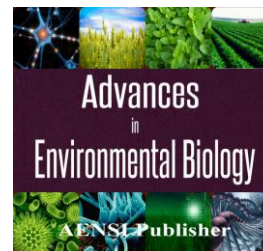




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Accounts of Educational Literature in first Pahlavi Era of the Iranian Common Historical Background

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ABSTRACT

The ideologues and policymakers regarded fundamental changes in the Old Iranianhood concept to replace it with the modern Iranian model In the course of the first Pahlavi era nation building project of modernization. To achieve this objective, the Government made use of ideological apparatuses such as education and training tools such as textbooks. This paper aims at, combining historical analysis and content analysis based on data, to examine the content of history, geography and Persian literature textbooks of the first Pahlavi era in provision of a common Iranian history. The findings suggest that educational policy makers and authors of textbooks on the reflection of Iranian history emphasized more on ancient Iran concepts and instances, and in narrating Iran common history always mentioned the glorious past of the ancient period; and also when narrating the post-Islamic dynasties, they paid special attention to those Iranian dynasties which have attempted to revive Iranian concepts.

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INTRODUCTION

First Pahlavi government sought to build a new "Iranianism" based on modernist nationalism ideology. This new image and a new version of the Iranian element interpreted as the "nation building" project was reflected in textbooks and its training was made compulsory in new schools instead of traditional houses of learning. History, geography and Persian literature were the main courses where the emphasis was on new Iranianism.

It was necessary to produce and redefine the courses text content with focus on shared fields of politics, civilization, culture, history, religion and Persian descent in the course of the "nation building" project.

This paper aims at investigating the historical aspect of nation building in first Pahlavi's era in three subjects of mythological, the history of ancient Iran and Iran's Islamic period. Accordingly, the main question of this paper is that what historical narrative of Iranian was reflected in textbooks by educational policy makers and textbook writers of the era in the course of the first Pahlavi era of nation building project, and what historical periods gained the highest amount of attention?

Literature review indicate that some valuable works as books and paper have been published including "Iranian new identities in Qajar and first Pahlavi era" by Mohammad Ali Akbari; "Iranian identity in three versions" by Ahmad Ashraf; "Political ideology and Iranian social identity with an introduction on the national unity concept" by Hossein Bashiriyeh; "national identity and nation building projects" by Darius Ashori. Research conducted in the context of nation building and national integration in textbooks is more focused in the social sciences and on concepts such as national, ethnic, or religious identity, especially in the present age, (Islamic Republic of). But few studies are seen regarding the project of nation building and its reflection in textbooks in the first Pahlavi. Among them is "Iran in the first Pahlavi school textbooks" paper by Akbar Taghizadeh (Iranshenasi Foundation). The author of this paper conducted special reference to the history and geography school textbooks but only made a content analysis of Persian literature in the first Pahlavi school textbooks. Among the articles published in this area is the invaluable article "nation building projects and teaching history textbooks the first Pahlavi era" by Mohammad Ali Akbari and "manifestations of nationalism in the history books of the first Pahlavi era" by Golamreza Vatandoost, Simin Fasihi, Zahra Hamedi can be mentioned. In the first article, the author considers the nation building project in the first Pahlavi era in school

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history textbooks. The second article author has also studied the phenomenon of nationalism in the history textbooks of primary school of the era. The distinguishing feature of the current article is its subject matter, the method and the population. The professional approach to nation building in the historical component at first Pahlavi era textbooks is regarded, and history, geography and Persian literature at all schools levels (primary and secondary) have been studied. The method used in this study is a combination of historical analysis and quantitative content analysis. Based on this method, the encoded cases have made countable using the computer program Excel and Spss software and required charts and tables have been derived. Use of this method makes the article unique.

Thus, first the present study population textbooks is introduced and then, historical aspects of the new Iranianism in three separate themes including mythological era, the history of ancient Iran and Iran's Islamic period are investigated and quantitative concepts being reflected in separate tables and charts are investigated.

