



Review Of Literature Related To Nationalism And Internationalism Among Students

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ABSTRACT: It is worth to confront theoretical considerations on the existence of nationalism at schools across different countries. It will allow us to see in how many ways links between a state, schooling system, memory and nationalism can be developed in everyday life. Every country realizes its own educational policy, conditioned not only by current events, socioeconomic conditions or membership in international organizations, but also by its history and traditions. It seems that in democratic countries there is a tendency to look in a more favourable way at decentralization of the educational system, growing autonomy of schools and teachers. At the same time politicians and elites more eagerly support multifaced memory narrations that appear at schools. Those are stories told by their potential voters. In Eastern and Central Europe, after the decline of communism and the collapse of the Soviet Union one can observe rediscovery and reassertion of national history. School narrations in those countries tend to stress the importance of the nation, that supposed to be homogenic and coherent community.

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INTRODUCTION:

In the nineteenth century, the emerging nation states buttressed the professionalization of history into a scientific discipline. Although closely linked to the state, national historiographies presented themselves as an impartial discipline, founded on the critique of large quantities of sources. At the same time, historians indefatigably built a specific infrastructure to institutionalize the transmission of patriotic values and historical knowledge about the nation. They also influenced the rise of history teaching and the production of history textbooks. According to Berger and Lorenz (2008: 12), ‘the state elites and the majority of professional historians presupposed that education in (national) history was essential for ‘nation-building’ and for ‘responsible citizenship’. In the period of nation-building, which often implied the exclusion of cultural and ethnic minorities (Stuurman, 2007), both historical scholarship and school history were major producers of national narratives (Wertsch, 2004). In the new millennium, we notice in many countries a strong revival of national narratives in education. A persistent complaint in public debates is that

youngsters are not familiar with the history of their country of residence.

On a morning in February 1999, the principal of a high school in Hiroshima, Japan, was found to have committed suicide at home. The reason was obvious to people around him. The Japanese government had announced that every public school should have their students sing Kimigayo, the national anthem, toward Hinomaru, the national flag, at their graduation ceremonies. Despite the conventional use in many occasions, Hinomaru (or “Rising Sun”) and Kimigayo (literally translated as “Your Highness Era”) had not been granted legal status. Indeed, strong oppositions arose against the government’s attempt, particularly among teachers unions. They claimed that these national symbols were associated with the wartime image of the Japanese Empire. pressuring schools in Hiroshima into strict enforcement, and that the principal who eventually killed himself had been agonized by the fierce tension between the two camps.

The tragedy of the suicide ignited a nationwide controversy, and finally a law was passed to give these national symbols a legal acknowledgment for the first time since the end of

the Second World War. According to polls, the majority of Japanese agreed with this legalization, but a substantial minority disagreed, suggesting that people still held mixed feelings toward these symbols (Asahi Shinbun, 1999; Nihon Keizai Shinbun, 1999). The purpose of the present study was to examine the structure of national attitudes, including patriotism, nationalism, and internationalism, among Japanese citizens. As the above incident exemplifies, sentiment involving group identity has an extraordinarily powerful and even lethal influence on its members. Indeed, patriotism and nationalism seem to play a central role in tensions and conflicts between groups currently taking place all over the world.¹ Understanding potential outcomes and correlates of these national attitudes should provide important clues for remedies of these problems at the global level. Furthermore, the manifestation of national attitudes often takes highly complex forms.

For instance, burning the flag of one's own country is normally regarded as an unpatriotic deed, but this can actually be a sign of dissatisfaction with the current situation based on an idealistic, or even constructive, love of the country (Schatz, Staub, & Lavine, 1999). Also, there is empirical evidence that members of a higher status group do not always show self-pride but at times find themselves guilty of exploiting lower status groups (e.g., Doosje, Branscombe, Spears, & Manstead, 1998). Exploring the potentially complex structure of national attitudes should help us understand how people view today's world and respond to political events in domestic and international contexts.

REVIEW OF LITERATURE:

History textbooks are educational resources related to the historical discipline, produced with the aim of supporting or – depending on the country – of determining the contents of formal history teaching and learning, mostly in schools. Because textbooks are intentionally written for teaching and learning purposes, they contain implicit or explicit pedagogic and didactic visions. Consequently, history textbooks are a rather hybrid object of research. Since the 1980s they have often consisted of three products: 1) the main textbook with stories, source fragments, images, graphs, maps and references to films and websites; 2) a workbook with various assignments for students, also often including images, graphs and maps; and 3) a teachers' guide with explanations of historical topics, references to museums and various other media, didactic advice and pedagogical help (see Lebrun et al., 2002; Hasberg, 2012). Recently, history textbooks have become even more hybrid as they are expanded to include associated educational

websites and digital media (Haydn, 2011; Haydn and Ribbens, 2017).

