

Patterns of Cultural Identity Included in History Textbooks in Jordan

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ABSTRACT

This study aims to identify the patterns of cultural identity included in Jordanian history textbooks used in (2019-2020). A content analysis instrument (IPM) was built with (4) identity patterns and (15) experiences that contribute to forming this identity. The “theme unit” was employed for analysis purposes. The results showed that the experiences forming the cultural identity were distributed as follows: Jordanian national identity (35.3%), religious identity (28.1%), human identity (18.4%) and Arabic national identity (18.2%). In addition, there were no significant differences between the percentages of the experiences forming cultural identity included in the textbooks and those suggested by specialists.

Keywords: Cultural identity; History textbooks; Jordan.

1. Introduction

Educators agree that the learner is the most important component of the educational process, and the other components of a teacher, curricula and educational environment are found to serve the learner. Moreover, all educational systems in the world seek to develop the elements that are related to the educational process in order to improve the quality of the learner, so that s/he becomes able to develop her/his community and compete with her/his peers in other societies. That is why many schools, colleges and universities around the world are seeking international accreditation and quality assurance, in an attempt to improve their human product and compete with others products.

Identity is the meanings that an individual creates for her/himself based on her/his experiences gained from her/his interaction with others (Ahmeen, 2017). Norton (2001) adds that identity is the method by which an individual can understand her/his relationship with the world in a specific time and place. Identity, then, can be described as a dynamic human phenomenon that constantly interacts with reality. There are many types of identities that members of society can possess, most important: national identity, religious identity, global identity, ethnic identity, and others. Each of these identities has its components and limitations, and the concept of cultural identity is the umbrella that can include most features of the mentioned identities. Cultural identity refers to patterns of human behavior and thinking that prevail in one society and distinguish it from other human societies (Mousa, 2017). At the same time, it serves as a reservoir for the preservation of a community's heritage that includes values, language, religion, history, traditions and the environment (Richa, 2014). In light of this, identity reflects the awareness of individuals and their sense of belonging to their community.

Nobody can deny the importance of educational institutions in the promotion and protection of cultural identity in society through its various educational channels, especially the school curriculum (Qasi, 2016). The relationship between curriculum and cultural identity can be described as the relationship of the part to the whole, as the curriculum constitutes the sum of experiences that educational institutions plan for learners to acquire, and that cultural identity is part of those curricular experiences.

The curriculum of social studies in general and the curriculum of history in particular is the most closely related to

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the topic of cultural identity. These curricula constitute a rich educational environment in which learners can develop the cultural identity components and enhance their belonging to their community. Because history curricula and textbooks play an important role in protecting and promoting the cultural identity of learners, these curricula and textbooks need constant and continuous follow-up to ensure that they continue to play this vital role. Accordingly, studying cultural identity through school curricula is an important issue, because it provides the necessary information about the dynamics of identity, which may need to be reformed from time to time (Wang, 2016; Priyanti, 2019). In addition, this may help researchers to understand changes to identity resulting from different societal conditions.

To be familiar with the spatial and cultural context of this study, it is important for the reader to know that Jordan is located in the middle of the Middle East, on the northern border of the Arabian Peninsula. It has an area of (95,000) km², and a population of about (10) million. The population of Jordan is distinguished by its ethnic, political and religious diversity. In addition to its indigenous population, there are other minorities such as Syrians, Iraqis, Circassians, Chechens, and other ethnic origin. This diversity is due to the geographical location of Jordan and to the political conditions of the countries neighboring it. The tragic political and security conditions experienced by the Palestinians, Iraqis, and Syrians have led many of them to emigrate and settle in Jordan (Al-Fawaz et. Al, 2015). Moreover, the Arab national policy adopted by the Jordanian regime contributed to attracting many refugees from neighboring Arab countries to Jordan.

Since Jordan became independent in 1946, the Jordanian regime has sought to establish the idea of Arab nationalism among Jordanians, and its army has even been called the “Arab Army”. The Jordanians, in their internal and external policies, still affirm the adherence to Arab nationalist thought. This approach has contributed to the peaceful coexistence of all sectors of Jordanian society and has kept them away from the internal conflict that many societies suffer from. In light of this political reality, the Jordanian educational system arose. This system derives its educational philosophy from the Jordanian constitution, Arab-Islamic civilization, the principles of the Great Arab Revolution and the Jordanian national experience. It is a central system, based on the unified curricula that are built by national teams in which individuals from various social institutions usually participate. It is also a system that affirms free public education for all residents of different origins (Al-Khawaldeh and Al-Zeyodi, 2012).

