

Investigating the Position of Ethnicity in the Curriculums of the new high School System

Ayoub Garshasbi¹, Kourosh Fathi Vajargah^{2*}, Mahboubeh Arefi³

1. PhD Student in Curriculum Planning, Shahid Beheshti University, Tehran, Iran.
2. Professor, Shahid Beheshti University, Tehran, Iran.
3. Associate Professor, Shahid Beheshti University, Tehran, Iran.

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Abstract

Purpose: The aim of this study was to investigate the position of ethnicity in formal and hidden curricula of the new secondary education system.

Methodology: The present research method was qualitative analysis of content analysis which consisted of two parts. The first part of the research included documentary analysis and content analysis. The statistical population included 51 books in the field of humanities in the second secondary school. The research sampling method was purposeful sampling and the research sample included 6 volumes of history and sociology books of the second secondary school. The content analysis unit consisted of text, images, and textbook activities. To evaluate the content validity was used experts' opinion about the degree of coordination of the content of the measurement tool and the purpose of the research. To analyze the data in this section, qualitative content analysis was used by Smith method. Finally, to ensure the accuracy of the findings in this section, Triangulation method and re-referral of data to participants were used.

Findings: The findings of the research in the first part showed that only 4% of the three sections of the content from the reviewed books paid attention to the 22 desirable components of ethnicity. Also in data analysis based on Smith method in the second part of the research, various themes including ethnicity neglect, teachers' ignorance, different teachers' expectations, ethnicity as a cause of discrimination and the consequences of ethnic discrimination appeared. Each of them contained several sub-themes.

Conclusion: Based on the findings, it can be acknowledged that the place of ethnicity in the formal and hidden curricula of the new secondary school system has been largely neglected. Therefore, due to the multiplicity of Iranian society, it is suggested that the curriculums of the secondary schools be completely revised to cover the necessary components for multicultural education and ethnic diversity in Iran.

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* Corresponding author: kouroshfathi2@gmail.com

1. Introduction

The demographic composition of Iran is such that the reference to a multi-ethnic society is not far from reality. The presence and life of different ethnicities such as Persians, Turks, Kurds, Lors, Baluchis, Turkmens and Arabs next to each other and in a single political-geographical framework, reflects the ethnic-cultural diversity of Iranian society (Chalabi, 2000; Haghpanah, 2015; Sadeghi, 2011). . The different inhabitants of present-day Iran have been a heterogeneous group of different racial, linguistic, religious and cultural ethnic groups that in some periods of their common history in Iran have not had the necessary coherence and homogeneity, so they have mainly been the seeds of identity crisis in them. At certain times, they have become aspects of a political crisis, such as what happened in Azerbaijan, Kurdistan, and so on. These events have sometimes been accompanied by covert and overt interventions by the colonial powers or even neighboring countries - which are in some ways inhabited by ethnic groups of Iranian ethnicity - and have led to a more serious crisis. In other words, the fact that the Iranian ethnic groups are border guards makes them prone to accept ethnic and sometimes separatist movements. Examples include Kurdish separatist movements in Turkey and Iraq; Azeri separatist activities in Central Asia that led to the independence of Azerbaijan, as well as attempts to influence the Azeri ethnic groups in Iran and Turkey; named. All of the above issues; Iran's multi-ethnic society is facing threats that, if not properly managed, could lead to future crises (Ahmadi, 2015).

It seems to be one of the most influential areas in such management; the correct and desirable approach of Iranian curricula to ethnic diversity of students. In other words, the effective role of education in the ethnic and racial identity of students of different cultures and the subsequent creation of a crisis or national consensus in the country is undeniable (Ferasatkah, 2019) and perhaps this is why in the last decade The multicultural education approach has become more common in curriculum studies. An approach that has different components and principles such as understanding; Stimulating a sense of respect and tolerance (Hjerm et al, 2018 & Ngo, 2010); Recognition of cultural diversity, differences and intercultural differences in the country and the world (Azizi; Bolandhematan & Soltani, 2010); Creating a positive attitude toward cultural, ethnic, and civilizational characteristics and reducing discrimination and racial prejudice (Brown, 2013; Frsatkhah, 2019); Empowering school culture and its structures in creating educational equality for all (Giroux, 2000; Nethsinghe, 2012); Meeting the needs of minority children and freeing them from identity confusion (Banks, 2006; Giroux, 2000; Moorehead, 2011); The reflection of ethnic, racial, environmental, religious and religious diversity in the curriculum (McCarthy, 2006; Javadi, 2000) and ultimately the diversity in the use of various teaching methods, teaching materials and assessment methods (Banks, 2013; Czaika & Neumayer, 2017).

