Notes on the Effects of Nationalism in the History of Curriculum with an Emphasis on Iran

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Abstract
This paper attempted to investigate the effects of nationalism ideology on school curriculum. In so doing, two main objectives were followed through an analytic-deductive method: investigation of positive aspects of nationalism and of negative aspects of this ideology in education generally and curriculum particularly; it is noteworthy that the researcher focused on Iran's education. Findings indicate that nationalism as one of the most influential ideologies has significantly affected education; in order to maintain political stability and shape national identity, nationalism has paved the way for compulsory public education. In addition historical documents show that nationalism has set the foundations for creation of governmental centralized systems in relation to education; on the other hand it made teacher training centers spread worldwide. In terms of negative aspects, nationalism has led to lack of cultural and linguistic identity among various ethnicities at some points and has turned into a dominant factor itself.
Keywords: Nationalism ideology, Education.

Introduction

Nationalism is a sort of collective awareness namelyanawareness of the attachment to a nation which is called "national awareness"; this national awareness often motivates individuals' feelings of loyalty and attachment to elements of a nation (race, language, customs and conventions, social and ethical values, and culture as a whole) and sometimes leads to exaggerated tributes to these elements and the belief that such symbols are superior to those of other nations (Ashouri, 2003). In this respect nationalism is based on three major claims:

a)Thenationexists with its unique characteristic and its existence is essentials.

b) Interests and values of this nation ispreferred over all other interests and values.

c) The nation must be independent as much as possible; this at least requires a political sovereignty.

1- The roots of nationalism

Texts on nationalism indicate that theideology is rooted in German Romanticism on one hand and in Rousseau's ideas, Montesquieu and the French revolutionaries on the other hand.

German Romanticism also known as Cultural Romanticism was formed by the idea that each nation must manifest its own unique culture and reject the dominance of foreign cultures and set the theoretical foundations of nationalism ideology. Johann Gottfried Herder (1764-1803), the father of nationalism,believed that everylanguagecontains a distinctive spirit of a people and every people can contribute to human civilization, as there is one God and manifestations are many, the human race created by him also has a unity founded on diversity therefore cultural dominance is against Divine Will in creation of "nations" as natural human beings (Mackenzie, 1997). Moreover Herder and the like-minded individuals opposed the conquest of a society by the other and argued that this situation is a savage mixing of different types of human under a single ghost. Therefore writers in the romantic period particularly German writers were moved by the surge of nationalistic ideology and since the Age of Enlightenment, they developed a German cultural nationalism based on language study and spiritual states.

However incidents happened from 1806 to 1813 – French invasion of Germany – made cultural and political feelings merge together. In Cassirer's (2008) opinion, when social and political issues became more complicated, cultural nationalism was unable to tackle problems so it was in the era of Napoleonic that some romantic writers turned more radical. For example the philosopher and anti-Napoleon fighter Johan Fichtewas the best representativeof a German nationalist intellectual with an alternative approach (Vincent, 1999). Fichte's book "addresses to the German nation" written in 1808 turned into a sacred German nationalism. He encouraged the youth to enroll in the campaign to free Germany (Cassels, 2006).

In 1813-1814 the German nationalism reached its peak and meetings and symposiums decorated with German symbols increased. Participants wore local outfits and talked about the glory of Germany. In this way, the German nationalism of Romantic period underwent a great change and cultural nationalism merged with political nationalism, but as noted before, it was not just the German Romantic ideas that watered the tree of

nationalism ideology but Rousseau and Montesquieu's ideas which gave nationalism a legal and political expression (Bister, 1996; Wiborg, 2000).

Rousseau defended the public follow of official religion, legislations for preserving equality in ownership, and provocation of patriotic feelings; in his views, it is necessary for citizens to prefer public interests over personal and factional interests. Here the nation was formulated in a wider rang so that it could encompass social classes, ethnic, tribal and religious groups and could represent "public will"; when the "nation-building" procedure was combined with issues such as personal rights, freedom and law, Rousseau's ideas could fit themselves into the framework of political nationalism.

Rousseau's issue is to find a form of society which the unifying force of its political organization would preserve the individuality of each society member while each person is united with others, so Rousseau admires the auspicious moment man survives the natural state and due to social convention, surrenders to the whole (Rousseau, 1996). In this respect, Montesquieu's book "the spirit of the laws" also helped the fulfillment of nationalism ideas (Rousseau, 1996).