Study Textbooks Population:

In this study, 37 of the first Pahlavi era textbooks including 11 history textbooks, 8 geography textbooks, and 18 Persian Literature textbooks have been studied. There was no separate history and geography textbooks until the fifth grade, and the Persian Literature textbooks contain historical information, a larger number of Persian literature textbooks were used in this investigation.

It is noteworthy that the text books in this era are divided into two parts of the program and ministry books. The program books are those books prepared before homogenization based on the latest programs by Supreme Council of Education. The ministry books also included books that have been written and published since 1928 on the elementary school level, and 1938 on the high school level in order to unify textbooks in accordance with the Cabinet Directive under government monopoly under the Ministry of Education and Ministry of Culture supervision. The authors of Ministerial books were obliged to write on topics such as patriotism, King worship, honesty in speech, and decency in action, that "in addition to the scientific and literature aspects suggest the ancient virtues that have been institutional in National Iranian entity since the ancient times." (Statistics Yearbook 1936 to 1938: 33-34), study population consisted of 48.6 % program textbooks and 51.4 % ministry ones.

Shared historical aspects of the new Iranianism:

According to the ideology of the first Pahlavi era which is referred as modernist nationalism ideology, the focus of attention was on shared Iranian historical aspects especially the history of ancient times by political theorists of the state. Accordingly, the first Pahlavi state benefited from history in the course of its nation building project as one of the most important cultural resources for the provision of conceptual structures and semantic body of the nation, and the history knowledge and related products were at the focus of attention in nation building [1].

In the same way Textbooks are the most important educational tools that states use to achieve its ideological goals and archaism was one of the main elements of the ideology of the government education policy. This made other textbook authors, especially Foroughi, Iqbal, Shamim, Falsafi and so on to take steps toward realization of this goal. Mohammad Hossein Foroughi and his son Mohammad Ali Foroughi were of the pioneers and most influential historians in this period. Mohammad Ali Foroughi wrote primary school textbook out of "the world history, vol 1" and authored the first program history textbook for school's curriculum. Mohammad Ali Foroughi writes in the introduction to this book: "Our schools will have history textbooks on history science from now on" [14].

This lasting work was reprinted repeatedly "A Brief History of Iran" and was elementary school textbook of history for years. Abbas Iqbal Ashtiani was the other most distinguished history and geography textbooks writers of that period. Her first textbook titled "The general history including Eastern ancient nations, Greece, and introductions", for the first year of high school in 1921 and later wrote a series of books for general history subjects of high school. He wrote more than 20 textbooks that later all were published as "Detailed history of Iran". In addition to Iqbal, writers like Hasan Pirnia, Golam Reza Rashidyasmi, Ali Asghar Shamim, Nasrallah Falsafipoor, Amir Ali Qavim, Hossein Farhoodi, Nosratollah Hakimelahi, Majdzadeh Sahba, Sheibani, Torbati, Ezatpoor, Farahpoor, Abass Parviz, Rezazadeh Shafaq and Khosropour had important roles in writing history textbooks of the first Pahlavi era. Most of the authors mentioned the history and its benefits in the introduction of their books.

For example, a high school history textbook reads that one of the main benefits of reading history is developing a sense of patriotism and continues: "Reading the history of impacts on patriotism. We do not realize the true value of our home land if we do not read the history. The history informs us of our forefather's efforts to create the glory and provision of equality and independence and the pain and the suffering to maintain the totality of land from foreigners and malevolent damage". Then emphasized that "Iran today is a sacred heritage we have inherited from the past and we should pass it to our children in a better condition than it is

now. History builds a relationship between us and our fathers and ancestors that patriotism is based on "(High school first grade history textbook, 1939: 4).

To quantitatively evaluate mentioned concepts the aspects of new Iranian history is studied in three separate themes, mythological era, the era of ancient Iran and Iran's Islamic period.