For research purposes, history textbooks are difficult primary sources. To begin with, the textbook needs to narrate events from the past in such a way that students can follow and understand the content, which results inevitably in a selection of topics and a kind of simplification, depending also on the school level. Further, history textbooks have traditionally had a special status: they contain historical knowledge which it is generally believed that everyone should master, and learners or readers are understood to have a subordinate epistemological status (Issitt, 2004: 689). This is confirmed by the trustworthy authority that history textbooks often have (Wineburg, 2001), strengthened by their canonical function as a repository of 'true' and 'valid' knowledge (Olson, 1980: 194). This historical knowledge is selected and transmitted from one generation to another: 'History textbooks preserve and communicate cultural truths intergenerationally' (Porat, 2001: 51). An element that supports this special status is that words and sentences seem to be objective and impersonal; stories are told by an omniscient narrator. In the view of the public at large, including students, history textbooks appear as a 'transcendental source' of knowledge (Olson, 1980: 192), while they often conceal specific choices and ideological bias. Lowenthal (1998: 116) quotes a museum director who complained that youngsters have been taught history at school as a finite subject with definite right or wrong answers: 'Most history texts are written as if their authors did not exist, as if they were simply instruments of a divine intelligence transcribing official truths'

In the present age of globalization study on nationalism, patriotism and citizenship has been concern of educationist. As stressed by Grammes (2011) that nationalism, patriotism and citizenship have been ambivalent educational concepts. The education system in Malaysia has always been the main channel used to create united and patriotic citizens of the country. According to Lee (2002) education has always been perceived as the core determinant factor in creating national unity as well as to initiate loyalty among the multiracial citizens of Malaysia. In the Malaysian Education System, History is one of the compulsory subjects to be taken by all students at the secondary school level, as specified in the Secondary School Integrated Curriculum or locally known as Kurikulum Bersepadu Sekolah Menengah (MEM, 1989). Subsequently, one of the main objective in the national education system is to inculcate the spirit of patriotism in students. The curriculum on History at the secondary school level has been geared towards

cultivating the spirit of patriotism among pupils, through the appreciation of local history and understanding the values of unity and tolerance among the different races, strengthening their identity as Malaysians and promoting goodwill with other countries in the globalized world.

Nations, those ‘imagined communities’ possess ‘collectively shared hegemonic meanings of symbols, common national representations of the past, which could serve as the basis of a common national identity’ (Jaskułowski and Surmiak 2015, p. 4). Schools are tools of reproduction of that nationally defined culture. It is good to remember that students learn how to be good members of a nation group not only by memorizing stories about their nation. School system shapes their concept of duties, habits, and attitudes towards nation. It also shows what kind of feelings should be felt – love, devotion or concern. That is the reason why the public education system is perceived as ‘social cement’ of national community.

The school system work as a tool of legitimization but it helps also to shape a sense of identity and belonging of younger generations. It has also the capacity to influence their emotions, views, opinions, deeds and habits. In liberal democracies they socialize future citizens, that will take part in elections (Clark 2008, Low-Beer 2003). Thanks to close relationship with a market (Kanu 2006, p. 13)

it also gives youngsters knowledge, skills and habits required by economic system. From the very beginning of its existence public education systems were involved in creating and constructing a specific community which is a nation. Modern nations, nation states and public schooling system are coexisting phenomena and mutually dependent. Emergence of modern, national identities and development of nation states would not be possible without public, mass, state-controlled school (Gellner 1983, Hobsbawm 1983; Smith 1999). Schools created modern nations and modern national identity. Even today close relationships between the state and educational systems pose a threat for schools to be turned into a form of nationalistic propaganda (Low-Beer 2003, p. 6).

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Cajani notices that history lessons were especially important in the 19th-century schools, when nation states were created: ‘History, identity and citizenship developed into a strong triad in Europe during the 19th century in the establishment of the nation-states’ (Cajani 2007, p. 1). Grand narratives of national histories became ‘biographies of nations’ passed on to students during that lessons. It was a biography written in a specific way – vaunting own great national deeds, forgetting at the same time about its mistakes and misdeeds. Schoolbooks narrations disseminate ‘ethnocentric views and myths, stereotypes and prejudices’ (Podeh 2000, p. 68). The memory passed on during those lessons has mainly features of antagonistic memory. Main goals of education of that time were developing national identity in students, love toward their nation and the country, pride of belonging to national community and desire to fight for it against enemies (Cajani 2007, p. 2).

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Another feature of history narration at schools is its selectivity – it shows students the nation’s glories, forget about its wrongdoings. It also attempts to create a homogeneous society, silencing alternative and competing memory discourses’ (Zembylas and Bekerman 2008, p. 129, Burszta 2018, p. 2).

Looking over different kinds of research on the topic of memory and nationalism, we must not forget about another important agent – students. There are many quantitative and qualitative studies on the shape of their social memory, ways and means

it is constructed. They raise also an issue of students' national identification (Barton, McCully, Conway 2003), show their attitude towards different narrations of the past present at schools (e.g. Audigier 2005). However, it is very often stressed, how difficult it is to interpret results of those researches, when we want to learn about the efficiency of school education. Although school system tends to have an ambition to be the only one source of knowledge for younger populations, it is impossible to achieve. Their identity and social memory is also shaped by another media – e.g. family or mass media. That raises another question – what do we learn about schools asking youngsters about their vision of the past or sense of belonging?

There are very few researches showing that school education has little effect on a sense of national identity at all. Ann Low-Ber, analyzing history teaching in Scotland, states: 'In Scotland several articles have shown that there has been very little teaching of Scottish history in schools. Yet, despite this, a sense of Scottish national and cultural identity has grown apace' (Low-Ber 2003, p. 5). One can make the same remark on the Soviet school system. After several decades of constructing 'homo sovieticus' featured by 'soviet patriotism' (Heller 1988) in the 80's was observed a fervent rebirth of national feelings in the whole country – one of the reasons of collapsing of the Soviet State. Another perspective of looking at the school system is discourse analysis. It is focused on the issues of social perception of its aims, expectations of its role in building national identity of younger generation. Ann Clark scrutinized debate concerning re-nationalization history teaching in Australia (Clark 2008). She was interested in politicians' speeches, interviews with intellectuals and historians.

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