The image presented by Rousseau and Montesquieu of nation-state is closely related to philosophical-political ideas of the Age of Enlightenmentand the turbulent events of French Revolution and the year 1789 (the fall of French Monarchy) andNapoleon's defeat at the Battle of Waterloo (1815). In this period, nationalism ideology led the fight against political authority and absolute sovereignty of kings resulted from divine rights or inheritance. Nationalism presented "nation" as a place of political rights; commitment and loyalty was mostly directed to the nation; freedom, unity, integrity and its purity were the basis of political actions and the nation-state model was created as a general form (Gollner, 2009; Jey, 1996).

The newly formed nations expanded their borders across Europe and the world but this had uncalled consequences as World Wars and related crimes testify. It is of course noteworthy that in crimes committed during the First and Second World War and similar events, it is racism which is combined with nationalism resulting in a radical form of nationalism[1].

In early 19th century, Europeans' ideas about legitimacy of the national governmentreached beyond Europe; they first reached Europe's colonies and created an anti-colony nationalism and in years from 1940-1980 these nationalistic movements reached their peaks all over Asia and Africa(Green, 2000).

2- Nationalism in Education

As noted before, as a result of social, economic, and political changes of 18th century nationalism spread all over the world and tried to set the foundations for its desired national identity; in achieving such identity it needed to create a new social consensus on the basis of commitment and loyalty to its desired nation-state. Hence it had to draw on public education in order to fulfill its ideologies and indeed could significantly affect education. Nationalism's effects on education are both negative and positive that is at some points, the ideology has acted for education's interest and as a factor in developing and improving the quality and quantity of educational practice while at other points, it has exploited education for its own good and particular powerful classes of the society. What follows is an attempt to examine nationalistic education from both positive and negative aspects.

2-1- Positive effects of nationalistic education

Some positive effects of nationalistic education are discussed in this part:

2-1-1: The role of nationalism in expanding public education (elementary to high school) and compulsory education

As discussed before, an especial kind of nationalism affected by French Revolution and Napoleonic wars was shaped in Europe from late 18th to early 19th century. At first this new nationalism was mixed with principles of liberalism and political rights but soon after, nationalism ideal shifted towards shaping a powerful political nation-state, therefore nationalism and education of it through school curriculum was a way which could bring about national unity, advancement, political stability and of course democracy for ideologues (Shabani, 2000). Therefore those involved in education tried to expand public and compulsory education in order to achieve their goals. In this respect, Geen(1997) believes that *nationalism* for maintaining political stability and shaping national identity as the foundation of individual identity,*democracy*for increasing people's participation in politics, and *Industrial Revolution* for training people to take over economic roles were three elements that set the foundations for spreading public education across Europe. As the arrival of constitutional thought in Iran, nationalistic ideas became stronger among intellectuals of Constitutional Era and consequently public compulsory education turned into an important part of constitutionalists' movements.

To elaborate on this issue it must be noted that intellectuals of the society talked about nationality, nationalism, and patriotism and tried to create a modern Iran; in this respect as mentioned by Ahmad Ashraf "searching for new political concepts, intellectuals of Constitutional Era interpreted the old concept of "Iran" and Iranian identity of several millennia and tried to bring radical changes to the concepts of nation, nationality, and

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[1] Note that racism is different from nationalism in both historical and theoretical terms.

national identity and one of the main elements of this dialogue was an emphasis on education".

An examination of newspapers in Constitutional Era reveals the amalgamation of nationalistic ideas and the need to focus on compulsory education; for instance in various issues of the newspaper Soraya[1], the need for education of boys and girls was stressed and "public compulsory education in elementary schools" was discussed (Soraya, Y 1, No 10: 10); it states that the best way of doing God work is to build schools and orphanages (Soraya, Y 1, No 17:11) and attacks those who oppose building new schools by various excuses stating that our cloths are from Europe, our commerce are handled by them, our customs and traditions are imitations of Europe and there is nothing wrong with them but schools which can properly train our children are harmful! (Soraya, Y 1, No 17).The newspaper also states that "these schools are not for spreading western culture and tradition but the goal is to expand essential sciences and techniques so that we can provide our needs by ourselves and not be dependent on foreigners, we want to wear "clean cloths" and illuminate our holy Shrines with "clean light", we want our all products to domestic so that we will not be manipulated by "people of the Cross" and will not be destined like peoples of India, Caucasus, and Africa" (Soraya, Y 2, No 110: 24).