2-1 Mythological era:

Myths can act as a major component of nation-building and the creation of national solidarity as the shared history of a territory. Expression of the mythic, epic legends and oral traditions of Shahnameh about Kiyomarth, Hoshang, Jamshid, Iraj, Kaveh the Blacksmith, Rostam and etc has been passed on generation to generation by heart in families, and especially in today's Naqali at tea houses. Even today, every Iranian takes pride in reading Ferdowsi's epic poems and heroism of Rostam and Kaveh fights against injustice by Zahak.

Use of mythology in the first Pahlavi era textbooks is evident to illustrate the official Iranian elements as well. Therefore, the educational policy of the era emphasized on the use of Shahnameh poetry in textbooks. This is because epic poems create a sense of patriotism, national pride and king worship that leads to the creation of national unity. Describing the legends and myths of history in textbooks reads "Iran ancient history narrated by Iranians begins from a series of Pishdadi stories. The founder of the dynasty is Kiyomarth that Persian Zoroastrian counts him for Adam "[2].

Then, textbook authors refer to Kian dynasty and goes: "The second Iranian Dynasty is called Kian. The first king of this dynasty is Keyghobad is that is of Manochehr race. "[14,16,2] in this series of narratives describing the heroism of Rostam Dastan, the renowned hero of Iran Legends point and expressed his bravery at the Battle against Turan, strengthen the sense of national pride and Iranianism among students .

Mythical stories mentioned here is only a prolongation of the word. To investigate the presence of myths related concepts in the textbooks, myths are divided into two parts of Iranian and non-Iranian myths. Non-Iranian myths include Arabic and Turani myths as Zahhak, Afrasiyab, and so on. Iranian mythology frequency in textbooks was 1099 that is higher than that of non-Iranian mythology (with a frequency of 781 times), respectively.

2-2 The era of ancient Iran:

" Archaism " is one of the outstanding issues of the first Pahlavi state ideology. History books as one of the best tools that could depict the glorious past of ancient Iran and Iranians and institutionalized it in children's minds. So, developing a sense of patriots and king worship, expression of justice and services by the kings of ancient times, attention to the superiority of the Aryan race, emphasize on the breadth of scope and grandeur of the ancient empire of Persia were stressed in textbooks

In these part, school textbooks of Reza Shah about the shared history as an important element in nation building was examined in a historical sequence.

Medes: due to lack of resources and information about the Medes, there is the minimum amount of attention given to Medes in history textbooks regarding ancient Persia. Medes consistently has been called "Aryan" in textbooks as "in the ancient time, two Aryan tribes were dwelling in Iran land, north and central areas were dwelled by the Medes and south was dwelled by the Persian tribes" (Rashid yams, 1930: 2). It also pointed to the establishment of the first Iranian state by Medes and refers to the beginning of history of ancient Iran, the government and people of courage and stability to other Asian nations' has been called exemplary freedom and independence " [11].

Achaemenid Empire: the authors of history textbooks had special emphasis on the Achaemenid dynasty, especially the majesty and magnitude of the founder of the dynasty Cyrus and then Darius. They have always emphasized on the extent of the boundaries of Achaemenid Empire, and writes: "After them [the Medes], Persians took turns in kingdom and formed the vast Achaemenid Empire." (Ibid: 4) the authors to confirm the historical writings emphasize to students that although "the ancient history of Iran is according to Shahnameh and other historical books and seem like stories and legends, according to Greek historians, it appears that according to most of the historical documents in 595 BC, A Cyrus named was Persian kings by authority of Medes [and] and Medes were from the Aryan race " [6].

Then pointing to the breadth of scope and grandeur of ancient Iran writes :

"The country where you are born and flourished had never been in one situation once was in grandeur and magnitude with all neighboring countries submissive to it, at the time of the great Cyrus that you have called it in your history book Keykhosrow. This nationalist King was nice and kind so that the small nation of (Pars) that the brave and pure-bred people were willing to stay away from home that loved more than everything to be under training and guidance and supervision of his majesty to release the Iranian civilization among neighboring nations and their distant lands in a small period of time ... the prosperous states were submissive to Iran's Shah in a short time" [12].