Looking at the historical background of this approach, it can be seen that multicultural studies have sought to answer fundamental questions about how power is distributed and how different cultural groups, especially cultural minorities, are represented in schools. Hence the most important issues addressed in the neoconservative paradigm of curricula in this area; Critical consideration of the role of curricula and schools in legitimizing inequalities in society has been. In fact, many scholars and theorists in the field have argued that conventional knowledge in most schools is the knowledge that practically imposes on student's formal stories about the social stratification and educational marginalization of minorities. In other words, these researchers believe that the knowledge of the dominant group is accredited through schools and sub-traditions and minorities are tangible and suppressed through overt and formal curricula or imperceptibly through hidden and informal curricula. On this basis, perhaps, the roots of such studies can be traced to the political movements of the 1960s in the United States; Where the effort to establish educational justice in relation to economic, political and social structures was studied and the theory of cultural defects was challenged by marginalized groups and institutions such as education and schools and consequently teachers and curricula and The education system has been seriously questioned about existing educational inequalities, and a group of theorists under the critical paradigm have expressed concern about social justice and the

impact of race, class, and gender on education (Khosravi, Mehrmohammadi, Mousapour & Fathi vajargah, 2014) and considered questions such as the following:

Representations and ideologies belong to which language and culture? How have the dominant assumptions persisted? Who benefits and who is marginalized in perpetuating these assumptions? How are unfair representations created (Baghbanian, Ghaderi & Aliasgari, 2020). It was after such efforts that attention was paid to ethnicity in curricula with the aim of helping students to build mutual respect for cultural differences and, consequently, to reduce stereotypes that marginalized minorities; There have been successful efforts to address the issue of race and ethnicity in some countries (Banks, 2013). Nevertheless, it seems that the favorable approach to the issue of ethnicity in some multicultural and multi-ethnic societies, such as Iran, still remains vague and silent; as the following studies can be considered as evidence for this claim. For example, Eraghyeh, Fathi Vajargah, Foroughi Abari & Fazeli (2011) conducted studies with the aim of examining the place of ethnicity in explicit and implicit Iranian high school curricula. It has been visible in these books. The position of ethnicity in hidden curricula was also reported to be completely undesirable. They considered the existence of family and social contexts to be effective in mocking cultures, feelings of superiority, and cultural and ethnic prejudices in these studies.

Noshadi, Shamshiri, Ahmadi (2012) also analyzed the role of fifth grade and third grade social education textbooks in creating national identity. The findings of this study showed that religious and political categories, as a pillar of Islam related to national identity, have been properly addressed, while other aspects of national identity in relation to Iranian's and modernity such as national values and norms, ethnic subcultures, national myths, national symbols. And modernity has been completely neglected. Faiyaz & Imani-Ghushchi (2010) also conducted a study with the aim of examining the symbols of national identity in the history and social science textbooks of different secondary schools. The findings of this study also showed that the symbols of ethnicity and the components of culture in them have been completely neglected. Also, the results of other researches indicate the weakness of textbooks in the level of attention to ethnicities and addressing the categories of cultural and ethnic diversity (Shah Hasani, 2009; Abdi & Lotfi, 2008). Some studies have even shown that ethnic diversity in the Iranian education system is interpreted as a problem and crisis (Sabaghpour, 2017).

As can be seen, most of these studies have shown the neglect of ethnicity in various curricula in Iranian education in recent years. However, Lin (2007) showed in his research that paying attention to different subcultures and ethnicities in the curriculum promotes ethnic and racial perception and constructive interaction in the classroom and school. Of course, it should be noted that in recent years, the educational system, especially in the second year of high school in Iran has undergone changes that so far no research on the status of ethnicity in its explicit and implicit curricula is available. Hence, given the special importance of hidden curricula on the issue of ethnicity and the fact that learning about ethnicity is not limited to formal and explicit curricula, students can relate issues related to informal interactions, teaching methods, classroom management, They learn the school and even its atmosphere; The present study sought to examine the position of ethnicity in the formal and hidden curricula of the new secondary school system?