It is noteworthy that besides traditional schools (which were experiencing severe turbulence), there were polytechnics (Dar Ol-Fonun) and foreign schools but the point is that despite the existence of such schools, there was an elitist education in the country and these schools were unable to meet people's increasing interest in study; moreover Shah's apathy about expanding knowledge and public awareness,was a factor of government's discontent with education to the extent that the government intended to shut those schools down. Meanwhile constitutionalist ideologues and graduates of domestic and foreign schools began to compare the status of Iran with that of other countries due to their increased awareness and familiarity with West; they chose desire for development, advancement, and unity as their ideal and noticed completely that the small number of elites could not cure a society afflicted with ignorance, superstition and conservativeness. What they needed was expanding public awareness hence emphasized building new schools and as a result the necessity of expanding schools became clear to ideologuesandmany actions took place in this relation. One of the most influential actions was the establishment of "Roshdieh" and the spread of public schools in modern forms. It must be noted, in general, that six years before Constitution 22 schools were established nationwide (17 in Tehran, and five schools in Tabriz, Boushehr, Rasht, Isfahan, and Mashhad) (Ghasempour, 1998) and were added to day by day.

a) Development of systems for monitoring and evaluating the quality of schools and teachers

Historical records indicate that nationalism paved the way for development of governmental centralized systems in relation to education; systems which monitored everything from teachers' performance to what students had to learn.Thereason for this monitoring was mainly the goal of these centralized organizations to ensure that schools train learners who are culturally committed to their national values and are prepared to take responsibility of professional and economic roles and at the same time are politically loyal to the new nation-state (Bister, 1996).

In Qajar Iran, an important actions of constitutional revolutionaries was their attempt to organize education by developing a centralized education system; in so doing they took two key steps: first establishingthe*Board of Education* and second establishing the *Supreme Council of Education*. The idea of forming the Board of Education received the attention of constitutional ideologues because they wanted to found an organization to spread education and "not only cannot Shah or Vizier dissolve it, but it alsois able to resist traditionalists and anti-knowledge enemies and can found education on a solid basis" (Dolatabadi, 1983:98). Finally at the time of Aminoddoleh Chancellery in 1897 intellectuals succeeded to establish the Board of Education. In several sessions this Board decided to establish schools, libraries, and newspapers, discussed developing coordinated textbooks and the members each established schools (Abrahimian, 2003).

The Board's operations faced many ups and downs and it dissolved after Aminoddoleh but later revived in the form of Supreme Council of Education. A note published in Tarbiat Newspaper issue 291 in September 24, 1903 helps to clarify what the Board did and what the results were:

"Under the legislations of the Supreme Council of Education, the list of elementary education is set as follows: reading and writing Persian [Farsi] correctly, Quran recitation with Arabic intonation, religious issues from principles to minutes, calculations up to the four arithmetic operations, geography, Iranian history especially the life of Prophet Mohammad, basics of science, morphology and syntax. Elementary schools take four years. The list of secondary schools are principles and minutes of religion with sufficient reasoning, Persian morphology and syntax, translation of Quran verses into Persian, calculation and algebra, trigonometry, and French which will take five years. Auxiliary Boards of medicine, geometry, and mathematics will be formed and Arabic, literature and Persian Boards will be completed".

However after the first parliament and codification of the Constitution and its amendment, for the first time in October 7, 1907, government's monitoring on education turned into a law as an amendment to Constitution so that governmental monitoring on educational organizations became legalized

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[1] This newspaper was examined by the researcher

.Article 19 of the amendment clearly stated that: "funding of schools by government and compulsory education shall be assigned by the code of Ministry of Science and Education and all schools shall be under the supervision of the High Presidency and control of the Ministry".Influencedby nationalistic ideals after the Constitutional Revolution, formal, free and compulsory education became a legal necessity and children's rights of education was widely discussed.

b) Expansion of teacher training centers for professional training

Although teacher training centers were not only aimed at spreading nationalism, Wiborg (2000) believes that establishment of such institutes globally were closely tied with spread of nationalism; then he adds that after the spread of nationalism and creation of centralized education systems, the next major step was to train teachers who were compatible with the goals of the ideology. Moreover as stated by Wiborg, since after the establishment of nationalism and centralized education systems, teachers' salaries were paid by the National Government, supervision and monitoring became a necessity hence the need to develop centers for teacher training. During the Pahlavi Monarchy nationalistic policies were followed to a greater extent.