As noted, the authors explain the greatness of Cyrus who has the title "the Great" and called him "the father of the Iranians" .other texts about the greatness of Cyrus says :“Cyrus the Great is of the world's great men [he] founded a state of the magnitude has not been seen since then, he was kind , brave and resourceful and generous and treated the defeated nations with justice and fairness" [8]. He ended up the period of Israelites captivity, [16] and extended Iran to the scope until then had not seen a state like it (ibid: 30) .

Darius actions have been very stressed in addition to the actions of Cyrus. The high school first grade history textbook refers to the greatness of Darius and his actions are divided into three: to reconsider the reign of the Achaemenid, Jahandari (administration), and Jahangiri (spreadin the kingdom) [21]. Also, the establishment of order and security and the expansion of central government power over that vast country by to the lack of means of communication, with population of many nationalities, languages, religions and customs needed multiple extra-human powers, and in fact has been called a miracle (Ibid: 96). Darius measures would know (as) "preserve the monarchy in his lineage" and "paradigm of Jahandari for great king of the world" and Jahangiri of the King is also frequently lauded. Among the reasons for Iranians defeated by Greeks in the Darius era, in addition to the "little food and lack of personnel" (ibid: 106) is listed the patriotism of the Greeks [16] and their patriotism is mentioned to be as an example for Iranians (ibid: 45).

In addition to the above, “Monuments and architectural works of Iranian” in Achaemenid Empire are frequently addressed and stated that these works and buildings cause "to the name of the kings remains to show the world the glory of ancient Iran and Iran children know the morality and civilization of their ancestors "[18].

Parthian Empire: Textbooks files do not provide very clear image of the Parthian may have been in part because of lack of information and resources.

Parthian in textbooks are described as "were nomadic tribe in Khorasan state" [8] and "the people of idolatry, barbarous, courageous famous in shootings" [16,14], they "did not know any science and arts and were nomadic; They were not accustomed to the city life and did not attempt to build buildings and structures, these people were skilled in the arts of war " [8,16] and " they did not have merit to administer like the Achaemenids. " [17] also states that Parthian were of Greek origin [8], Iranian hated them as foreigners [8,16,14].

Sasanian Empire: Based on content analysis of textbooks, most attention has been paid to the Sasanian ancient dynasties. The textbook authors believed that "this dynasty is the greatest one after the Achaemenid dynasty in Iran before Islam and a large amount of dignity of the Iranian race in the history of the world is accounted for famous kings of this dynasty" [2]. It has been said, "Most of the Sasanian kings were righteous and noble ... and the Sassanian period was the best time of our country." [14], the founder of the dynasty is "Ayranyzhad" [6] and the "breed of the Achaemenian kings" [16] called the king Ardashir Babakan read that he was "great, just and wise," and by bringing their ancestry to Kianian, Iranians, knew him as their true king [14].

“Ardashir in about 226, AD rebelled against the Parthian kings that were foreign to Iranian race and reluctant to maintain and promote the language, culture and religion of the Iranians; a group of patriotic Iranians gathered around him and overcome Ardavan (IV) or (V) the Last King of Parthia in a war and became the king of Iran. Ardashir Babakan was a brave and wise king and especially was zealous about bring Iranian and after reaching the throne of fathers made a lot of efforts in reviving the works of Persian civilization, language, religion, ethics, and etc "[12].”

In addition to Ardeshir, Shapur I and II, Anoshirvan and Bahram Gur gained more attention by the authors than other kings of this dynasty.

Shapur I like Ardashir is described as "serf-catching and knowledge lover” in textbooks so that in "the time of his Jahandari the country was prosperous and the people eventually lived in comfort" [20]. It is also said that he reached the "the kingdom of the Sassanian to its peak period of progress and glory and power and majesty " [18] and Shapur II has also been mentioned a lot for his conquests and expel the Arabs from Iran. But most attention has focused on Anoshirvan, the Sassanid king that ever was refered to “Anoshirvan the just” that he "is the great of good kings” [9,14] as "at his time, the Persians reached great heights of greatness and were the greatest nation on Earth” [20] and " inside and outside of Iran activities of this king prove that he deserves this title [just]. And this prince is still popular and respected among Iranians and we are proud to name him ... "[8].