2. Methodology

Considering that the purpose of this study was to investigate the position of ethnicity in the formal and hidden curricula of the new secondary education system in the academic year of 2018-19, the present study was fundamental in terms of purpose and consisted of two parts. The first part of the research included documentary analysis and content analysis. Sampling in this section was purposeful and included 6 volumes of books in the form of more than 960 pages of history books, sociology of high school. Content analysis unit in this section; It was text, pictures and textbook activities. In the second part of the research, the research method was qualitative and ethnographic and various tools such as student journals, photographs, semi-structured and informal interviews and observation were used in collecting research data and according to the purpose of the research. In this section, a combination of documentary analysis and content analysis was used. Thus, in the first part, the discovery of components related to the desirable position of ethnicity based on the scientific and theoretical framework in the world was obtained through documentary analysis. To this end, various valid documents related to research and theories related to foreign and domestic multicultural education such as Banks & Banks (2010); Gorski (2008); Parekh (2008); Gay (2006); Grant & Sleeter (2008); Sadeghi (2012); Eraghyeh et al (2011) and Hamidzadeh et al (2019) were analyzed and listed (Table 1) and were used as the basis for the content analysis of the formal secondary school curriculum in the new system. The statistical population in this part of the study included all textbooks in the field of humanities in theoretical high school, which was published by the textbook publishing organization of the Ministry of Education in the academic year 1397-98 and is currently taught in schools (51 books). The research sampling method in this section is purposeful and the research sample includes 6 volumes of history books, sociology of secondary school. The units analyzed in this research included text, pictures and learning activities, which are the recording units used for the text of the book, paragraph; for learning activities, including; and finally, for the pictures, there were pictures of the books being researched. To evaluate the content validity from the experts' point of view, the content coordination of the measurement tool and the purpose of the research were used. Also, in order to ensure its reliability, the Scott method was used, which was completely reliable based on the obtained reliability coefficient (79).

Content analysis in this part of the research was performed in three stages: 1. Pre-analysis stage (preparation and organization); 2. Materials review stage (message) and 3. Delavar results processing stage (2004). The focus of this research was on message data processing. In this way, after encrypting the message and categorizing, the obtained information was analyzed based on the frequency of categories. Also in reviewing sub-question 2; A qualitative method of ethnography was used and the researcher with a long participation in the school environment was trying to explore different aspects of the lived experience of students and teachers. In other words, given the need for a correct and deep understanding of the issue of ethnicity; Data were collected through ethnography on the background and natural context of a multicultural high school in the second secondary school of Behbahan city - due to different ethnic groups in the cities of Khuzestan and especially Behbahan city - and were then analyzed.

Given that in this part of the study, the main purpose was to examine experiences and events; Sampling in this study was purposeful and in addition, the snowball method was used to obtain richer information. In fact, due to the fact that in qualitative research there is no justification for the existence of a very large sample and research texts for heterogeneous groups have suggested between 4 and 40 informants Houman (2006), participants in this study include 6 secretaries. And 30 students from different ethnic groups of Fars (15 people), Lor (10 people) and Arabs (5 people) were selected.

Data collection tools in this section include student narratives, open interviews, observations; were field notes and photographs, and also given that the purpose of qualitative research was to produce the findings (Wolcott, 2008). Data analysis was a continuous process during the ethnographic process that using the steps proposed by Smith (Quoted from Adib-hajbagheri; Parvizi & Salsali, 2012) as 1) Initial exposure: reading and re-reading a case 2) Identifying and tagging themes 3) Listing and clustering themes 4) Creating

a summary table for each participant was analyzed and finally, these analyzed items were combined. In order to increase the validity of this section, the study and ensuring the accuracy of the data also used 1) three-sizing and 2) returning the analyzed and interpreted information to the members.

The methods used in the three-way consensus in this study were as follows: a) Data consensus: means the use of multiple data sources b) Tools consensus: means the use of two or more methods such as observation, interview, documents and Questionnaire in conducting a single study. C- Continuous monitoring and observation: The involvement of the researcher and his observation in the field of research is continuous and continuous and this process has included a detailed recording of all decisions that were made before and during the research (Houman, 2006).