Cherishing the Iranian culture was a tool which could legitimate Pahlavi Monarchy. To expand nationalism the Pahlavi regime resorted to history so that by mixing myth and reality, it could create a united nation and emphasizing Persianism was the most significant tool in achieving this goal. The first step taken was the establishment of "the academy of training thoughts" by a compulsory participation of teachers. Sixteen subject matters were taught to teachers in this academy including: training thoughts by history and geography, description of the greatest national heritages, Iranian contributions to civilization, nationality and national unity, national obligations and desires, and similar issues (Delfani, 1996: 78). Teachers were meticulously trained so that they were able to fulfill nationalistic ideas of the government.

3-1- Curriculums' emphasis on training individuals committed, responsible, and loyal to the national government

After the spread of nationalism and nation-states formation, the need for curriculums which could guarantee the promotion of national ideals and values was felt. Gutek (2006) states that from the beginning education and nation-states were correlated; the formal role of education in nation-states was to turn a nationally impartial child into a German, Russian, Chinese, etc.in a national framework. Schools did the job by curriculums especially through courses of language, literature, and history.

In this respect Cohen believes that in the new era schools are intermingled with the notion of national government. Public values of government are stressed in schools; Cohen states that value induction in these schools have been uniform and in his opinion, schools reinforce loyalty to the government in the framework of national bonds. The government requires people's loyalty and searches for it through creating commitment to nationalistic ideologies and therefore schools use flags, portraits of national leaders and singing national anthems to reinforce this loyalty (Cohen, 2005). In this regard the curriculum content particularly literature, history and geography were the main fields of nationalistic operationsso that the feeling of loyalty and nationalism could be induced.

Among the few number of textbook-related directives during Pahlavi Government, the following was stipulated in Cabinet Decree in October 19, 1938 which included the Statute for preparing textbook:

1- In history and geography textbooks, correct information shall be collected and provided in a way that may create and reinforce patriotism and national pride in students. 2- Secondary textbooks shall include modern terms and exclude foreign terms as far as possible. When necessary the committee for preparation and publication of books can suggest Persian scientific terms to Persian Academy which may be included in textbooks when approved. 3- Textbooks shall be written in fluent Persian especially Persian reading and grammar textbooks. In addition, the selected materials shall make students hardworking, patriotic, and faithful to the related ethics (National Library and Archives of Iran, document No 297010870).Given what mentioned, the conclusion might be that in those times there was a clear direction toward the emphasis on reinforcing national identity through Persian language; as Nafisi (2006) states, in Pahlavi era, the emphasis on patriotic themes took about 23 percent of the content of books (such as Arash the Archer andKaveh the Blacksmith stories), 14 percent was about love for the homeland and nine percent was about radical patriotism. These consisted 46 percent of textbooks' themes and politicians made their efforts to train students who were loyal to the national government. This of course is not unique to Pahlavi era and the development of cultural transmission technique in curriculums is an important part of this process all around the world.

The above descriptions were effects of nationalism ideology some of which are fulfilled by explicit curriculum and some by implicit curriculum.

2-1-2: Negative aspects of nationalistic education

Given the significant effects of nationalism in education, the important question to answer is that has nationalism ever taken a step, as it claims,to create unity and preserve the totality of a society and promote social solidarity? Is this goal so valuable that efforts to fulfill it should constitute the major activities of trainers?

To answer this question, it must be said that although non-radical nationalism has brought about

national unity and political stability, it has led to challenges too especially in multicultural societies. This notion has been widely dealt by thinkers of Critical Theory; in his book "ideology and the curriculum" for example, Apple (2012)examines these challenges and believes that identifying the historical roots of curriculum reveals that how the nationalism ideology has led to a situation where many working class people, Black Latinos and other communities do not find anything about their cultures in schools. He then states that in 1850 in New York when the public school systems became increasingly strong, schools were seen as institutes which could preserve the cultural domination of a "national community". Education was a way which could maintain the life of society, values, norms, and economic interests of the society and therefore schools could bethe great engines of a moral crusade to train and change immigrant and black children into individuals like "us".

Although what Apple refers to is related to the history of education in the US, this is true in most parts of the world including Iran, therefore it is helpful to mention the history of nationalism in American curriculum, a country which is considered as the symbol of national unity despite the cultural plurality.

The history of the curriculum in the US shows that for most of thinkers on education who were influential on "school education", cultural differences were not legitimate in general; instead these differences were regarded as the tip of an iceberg containing the most infected and immoral things.