Textbooks repeatedly mention poems by Ferdowsi and Nezami describing Anoshirvan and his justice . In sum, evaluation of textbooks related to ancient history is such that always remembered the good times of Iranians’ glory and pride, and describing Iranian carvings and architecture of that era and civilization in ancient times (especially the Achaemenid and Sassanid) reads that “each one is so great that amazes the intellect and proves our fathers civilization. There were great kings and wise philosophers and distinguished poets in Iran each of which offered great service to our country and we are proud of their work left behind.” "[9], and the students were asked to follow their fathers and always keep their patriotism and king worship.

Quantitative analysis:

The frequency of the concepts related to the kings of ancient Iran constitutes a total of 1636 cases with the highest records of 348 goes for Anoshirvan . The records are 622 times in the history textbooks, 6 times in the

geography textbooks and 1017 times in the Persian literature textbooks. The high frequency in Persian literature textbooks is due to the fact that there are no separate textbooks of history and geography until the end of the fourth grade of elementary school; therefore the concepts are included in Persian literature textbooks. At the fifth grade of elementary school history course were included separately. Moreover, many literary texts were related to the history, particularly ancient history and so the ancient king's names are seen in Persian literature textbooks more frequently.

Out of the frequency of 1,645, the number of 1020 cases goes for the textbooks written under the supervision of the Ministry of Education and Culture and 625 cases go for those of the program textbooks.

The increase in the frequency of related concepts in the ministerial textbooks represents the ancient oriented approach by educational policymakers that were considered especially in two elementary schools at 1928 and high schools at 1938 during homogenization of textbooks.

The following graphs show the frequency of concepts related to ancient history:

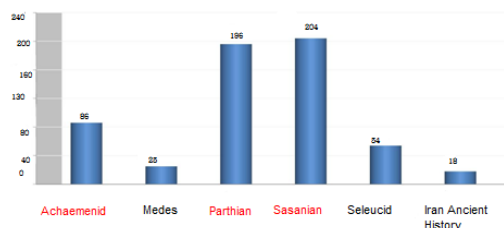


Fig. 1: Frequency of concepts of shared history (ancient times).

As it is noted, the highest frequency goes for the Sasanian dynasty. The Parthian dynasty gaining the second order of frequency after Sasanian is not necessarily due to the authors more attention to this dynasty, but since in the Sasanian dynasty foundation there was necessary to include Fall of the Parthian dynasty by Ardashir Babakan, the frequency is increased and gained higher allocated data codes than Achaemenid dynasty. However, with a review of the literature - as noted it passed - the textbook authors according to the Achaemenid Empire was much more than the Parthian.

2-3 Iran's Islamic period:

Iran's Islamic period begins with the defeat of the Persians by Arabs, one of the worst experiences of Iranians shared history. Pahlavi era textbooks repeatedly use Shahnameh epic poem for the expression of the historical defeat.

When Arab conquered Persians all the Sasanian were lost:

Arab domination and formation of Umayyad period are presented as bitter periods of Iranian history. Forugh in fifth and sixth grade history textbook calls Umayyad period as the "era of pure Arabism" [16] and mentions Arab belittling non-Arab and the Iranians element. In fourth grade textbook reads: "Umayyad had special hostility towards Iranians and continuously abused them" [20].

But the period of Abbasid, especially the formation of semi-independent and independent states has been introduced as the good periods of Iranian history. In this regard the textbook states: "People hated Umayyad actions, especially Iranians who hatred the Umayyad in their heart and liked Banū Hāshim called people to oppose the Umayyad " [16]. In these texts Banū Hāshim justice and kindness towards the non-Arab peoples especially Iranian is pointed and said Abbasid have appointed Iranians on great responsibilities and were running the country's affairs by their votes [20].