3. Findings

Document analysis was performed to obtain the components of the desired ethnicity status. 22 components were obtained after modification and approval by experts in the field of multicultural education, which are shown in Table (1).

Table1. Components of the desired position of ethnicity in the content of the formal curriculum

1. Introducing different ethnic groups	12. Condemn ethnic discrimination and efforts to eradicate racism
2. Creating mutual understanding between different ethnic groups	13. Address the concept of peace and friendship between different ethnic groups
3. Paying attention to the history and historical phenomena of different ethnic groups	14. Paying attention to human rights issues
4. Awareness to respect the cultural differences of different ethnic groups	15. Introducing festivals, ethnic rituals and raising awareness for mutual respect
5. Use the experiences of different ethnic groups	16. Expressing the right to be different in accordance with ethnic culture
6. Awareness of the role of all cultures in the formation of Iranian civilization	17. Awareness of the geography of life of different ethnic groups
7. The teachings of different religions and sects of Iranian ethnic groups	18. Helping to tolerate dissent from other cultures
8. Awareness to prevent prejudice against different ethnic groups	19. Reflection of myths and heroes; Products of different ethnic groups
9. Awareness in order to accept diversity and plurality in life	20. Reflecting the type of cover, values and norms and symbols of ethnic groups
10. Introducing the language and ethnic dialect of different ethnic groups	21. Reflection of the categories of language, literature and music of different ethnic groups
11. Awareness of the rights and responsibilities of citizenship of different ethnic groups	22. Paying attention to the common national identity of different ethnic groups

By coding and identifying the categories and finally counting them in the units recorded in history and sociology books, different results were obtained, which can be seen in Table 2:

Table2. Content analysis of sociology and human history books of the new system to assess the status of ethnicity

Book	The part under analysis	Components related to the desired position of ethnicity	Abundance
Tenth sociology	content of the book	Component 3 (1 time); Component 11 (1 time); Component 12 (2 times); Component 14 (1 time); Component 16 (1 times)	17
	Pictures	Component 12 (3 times);	
	activities	Component 4 (1 time); 5 (3 times); 8 (2 times); 9 (1 time) and 15 (1 time)	
Sociology XI	content of the book	Component 4 (1 time); Component 9 (1 time); Component 11 (2 times); Component 12 (8 times); Components 13 and 14 (1 time)	18
	Pictures	Component 12 (1 time);	
	activities	Component 4 (1 time); 9 (1 time) and 12 (1 time)	
Twelfth Sociology	content of the book	Component 2 (3 times); Component 4 (3 times); Component 5 (1 time); Component 9 (5 times); Component 11 (1 time); Component 12 (4 times); Component 13 (2 times); 14 (1 time); Component 15 (2 times); Component 16 (5 times); Component 20 (3 times); Component 22 (1 times)	41
	Pictures	Component 12 (5 times); Component 20 (2 times)	
	activities	Component 9 (1 time) and Component 11 (1 time)	
History of the tenth	content of the book	Component 13 (1 time); Component 22 (4 times)	5
	Pictures	-----	
	activities	-----	
Date Eleventh	content of the book	Component 6 (1 time); Component 7 (1 time); Component 12 (4 times); Component 13 (1 time); Component 22 (1 times)	17
	Pictures	-----	
	activities	Component 5 (4 times); Component 12 (1 time); Component 17 (1 time); Component 22 (3 times)	
Date Twelfth	content of the book	Component 1 (3 times); Component 3 (6 times); Component 9 (1 time); Component 20 (1 times)	24
	Pictures	Component 19 (3 times) and Component 3 (1 times)	
	activities	Component 4 (1 time); Component 5 (1 time); Component 12 (1 time); Component 13 (2 times); Component 14 (1 time); Component 16 (1 time); Component 19 (1 time); Component 22 (1 times)	

The findings of the present study showed that out of 2467 recording units counted; only 122 cases were frequent regarding the 22 components of desirable ethnicity (Table 2). In other words, only 4% of the three sections of the content of the reviewed books have paid attention to the desirable components of ethnicity, which shows that the position of ethnicity in the content of the official curricula of the new secondary school system is not desirable. The research findings on the place of ethnicity in teacher-student interactions, their main themes and themes or sub-themes are summarized in Table 3.