In this regard Apple (2012) states that up to 1915 there were two issues in schools of Massachusetts which led to the actions and reforms of 1870 to 1900 in US education and set schools as the base of social reforms; one was the concern about immigrants' procreation and the other was the spread of minorities' cultures in society. Since then thinkers on curriculum have systematically focused on nationalism and included this ideology in school curriculum.

Bobbitt (1924: 236) propose a solution to this problem and states that to bring order to the society, thinkers should try to breed an urban Protestant middle class. At this time and under the name of cultural adaptation, sociologists and ideologists of different fields enthusiastically opposed Eastern and Southern Europe immigrants. They considered immigrants and workers inferior to the native community and a threat to democracy.

To solutions were proposed to tackle these problems in late 19th and early 20th centuries: the first solution was to block immigration and make immigration rules stricter and the next step was to defend against the dangers of immigration. The thinkers thought that imposition of meaning and values could be a powerful tool for social supervision.Adapting the values and cultures of immigrants to the values, beliefs and standards of the middle class Americans was possible through a tool called school.R. L. Finney (1922) has a similar view stating that nationalization of a plural people requires institutions which propagate specific ideas and ideals. Czars resorted to the Orthodox Blue-doomed Churches of each village to remove heterogeneous cases and make everyone Russian, while Americans resorted to the red buildings of our little schools. The focus on cultural adaptationdid not end at this point; Thorndike (1920) was another thinker who paid attention to cultural adaptation and nationalism. He looked at black people as undesirable elements in an urban community. In his opinion the curriculum could create a moral community aimed at promoting specific cultural-social policies, and unifying the working class and immigrants with the middle class. Such a unity should be imposed on the lower class whether its rioters could accept it or not.

Accordingly, the need for creation of national identity and harmony between individuals and the nation made schools reinforce a particular kind of cultural identity by anthems, stories, history, literature and especially language. For example the education system of England is extremely monocultural; although this has been mitigated in the last decades it is still the dominant approach. English schools include Jewish, Indian, Muslim and Native American students and other minorities and these students of course differ from each other. However the principals do not show much flexibility about the kind of food, cloths, sports, religious ceremonies, etc. of these students and do not understand existing differences (Harris, 2004).

In courses such as history it has been tried to represent the national history as splendid as possible and ignore other histories;even in geography the directions are toward national environments and ecologies. It is noteworthy that this situation is more common in humanities rather than natural sciences. The above mentioned situation has been true of Iranian curriculum content too; throughout the history of Iran, the focus on national identity is enforced to the extent that any sort of diversity and plurality is condemned. After the Constitutional Era for example geopolitical topics of textbooks started with general provisions such as "the peoples of Iran of Aryan Race and their current language is Persian" (fourth grade textbook, 1931: 276) and "our language is Persian; Persian is also widely known in India, Iraq, Caucasus, Afghanistan and Turkestan and many people speak Persian" (sixth grade textbook, 1937: 5).

While such provisions in elementary schools are useful to induce national identity,ifcombined with those which deny ethnic and cultural diversity in Iran, may marginalize Iranian ethnic groups – a country in which ethnic diversities equal to nation diversities. To explain this issue it must be mentioned that in the textbooks of Pahlavi Dynastywhen talking about Iran, the ethnic identity of tribes especially Aryans and on the other hand foreign aggressive tribes are recalled without any reference to the links between these tribes or their

possible descendants and current inhabitants of Iran. As a result of such policies Reza Shah dissolved the schools of religious minorities and exploited their facilities in the service of the new system (TakmilHomayoun, 1979).

Currently the contents of textbooks is such that the identity of minorities is overlooked; in a research carried out in 2007 titled as "the content analysis of the notion identity in the secondary school sociology textbooks 1 & 2 of Literature and Humanities", results showed that national identity, religious identity and ethnic identity were mentioned 146, 65, and 10 times respectively in the texts[9] (Kohnepoushi and colleagues, 2009). The content analysis of the sociology textbook 2 also indicated that ethnic identities were ignored; there was only a picture of nomadic women on page 21 and one on page 23 about an ethnic wedding (Pour Zareian, 2011).

The indication is that the focus on national identity in textbooks has been such that many of minority groups would find nothing about their cultures in these textbooks.