Abbas Iqbal knows Abbasid period as the time of "perfect imitation of Iran" and "Iranian element of dominance" and believed "the Abbasid had become almost the same as the Sassanid state except in terms of language and religion [2].

Forugh referring to Iranian roles in Abbasid Caliphate, writes: "Iranian has brought them monarchists facilities, so were most respected and prestigious, most affairs were administered by them and the time of Iranianism started again, the most ministers of Abbasid were Iranian, and the reputation of the adequacy of the fairness of Baramakeh is still known" [14].

The authors of textbooks mentioned the significant role of Iranian element and the Iranian bureaucracy in that era and call the family of Baramakeh "the noble clan", "Ayrany nejad" [18,11,6] "unique in the grace and knowledge of art and sufficiently known for adequacy" [6] and "the pride of Iran and the Iranians", [11] and frequently refer to the Iranians role in Islamic civilization flourish. Abbas Iqbal believes that among nations defeated by Arabs, the Iranians have offered services that further led to the spread of Islamic civilization, but they differed in two aspects from other nations, first in incessant efforts at emancipation from the domination of the Arabs and forming Iranian dynasties and second to preserve the language and customs of their nationality.

Iqbal believes the Iranians' aliven their Iranian spirit and in the shadow of the persistence and diligence they created certain language and customs of Islam different with languages and customs of the Arabs, while other defeated nations condemned to the language and customs of Arab have lost their nationality " [2].

Textbooks emphasized on "Iranian revival," "rise of nationality" and create a "national unity" in the Iranian semi-independent and independent states. In this regard Taherid is introduced an important dynasty in the history of Iran, that with the conquest of Tahir and disobeying Caliph's has a great value at the independence of our country, and he gradually laid the foundation of a " national liberal government ». Also Tahir Sons founded the Iranian government that weakened Arab influence, and this dynasty the for the first time effectively managed "a national sovereign state" after two hundred years of Arab domination,

Then, referring to Safarian as the first Iran independent dynasty after the Islamic ones, the founder of the dynasty Yaqub Laith al-Saffar is introduced as "a braveheart" that gave independence to "the country after hundred years of being submissive to Muslim state" and freed it from Arab submission [6,14]. Also, Safarian were introduced a dynasty with high importance in the "rise of Iranian nationality" and since then Iranians once again began their national life and started to live up their history and traditions and Farsi speaking poets and writers of the new generation raised science and literature, and scientists began to promote science [11].

"Samanian are called the last "Ayrany nejad" Dynasty that ruled Iran with offering lots of services to Iranian civilization, language and customs [2]. They garnished our country to Iranian rules and completed what Taherid and Safarian did and they try very hard to rid Iran of the Arab domination strap"[11] they "have attempted to promote science and literature" [8] and "the New Persian language" foundation as "a means of survival of Iranian nationality" [11] was built during the same period. Also another great Samanid aid to the revival of the country was efforts to revive the history of Iranian nationality, and it was known that the Samani kings, aside from the drafting a prose history, ordered to the old story of our country be composed in poem. Thus, the Samani kings were first to plan for Shahnameh (ibid).

In these textbooks, the use of the pronoun "we" in the words of patriotism and national language of the Iranian in promoting the sense of national unity is remarkable. Sometimes in the expression of some of the dynasties characteristic there are also references to the distinguishing characteristic of Iranians. For example, it reads in relation to Ziyarid dynasty " Ziyarids came from noble Iranian families were and were role models in brevity, goodness, warrior ship and patriotism." (Ibid: 146).

Then, the authors of textbooks refer to the entrance of the Turk element in Iran history and praise Ghaznavid for "the promotion of Persian language and literature" and write "Sultan Mahmud is the biggest promoter of Persian language and literature, and in this respect has a huge right on the Iranian nation shoulder that should never be forgotten" [20].