Table3. The place of ethnicity in teacher-student interactions

The main theme	Sub-theme	Example
1. Neglect of ethnicity	1-1. Extreme emphasis on books and tests	Sina (Fars student): The teachers we have only take a book and read it. Then they ask a few questions from the text of the book and say that it is important to read it for the exam.
	1-2 Ethnicity causing stress (social taboos)	Mohammadian (secretary _ alias): I remember a student in the class said in the class that it is better to return to their village. Believe me, there was such a conflict that you cannot say. In my opinion, the more ethnic issues are not raised, the more and better the peace of the class will be.
2. Teachers' ignorance	2-1. Ethnic stereotypes	Gholamreza (Fars student): Our teacher jokingly told one of the children in the class named Mehdi: Bahmaei Godzd (Gaudzd) What do you know? I still remember the laughter of myself and the kids in the class. Although the teacher joked in his own opinion, from then until now, the language of the children in the classroom has changed.

3. Different expectations of teachers towards different ethnic groups	2-2. Lack of knowledge of the consequences of stereotyped behaviors	Mahmoud (Arab student): When I was asking a question to the teacher, he repeated my Arabic accent and somehow made me laugh. After all the students in the class laughed, he said don't be upset, I was just joking. "He made fun of my accent and all the Arabs and finally said I was just joking."
	3-1. Low expectations for the educational performance of minorities	Massoud (Arab student): In some classes, I felt that my teacher did not count me at all. It seemed that only a few clever students were noticed by that teacher. Maybe it's because of our Arabic accent, or because teachers think we can't learn at all. I hate this class and the misfortune is that the more I pray, the sooner this class will be finished, and on the contrary, it will take much longer.
	3-2. Ethnic connection and student activity in school	Mr. Khoshbakht (Secretary): Most of the children who were accepted to medicine were Persians and we rarely had Lor or Arab students who were accepted in top fields such as medicine or pharmacy. Lor and Arab students are looking to graduate soon; "Serve in the military and then enter the job market."
	3-3) More indiscipline in minorities	Abbas (Lor student): The behavior of some teachers is as if everything is irregular under the Lor children. He accuses Lor students of making any noise or disorder and becomes suspicious of Maha.

Figure 1 shows the position of ethnicity in teacher-student interactions according to the findings of the table above.

