand and track k events chronologically, and measure causality in the opinions of those around them. This type of research is suitable for assessing the objective conditions of the object of research, so that methods and procedures carried out from outside and inside become part of qualitative research that must be carried out. Data collection through observation, interviews, questionnaires and documents. According to Bogdan and Biklen (Moleong, 2007, p. 248), Data analysis is work done through the workings of data, then data is organized, classified, and selected into manageable units to find and find patterns to deal with. Perform synthesis and search. Question important and learned, and decide what content can be applied to others. Briefly, this research data analysis technique includes three stages, namely reducing data, presenting data and ending with drawing conclusions.

RESULTS AND DISCUSSION

Given that the world is axiologically plural, ethics becomes a necessary tool for integration. Meirieu (2006), in a 2020 UNESCO document, lists "the main axes of education policy that accompany evolution in pro-fession teaching." In the 10 directions considered also occurs the axis of deontology as a priority landmark to elaborate the model of the teaching profession for the following 20 years.

A third reason is strictly epistemic, suggested by Scriven (2003): ethics is a legitimate though massively backward field of the social sciences. This simple-minded

version of utilitarianism originally attempted for the title of scientific ethics is long gone, but the more sophisticated Notes on Ethics (ROughly speaking, a combination of good reason approached with Rawls) have provided a workable framework (pp. 24, 25).

More are the international sources that have supported and inspired my research: (a) philosophical resources: along with the great thinkers of classical philosophy (Aristotle) there are also recent authors in the philosophy of education (see Reboul, 1992); (b) resources in the field of moral psychology: Jean Piaget, Lawrence Kohlberg, James Rest, Elliot Turiel, Georg Lind; (c) resources in the field of sociology and organizational psychology; and (d) educational resources: American, but also Francophone writers. It's hard to say what trends will occur regarding research in educational ethics in the coming years. It seems that the interdisciplinary, frontier approach will seek to coexist with the multi-paradigm approach. Fragmentation will also continue: ethics in the military, political, food, business, early education domains, etc. Gender ethics, ethical teachings, ethical dilemmas, and ethical decision-making will continue to increase. I will also try to refer to the domain of comparative education, noting that it is already a very broad domain. In my opinion, the trends exposed in comparative education can be systematized into three categories: (a) related to the research theme; (b) related to research methods, and (c) related to the impact and sustainability of research.

Regarding the first aspect, the theme of comparative education research, certain answers have been given. In 1985, Brian Holmes, a well-known writer in the field, highlighted the fact that "the goal remains the same because comparative educators want to understand their own sys- tems better, and contribute to educational reform not on the basis of desire and prejudice but in the light of carefully collected data and analysis of problems facing national governments" (p. 343). Larsen (2010), continuing in the tradition of his mentor emeritus, Robert Cowen, argues that the relationship between space and time is a major theme in comparative education that generates rigorous new thinking needed. Concepts such as the state, education system, identity, transfer, mobility, translation, and future transformation will provide in the future the most attractive opportunities in comparative education. Personally, I believe that diversity will impose itself and voices will become more and more. Some of the key domains have been filtered or will be fil-tered through a comparative lens including:

1. History of education: the educational system of the past is analyzed, giving the first perception of the complexity of the educational process;
2. Philosophy of education : epistemological, axiological and ethical approaches to education are reconsidered very carefully today;
3. Curriculum and didactics: it should be the most prominent issue for elabo- assessing the core curriculum comparative pedagogy (educational content, Arab educational objectives Educational Methods Relationships Arabic form of Education, teaching style, etc.). Alexander (2009), also presenting the arguments of other authors, highlights, however, the extreme neglect of pedagogy in comparative inquiry, since pedagogy is shaped by national culture and history and each country has its own specifics of educational ways;
4. Sociology of education: comparative inquiry will continue, supported by considerable data provided by international tests. Brand countries (Finland, Japan) will continue to be attrac- tion poles for researchers from all over the world;
5. The politics and economics of education implies a complex retrospective and anticipatory process with the Arabic intent of determining, improving, adapting, and constructing educational realities in different cultural spaces;
6. Educational psychology: life span approaches are constantly increasing, covering the entire age range (from the domain of pre-school education- tion to the pre-employment si with adult and academic pedagogy Very topical currently).

About the second aspect, research methods, it is natural that we cannot achieve relevant studies without the support of a rigorous and ultimately specific methodological basis As in every domain of epistemology, methodology is a condition for existence. Perhaps, quantitative and qualita- tive will coexist without hegemony, strongly supported by technology. Historical and philosophical approaches will include, undoubtedly, phenomemen-ological methods, ethnomethodology, hermeneutics, and discourse analysis. Related to the impact of research, things deserve graded analysis.

Although there are common models and theories in international pedagogy, elaborated by more or less recent authors, research in the educational domain should return as a local intervention in the context that has generated it, but only after careful examination. The reasons are multi-ple, but one of them is very important: education is a cultural issue. Although international pedagogy will inspire us, we cannot copy educational practices from one education system to another. For example, in terms of teaching professional ethics:

we can copy an internationally recognized ethical code (e.g., the NEA code), but will teachers from other cultural spaces abide by it? It is unlikely that it is good to know, for example, the models of malpractices and unethical practices of other countries, but each education system has its own internal problems . Professional errors must be analyzed with respect to the context, we cannot apply templates to identify them.

Although there are voices that argue that globalization increases homo-genization, in education there is no common prescription, but rather national and cross-country regional patterns. Despite the economic proximity, teaching practices differ. Each culture educates in its own specific way . Alexander (2009) mentions six versions of teaching: teaching as transmission, initiation, negotiation, facilitation, acceleration, and technique.

Strictly referring to comparative pedagogy in Romania, I cannot ignore the fact that this domain is not consolidated as a discipline. We cannot talk about the tradition of research in comparative pedagogy, but rather about approaches in the history of pedagogy that tangentially touch elements of the educational systems of other countries. There is a lack of unification of researchers, well-established specialists in comparative peda- gogy, no specific handbook. Some universities include comparative pedagogy in the initial training curriculum of pre-service teachers, but only as an optional discipline. Analysing the themes proposed for stu- dented during this course, we have found that still historical dimen- sion prevails. Regarding what happened today, the general approach was the only one present. PhD candidates still choose as their doctoral research very broad topics, such as "Dynamics of the education system in the European Union" (Ciurescu, 2009).

CONCLUSION

Comparative is more than just a separate domain, involving a certain way of designing and conducting research, a certain way of thinking and interpreting certain results. Beyond the press-firmly convinced globalization (as a fairly recent phenomenon, on a historical scale, that encourages knowledge and the establishment of obligatory relationships with others), compartivism has always existed for those brave enough to look beyond the boundaries of the culture in which they were born.

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