In addition, while referring to the House of Seljuq as "stranger and Turkish" [6] present it as the first dynasty after the Arab invasion that renewed the vast country of ancient time of grandeur [5].

Safavid dynasty is another dynasty emphasized on Pahlavi textbooks. The Safavid state is called the second great dynasty after the Sassanian that enlarged the borders of Iran roughly the same range of Sasanian Iran [8,14]. High school third grade history textbook reads: "In the tenth century AD, A national and religious unity movement emerged, once again, culminated our country. This family is of great service to the nation. Iran once again regained its unity since Safavid ".

The textbook writers in this section were most shifted to Shah Abbas. He is introduced "the greatest king of our country in Islamic era", "Jahangiri and Jahandari such as the just Anoshirvan" [8]. Also there is reference to the role of this king in "The progress of our beloved country towns", and the construction of lasting buildings of Isfahan [9,20,4]. By falling Safavids, it is referred to Afsharid Dynasty and Nader Shah Afshar is introduced as one of the greatest kings of history. Authors of textbooks written on this subject: "Good news came, he was a shining star of victory, a brave heart raised from Khorasan, Iranian found their leader, they arose. Their courage and zeal appeared once again and fearlessly fought the enemy and successive conquests achieved"[20]. It has also been very stressed that "Iranian dearly loved Nadir " [8] because he" has served our country very great favor " [14], he is" pride of Iranian and European nicknamed him East Napoleon " [9]" Nadir Shah had twelve years of the reign and expanded the Iranian border to that of the ancient times, his victories made him the great man among the conquerors in the world record "[8]

Textbooks call Zandiyeh dynasty era as "a period of Iranians rest and relaxation"[2,8], Karim Khan Zand is introduced as a king of "Ayrany nejad of the chiefs of the Zand tribes of Persia" and" one of the great glories of Iran and Iranians "[12].

But the Qajars do not depict a good image in the first Pahlavi era textbooks. They are "the Turkish tribes" and "helped influence of foreign policy over Iran, and instead of reforming the country and the nation-state, began having fun and pleasure. They lost ancient traditions and did not get new European rules, as well "[11].

Qajar dynasty is known as weakness and decline of Iran in which Iran had reached extreme weakness and abjection, rebel tribes, the cities at the hands of miscreants, burned villages, the empty treasury, scattered army and foreign troops had captured some of the provinces. The rise of Reza Khan's by 1920 coup portrayed this way: "Suddenly the rise of fortune has led to Tehran seized by Imperial Majesty Reza Shah Pahlavi of Iran on

22 February 1920 and gained the reign, he was minister of war, and a while prime minister and in December, 1925, he ascended the throne " [8]. In this regard the text reads:" when dark clouds were surrounding the country, and there was no corner of the window of interest to Iran, and all Iran lovers were despaired, God again saved the country. "[13], Bi Ta: 114) and as" independence of Iran was dying a brave man and a powerful leader moved on and while there was no hope for the country with extraordinary ability and intelligence and wisdom revealed a determination and saved country "[17].

Mohammad Ali Foroughi in fifth and sixth grade history textbook writes :

["Reza Shah] ascended the throne in 15th December, 1925, and in 28th January 1926, Shahpur Mohammed Reza Pahlavi was introduced an heir to the throne, and in 25th April 1926 came to the throne on a fully performed celebration of the feast and Iranians find this day as a festive. Prosperity was brought to the devastated country twice in his time, after years of Iran and Iranians isolation in the world, and when Iranian lived with the utmost contempt and postal in other countries, in the era of this King Iranians were proud in the eyes of the foreign states "[16].

Textbooks presented Pahlavi era as one of the best eras of history, "the luck of the sleep wake prosperity and fortune came on the lion and sun country", and Achaemenid and Sassanid era Iran, after centuries of neglecting and wandering regains its brilliant ancient heritage. Reza Shah, the only son of Iran, known by as insider and outsider as genius looks at our dear country amazing progress and the increasing progress, in all facets of material and spiritual, verified by all the world especially those who are familiar with the history of peoples and nations is a miracle [21]. In the face of progress and spiritual evolution in "Great era of the Pahlavi" is portrayed as its description is impossible [5].