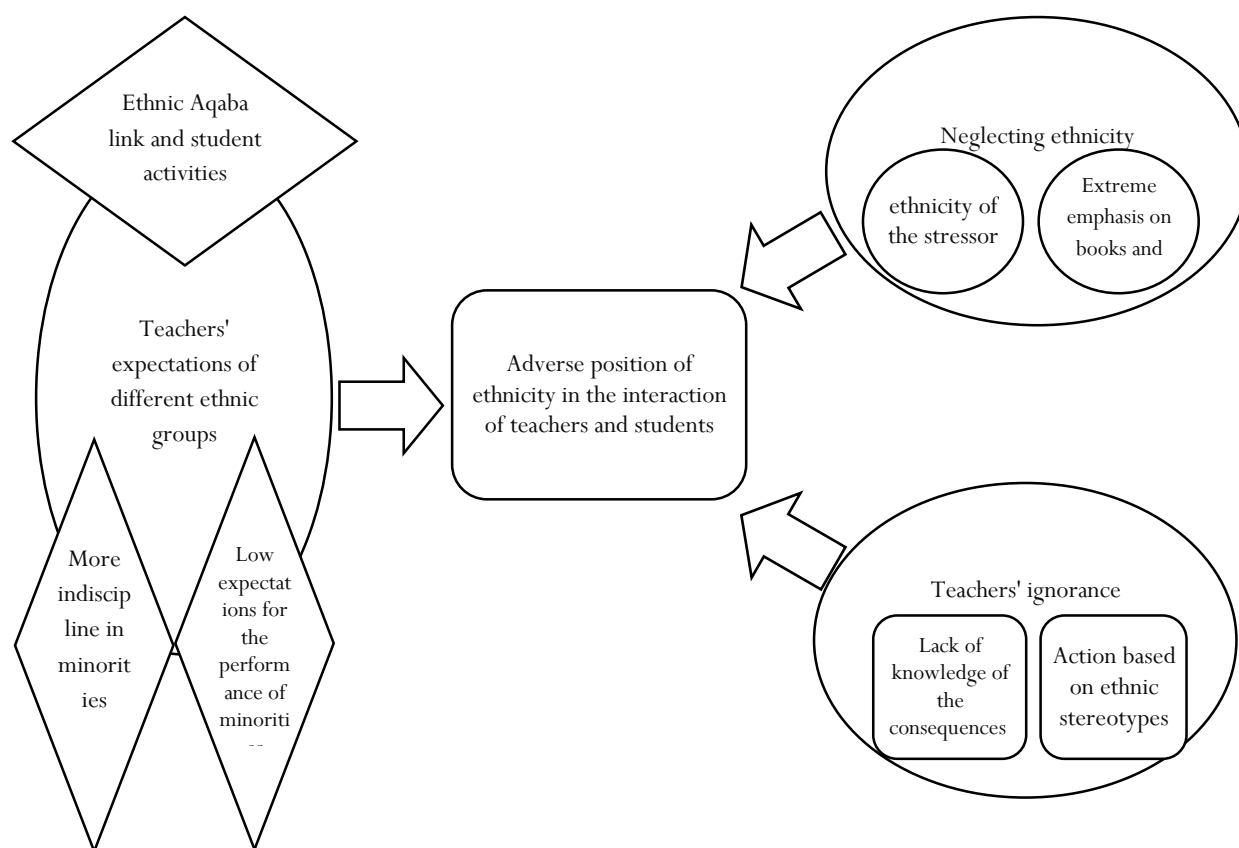


figure 1. The main themes and themes in student-teacher interactions

Findings of research on the place of ethnicity in the interactions of students of different ethnicities, their main themes and sub-themes are summarized in Table 4.

Table 4. The place of ethnicity in the interactions of students of different ethnicities with each other

The main theme	Sub-theme	Example
1. Ethnicity as a factor of discrimination	1-1. Ethnic discrimination in the usual form	Hassan (Lor student): I prefer to go around the school with children who do not make fun of me, do not make fun of me because I am Lor, stubborn or dressed. That's why all my friends are like me
	1-2 Modern Discrimination	Majid (Lor student): I remember well when I first entered this school when I noticed that I was sitting next to one of my classmates in Farsi; You know what I'm saying sir. Somehow I doubted for a moment that I had done something wrong or that my clothes were dirty and unclean and I did not know
2. Consequences of ethnic discrimination	2-1. Ethnic separation	Ruhollah (Arab student): I am alone with Hussein. The rest of us do not understand. We are more comfortable when we speak Arabic. In this way, no one makes fun of our accent. At school, it is difficult to make friends with other non-Arab ethnic groups. We are not comfortable with them
	2-2. Mental health damage	Jamal (Arab student): When other children _Lor or Fars_ made fun of my accent or spoke to me with a bit of sarcasm, my whole being became angry and upset; The way I wanted to count them. But my hands and feet were tied and I could not do anything. I hate them.

In Figure 2 and according to the findings of the table above, the position of ethnicity in the interactions of students of different ethnicities with each other is drawn.