The Jordanian Ministry of Education has given great importance to cultural identity through its legislation and curricula. The Education Law No. (3) for the year (1994), which is the basic document of the educational system, stipulated many texts that explicitly refer to the features of identity required to be formed through school curricula and the educational process. Among these texts: “One of the intellectual foundations of educational philosophy is the national, Arab and human foundations ... Jordan Part of the Arab world and the Jordanian people are part of the Arab nation. The balance between the elements of the national, Arab and Islamic personality on the one hand and openness to global cultures on the other hand” (Ministry of Education, 1994, 26). Such texts provide a description of the desired cultural identity features that will be verified in the history textbooks through this study.

1.1 The Previous Studies

Educational literature includes many studies that have analyzed history and social studies textbooks in different countries, such as Jordan, Egypt, Yemen, Sultanate of Oman, Algeria and Indonesia, to reveal the extent of their contribution to the formation of learner’s identity. The study which conducted by Hussain and Shammass (1999) is one of the oldest studies in this field. It aimed to find out the cultural orientations in the elementary and preparatory social studies textbooks in Oman (15 textbooks). The results showed that the order of the cultural orientations in the elementary stage textbooks was as follows: Omani, international, Islamic, Arab, and finally the Gulf orientation. As for the preparatory stage textbooks, the arrangement of cultural orientations came as follows: the Arab orientation, the international, the Islamic, the Omani, and finally the Gulf. Al-Badawi (2001) conducted a study aimed to reveal the orientations of cultural identity in the content of history textbooks in the secondary stage in Egypt. The results revealed that the appearance of cultural orientations in the textbooks was as follows: the Egyptian orientation, the Islamic, the Arab, the international, and finally the general orientation.

One of the studies that is directly related to this study is Nasser's study (2004) through which the researcher tried to reveal the cultural identity included in the history textbooks used in Jordan during the period 1948-1967. The results showed that the content of the textbooks initially emphasized the consolidation of the Arab-Islamic identity as a complex identity, followed by the Jordanian national identity, and finally the human identity. Perhaps this is consistent with the stage in which those textbooks were found, which witnessed many Arab independence movements, and a number of wars with Israel. Baabad (2007) conducted a study aimed at identifying the availability of the dimensions of cultural identity in the basic education social studies textbooks in Yemen. The findings showed that the appearance of the cultural identity dimensions in the textbooks was as follows: Yemeni, Islamic, Arab, and finally the global dimension.

In (2013), Rabehi conducted a study to reveal the availability of national identity elements in seven textbooks of intermediate education in Algeria. The results showed that the dimension of the Algerian orientation came first, followed by the Islamic orientation, then the Arab orientation, and finally the Amazigh orientation. Abu Serais (2015) conducted a study aimed at revealing patterns of cultural personality in the textbook of General Culture for the 2nd secondary grade in Jordan. The results of the study showed that cultural personality patterns appeared in the following order: national, Islamic, human, and finally national pattern. On the other hand, results showed that there were no differences between the proportions of the actual personality patterns included in the textbook and the ones suggested by specialists. In a recent study by Joebagio, Djono, and Sriyanto (2019), aimed to reveal the content of national identity in high school history textbooks used (1975-1998) in Indonesia. The results showed that the new system of government in Indonesia disfigured the Indonesian national identity as a nation, and presented Indonesia as a modern and military society.

The diversity of environments in which the previous studies were conducted confirms the importance of the topic of identity, which has attracted the attention of many researchers in the world. This is due to the importance of this issue to the political as well as educational systems in different countries of the world. Moreover, this research interest reflects the societies' need to know the reality of identity contained in textbooks and curricula and to reset it whenever the need arises. In addition, previous studies show that each of them addressed the subject of identity according to the cultural context of the society in which that study was conducted, taking into account the goal that the study seeks to achieve. For example, some studies conducted in the Arab Gulf countries include the Gulf dimension of identity in textbooks, while the study conducted in Algeria referred to the Amazigh dimension, and so on. A review of previous studies related to the Arab environment indicates that they addressed the cultural identity in four patterns: national (local), national (Arab), religious (Islamic), and human (global). This classification is the most suitable for the Arab environment, and it was the one employed in this study.

1.2 The Statement of Problem and Questions

The political developments that Arab countries are still going through at the local (national) and regional (Arab) levels have confused Arab educational systems and plunged them into an acute crisis not seen before. This crisis lies in defining the pattern of the cultural identity of the learner (citizen). In light of these complex and unstable circumstances, Arab educational policy makers have become indecisive to define features of cultural identity that must be included in the curricula. This shows to what extent the educational policies are affected by the nature of policies at the local, regional and global levels.

The researcher has noticed this state of confusion in the Jordanian case, when he worked within the authoring history textbooks team during the past few years, where he noticed the extent to which the team members were affected by the political situation in the Arab environment, and their tendency towards caring about the internal Jordanian affairs, and avoiding engagement in the Arab and international reality. There is no doubt that this thinking that was not based on clear facts can contribute in approaching the curricula towards building an unwanted or incomplete cultural identity.