In junior high school history textbook restoration of ancient Iran and " Iran social infrastructure renovation " by Reza Shah in which he is referred to as "our great king" and excelled in all the Pahlavi reforms "in Iran's National Unity" and "Unity among the people " [11].

Quantitative analysis:

According to the importance of ancient Iran in the first Pahlavi era education policies and highlighting the historical period in the textbooks of Reza Shah era, due to expanded material relating to the history of Iran after the Islamic era, further number of pages is allocated to Iran after the Islamic period in history books. What is important that most pages are devoted to the history of Muslim dynasties that influenced on independence and xenophobia such as Safarian, Samanids, the Safavid and Afsharid.

The following diagram illustrates the frequency of concepts related to the history of Iran after Islam.

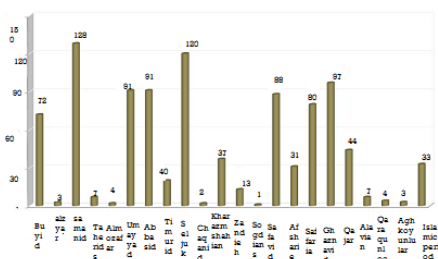


Fig. 2: Frequency distribution of concepts of shared history (Iran Islamic period).

The frequency is 633 times in history textbooks, 16 times in geography textbooks and 325 times in Persian literature textbooks; 523 times in program textbooks and 451 times in ministerial textbooks. The frequency is 737 times at Elementary school (3 times at second grade, 11 times at third grade, 94 times at fourth grade, 52 times at fifth grade, 45 times at sixth grade, 532 times at fifth and sixth grades) and 237 times at High school (45 times at first grade, 35 times at second grade, 57 times at third grade, 5 times at fourth grade, 1 times at sixth grade, 21 times at first and second grades, 73 times at third and fourth grades) the concept of shared history (in Iran after Islam) are being found.

Conclusions:

The first Pahlavi government in order to achieve their ideological goals paid special attention to the operation of formal education in schools. The state followed the objective of nation-building through the use of learning tools such as textbooks regarding that the students are "men of tomorrow and the Iranian community organizers". One of the main objectives of the government in the course of projects was to inspire and institutionalize the new Iranian official image through textbooks contents. In this picture, the Iranians have a shared political, historical, cultural, civic, religious, and lineage. Ernest Renan believed that the nation would be

formed first where there is a shared history. The ideologues of the first Pahlavi era and education policy makers emphasized on the expression of "shared history of Iranians" in order to create national unity. Quantitative analysis indicates that in the content of history, geography and Persian literature textbooks of Pahlavi era the reference to Persian mythology is 1099 times, the ancient kings of Persia is 1636 times, and ancient historical time dynasties are 583 times and Iran historical dynasties after the Islamic period is 974 times, respectively. In ancient times most attention of textbook writers is paid to the history of the Sassanid dynasty, as well as Samanid dynasty of Iran during the Islamic era, for their efforts in the revival of Iranianism and Persian language.

Thus, as the history, geography and Persian literature course content objectives suggest school textbooks are a useful tool to achieve Pahlavi government ideological goals. This is verifiable by a comparative analysis of the contents of the texts reprinted in different years. As an example, fifth and six grades elementary school history textbooks by Rashid Yasami in 1930, 1936 and 1938 were compared.

Since special attention to ancient history and regeneration and renewal of the past glory was the major part of the ideological foundations of the first Pahlavi's government, this approach is also evident in the content of textbooks. Increasing numbers associated with the ancient history of the 37 pages in 1930 to 53 pages in 1938 and the increased number of pages in the rise of Reza Shah as the savior of Iran from one page in 1930 to five pages in 1938 is the evidence to support this claim.

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