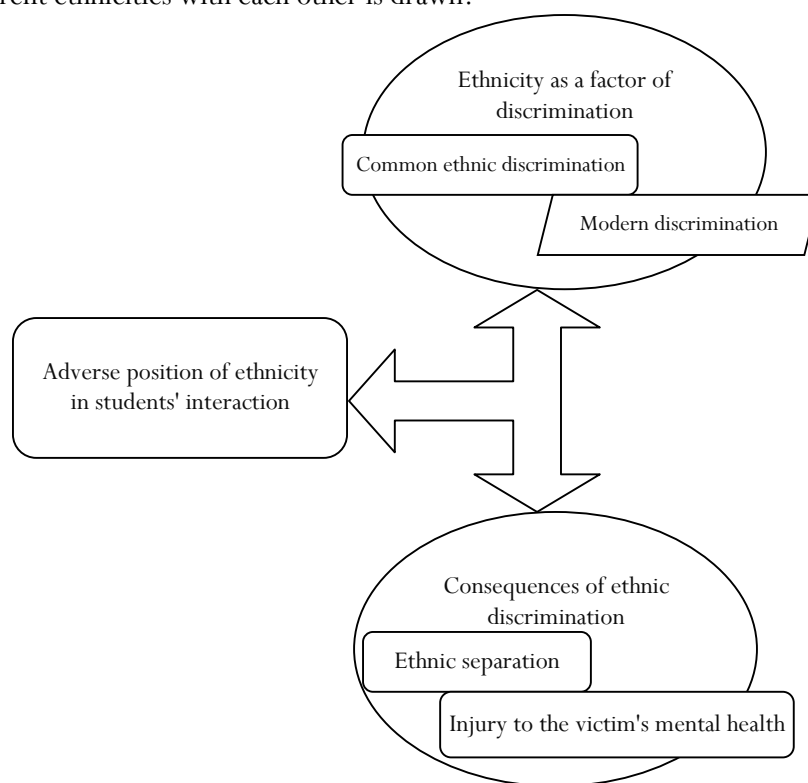


figure 2. The main themes and themes in student interactions

4. Discussion

Undoubtedly, reflecting on the findings of curriculum research will improve the performance of curriculum facilitators and teachers by creating greater understanding and awareness of unintended events and phenomena. Findings of the research in the form of different themes and sub-themes showed that the position of ethnicity in the content of formal curricula and different dimensions of the hidden curriculum in the new secondary school system - after the interaction of students of different ethnicities with each other and teachers and students - was not desirable. . . This finding was consistent with the results of Eraghyeh et

al (2011). In this study, they showed that the position of ethnicity in formal high school curricula and various dimensions of hidden curricula have been completely undesirable.

The findings of the present study were also consistent with the results of Hamidizadeh, Fathi-Vajargah, Arefi, Mehran (2019). The results of this study showed that the views, attitudes and knowledge of teachers were completely contrary to the concepts of multicultural education, which of course can be one of the reasons for neglecting ethnicity in teacher-student interactions in the present study. They appeared in the form of main and secondary topics such as teachers' ignorance, ethnicity as a taboo or a cause of tension, and so on.

In addition, the research results with the findings of various studies such as research; Shah Hasani (2009) Abdi & Lotfi, (2008); Faiyaz & Imani-Ghushchi (2010); Noshadi; Shamshiri, Ahmadi (2012) have been consistent. All of these studies have also pointed to the neglect of ethnicity and the components of multicultural education in the curriculum and the great weakness of education in this regard. One of the consequences of such a weakness could be the "ethnic segregation" between students that was present in the findings of the present study. This finding was consistent with the results of the study (Hosseini, 2007). In his research, he shows that different ethnic groups do not know enough about each other or know each other and therefore can not communicate much with each other, and therefore their relationship with each other is very weak. Another main topic of the present study was "ethnic educational inequality" or "different expectations of teachers towards relatives". It seems that if multicultural education is taken seriously and ethnicity enjoys a favorable position in school curricula, this unbelievable phenomenon will be removed from Iranian classrooms. This finding is consistent with the results of Johnson (2011) research which showed that the lack of multicultural approaches leads to injustice and inequality in school; Compatible. This finding is also in line with the research of Atashak (2007) and Esmail-Sorkh (2007) who showed that ethnic educational inequalities exist in many parts of Iran and cause educational decline; Has been aligned.

Some other studies in line with the findings of this study on the neglect of ethnicity with various titles and interpretations such as the obvious example of empty curricula (Keyhan, 2015); The Lost Must in Education (Mohammadi, Parvin & Mohammadi, 2013); Nation at Risk (Garshasbi; Avari & Sotoudeh, 2013) have been mentioned, which shows the importance and necessity of paying attention to the categories of multicultural education and ethnic diversity. It is important to note that most of these studies have warned students in the past about curricula becoming more vulnerable if ethnicity is not improved in formal education; However, the present study suggests that the place of ethnicity in the new secondary education system - which has replaced the old secondary system in recent years - is still what is desired by multicultural education; has distance. This can be justified by the lack of sound and strategic policies regarding the position of ethnicity in the formal secondary education system (Eraghyeh et al, 2011 and Garshasbi, Fathi-Vajargah & Arefi, 2020).