Sajadi (2005) radically condemns this sort of identity building for minority children and states that this tyranny roots in requiring a person to forcefully accept the invalidity and worthlessness of something he or she deeply likes, and points out this finally means threatening the actual life of the person as a moral creature. He also believes that depriving people of their rights to transfer such beliefs to their descendants through the interferenceofformal education and society's domination may lead to two unacceptable reactions: one issurrender to this tyranny and adaptation to the society's culture hence the gap between children and their homes and families due to cultural differences; and second is rejection of benefits in going to school by the minority families and resort to home schooling. These two scenarios are both unacceptable and sometimes threat the society and cause riots an intentions.

Discussion

The effects of nationalism as a political ideology on education was discussed in this paper. Some explanations were also given on the fact that how nationalism have exploited schools and curriculums as a sacred document to create a unified national identity. Given the discussions went so far, one could say that the nationalism ideology like other phenomena in this world is gray in color as it has both positive and negative functions that is nationalistic ideas have been promising and unifying at some points and also have led to aggressions and wars at other.

The point therefore is that although nationalism has succeeded to induce the feeling of national identity by means of various techniques, this does not mean that it has been successful in building an absolute unity along with emotional solidarity. Excessive induction of this ideology as pushed by Nazism and Fascism into the contents of explicit and particularly implicit curriculum by the help of mythology technique was by itself the cause of many corruptions, discriminations and injustices and it was not only unifying but at several cases was the cause of disruption and chaos.

It must be noted in passing that the orientations of a monoculturaleducation as desired by nationalists may lead to biases and negative consequencessuch as limiting the creativity, curiosity and confidence in children of subcultures (often the non-dominant culture) and creating selfishness, and mental and moral arrogancein children of dominant cultures.

The above notions does not mean that the education system should be indifferent to the national culture or move toward ethnicity but the point is that it must avoid radicalism and monoculturalism and this is why most of theorists suggest a multicultural approach to education.

The advocatesofmulticultural education believe that this approach wants to free children from strict ethnic and racial limitations and make them aware of other cultures, societies, and lifestyles and thoughts. Multicultural education of course does not separate children from their own cultures but enables them to have a wider and deeper understanding of other cultures "without the loss of their cultural roots". It is noteworthy that a curriculum in the multicultural approachmust have two basic properties.Firstly,it should not be unduly insular; there is no curriculum comprehensive enough to encompass all issues in the world and therefore it must act selectively. Secondly, it must be presented in a way whichis free from superstitions and biases as much as possible. Teachers should talk about other societies, cultures, religions, ethical systems; allow students to discuss other cultures and communities; and raise questions for them and finally let them decide.

This will not be achieved unless the society in general and the curriculum in particular are prepared to respect and take into account minorities' cultures and this requires the acceptance of various cultures to coexist and consequently the acceptance of "existence". This means that different cultures must be given the right to live and transfer through formal and informaleducation, otherwise this claim will not go further than a slogan.

Advocates of this approach to education while rejectingthe racism of 1960s and the ideas of philosopherswho defend cultural adaptation or cultural homogenization, emphasize a form of education which moves toward dismissing radical forms of nationalism and racism. This sort of education must follow these goals:

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[9] Note that these textbooks have changed

1-Developing and encouraging mental and moral capabilities such as love of truth, endurance of outside world, mental curiosity, humility, modesty, constructive skepticism against all claims until finding the truth, and mutual respect. 2- Familiarizing students with important scientific, ethical, religious and literary achievements of human being and employing all cultural assets of humans, creating human motivations instead of bias, and studying history, language, geography, culture, social structures and different religions (Sajadi, 2005).

Sajadi (2005) believes that as far as education is concerned we are required to include valuable attributes of all lifestyles in the educational curriculum, of course in a functional manner which enables us, when called for, include various subjects from minorities' cultural traditions in the curriculum.

Deweyseems however to be the one who has properly held a balance between the focus on national values and ethnic values in his views. Although Dewey emphasizes the importance of a society made up of matching people with shared experiences, this society is not based on conformity for him. In his opinion, a true democratic society respects cultural diversity within a framework of shared interests. He believes that education is responsible to evoke the feeling of group identity.

Dewey believes that each society is made of smaller ethnic, racial and gender communities. Each of these communities have the potential to contribute to the society.Having this in mind that the real American identity is made of different parts,so we must respectcultural diversity in our educatin(Gutek, 2006). This seems to be the best way by which social identity and unity is formed and at the same time inequalities are minimized. The point is that what seems necessary here is testing various national and ethnic values and measuring the consequences in practice. It is natural that those values which can pass these procedures are defensible and worthy of education.

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