In addition, other researchers and scholars have listed various factors related to the neglect of ethnicity in the curriculum and educational system of Iran. For example, Keyhan (2015) in his research for various reasons such as ignorance of planners and policy makers of the educational system about how to design and develop appropriate and appropriate curricula with multicultural components; Lack of desirable educational examples to apply theories of multicultural and multiethnic education in the field of practice, confrontation and resistance of educators and learners in learning different cultures, inflexibility of centralized education system, security and taboo view on ethnicity, believing in the distorting role Ethnicity in national unity and ultimately the belief of curriculum planners has pointed to the luxury of multicultural education.

In any case, this neglect, for whatever reason, should be noted that if the country's education and subsequent formal curricula do not correct the weakness in the ethnicity; Students' vulnerability will increase in the critical stages of adolescence. In fact, the lack of such strategic and correct policies in the upstream documents of the education system and the subsequent formal curricula leads to the increasingly negative impact of hidden curricula on the issue of ethnicity and ethnic diversity in schools. In addition, the persistence

of an unfavorable status as an ethnicity in the curriculum may be dangerous for the existence of Iran and its Iranian citizens; Because it paves the way for cultural occupation and shadow or underground curricula in Iranian schools (Bazdar Qomchi Qeyeh, Fathi Vajargah, Arefi Ferasatkhah, 2019). For example, Bazdar et al. (Bazdar et al., 2019) in their recent research showed that when ethnicities do not have a proper place in school curricula and cultural degradation of subcultures follows; Ethnicity of students acts as one of the main areas of formation of underground curricula and students with behaviors such as the preference of mother tongue over official and national language; Use of ethnic symbols in school; The spread of ethnic music and its symbols in the school; The humiliation of other ethnic groups and the spread of separatist ideas oppose the content of the formal curriculum.

However, as long as society provides an environment in which all ethnic groups can grow and play a role in shaping public institutions, hostilities will diminish and society will benefit from a rich foundation of ethnic traditions and cultures. . Indeed, in an environment where all kinds of human capacities are neither censored nor ignored, but also valued, universal unity flourishes (Hamidizadeh et al, 2019). Therefore, based on the results of the present study, it is suggested that the secondary school curricula be reorganized so that cultural and ethnic diversity is the main, natural and normal part of all students' educational experiences and that ethnic and cultural content is accepted and used in daily education. In this way, different ethnic and cultural views of the country are introduced. To implement such cases, it is suggested that interdisciplinary and multidisciplinary methods be used in the design and implementation of multicultural curricula; Because not all components of the lifestyle, historical experiences, and social problems of ethnic groups can be explained in a single discipline, Just as information from one discipline alone is not enough to help people make decisions about complex issues such as racism, ethnic differences. Concepts such as ethnocentrism and linguistic discrimination are ambiguous and multifaceted, and their interpretation requires consideration from different perspectives such as social sciences, history, literature, geography, art, and philosophy. Finally, curricula, both explicit and implicit, should teach students that individuals of all ethnic groups have common characteristics and needs, although they may be influenced by certain social situations in different ways or in different ways. Use to meet their needs and achieve their goals.

The authors also suggest that pre-service training in teacher training courses, along with in-service and in-service training in multicultural education for teachers across the country, be seriously organized and implemented, and even part of teachers' teacher competencies in the evaluation or ranking system. Teachers should be dedicated to their multicultural skills. Promoting these competencies in teachers will enable learners of different ethnicities to have equal educational opportunities and a sense of social status. In addition, it is suggested to increase the low interaction of students of different ethnicities by using participatory and group methods. The persistence and continuous application of participatory methods in the classroom allows learners to become familiar with the cultural assets of other ethnic groups and to correct their misconceptions about other cultures over time. Also, due to the effective factors in students' experiences of the hidden curriculum, it is suggested that the ground for active participation of students of different ethnicities in school affairs, regardless of their ethnicity, be provided. For example, paying more attention to student councils at school, along with honoring ethnicities, can be effective in this regard. Also, increasing cultural and educational programs to honor and celebrate ethnicities, such as introducing the myths and elders of different ethnic groups or setting up a student exhibition to introduce the culture of different ethnic groups or holding and conducting cultural competitions to introduce ethnic groups and to respect different ethnic groups, or A week of educational calendars commemorating ethnicities can be very rewarding and rewarding.

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