On the other hand, whoever looks at the philosophy of education in Jordan through its basic sources, such as general educational goals, the general outcomes of the Jordanian educational system, the general framework of the history course, and the strategic plan of the Ministry of Education 2018-2022 (Ministry of Education, 2018), will find

that there is a great emphasis on the necessity of creating an inclusive citizen, who has a diverse and balanced cultural identity. Because history textbooks are more responsible than others for the formation of cultural identity, this study came as an attempt to reveal the patterns of cultural identity included in those textbooks. Specifically, it sought to answer the following questions:

- What are the patterns of cultural identity included in the history textbooks in Jordan?
- Are the actual proportions of the cultural identity patterns included in history textbooks in Jordan differ from those suggested by specialists in light of their educational thought and their understanding of the current human requirements?

1.3 Purpose and Significance of the Study

The study aimed to reveal the patterns of cultural identity included in the Jordanian history textbooks, used during the academic year 2019-2020.

The importance of this study stems from the nature of the topic covered by (cultural identity), which is one of the topics that has attracted the attention of politicians as well as educators in the recent years. This is because cultural identity plays a major role in determining the position of society at the regional and international level, and it also influences the definition of the international relations of society. It is expected that a society whose members possess aspects of a global identity or a regional identity are more able to interact with others, and vice versa. This study, which analyzed history textbooks – the most important textbooks in defining features of cultural identity - can contribute significantly to drawing the image of the cultural identity of Jordanians on the international map.

Besides, the study provides educational literature with an integrated and reliable analysis instrument, that can be used in studying and analyzing cultural identity. This instrument is an integrated matrix that demonstrates all the experiences that constitute a cultural identity that an individual can possess or that can be included in certain content (See Appendix 1).

1.4 Procedural definitions

Cultural identity: A set of experiences, behaviors, and values that can be inferred from the culture of an individual, a community, or a nation.

Patterns of cultural identity: According to the objective and spatial characteristics of Jordanian society, these patterns are classified into: national identity (Jordanian), national identity (Arab), religious identity (Islamic / Christian), and human identity (global). These patterns were measured using (IPM), which was prepared for this purpose.

History textbooks: the history textbooks approved by the Ministry of Education in Jordan for students in the basic and secondary stages (6th -2nd secondary grade), and used in the academic year 2019-2020.

2. Methodology

2.1 The Study Design

To achieve the purpose of the study, the researcher used the content analysis method, which offers an objective, systematic, and quantitative description of the content of the communication material (Tuaima, 2004). By applying this method, the patterns of cultural identity, was identified, measured, and studied in the communication material, which was the Jordanian history textbooks.

2.2 The Study Sample

The study sample consisted of all the lessons included in the history textbooks used in Jordanian schools during the academic year 2019-2020, and were published in 2018-2019. Table (1) shows the distribution of these textbooks according to grade, number of lessons, and pages.

Table 1: Distribution of history textbooks according to grade, number of lessons and pages.

Grade	Number of lessons	Number of pages
6 th	27	189
7 th	19	141
8 th	19	168
9 th	22	170
10 th	17	170
1 st secondary	22	170
2 nd secondary	24	179
Total	150	1187

Table (1) shows that the textbooks are consisted of (150) lessons and (1187) pages. All of them were analyzed in this study.

2.3 The Analysis Instrument

The analysis instrument (Identity Patterns Matrix IPM) was designed based on the two references. First, reviewing the literature related to the topic of cultural identity and using it to build the instrument in its initial form. Among the studies that were used: Coplien's study (2004), Abu Serias's study (2015), the Mahmood's study (2017). Second, the privacy of Jordanian society (where the study was conducted), as its people are Jordanians, belonging to the Arab nation, embrace the Islamic or Christian religion, and they are at the same time part of the people of the world.

Based on these two references, the research instrument was built in the form of a matrix, called the "Identity Patterns Matrix (IPM)". Taking into account the privacy of Jordanian society, the matrix consisted of four patterns of Jordanian cultural identity, as follows: national identity (Jordanian), national identity (Arab), religious identity (Islamic/Christian), and human identity (global). It is worth mentioning that, although this matrix was developed for the purposes of this study, it has great flexibility, so that it can be adapted to other environments according to the types of identities available in those environments. It is an extensible matrix as much as the researcher wants, or to shrink so that it becomes three-pattern or even bilateral. In fact, this matrix is based on the following logical idea: "The experiences that constitute patterns of cultural identity are similar in form and differ in content"; that is, the cultural experiences (language, thought, values, customs, traditions, problems, accomplishments, institutions, etc.) that make up all patterns are the same, and do not differ from one pattern to another, but their content varies with different patterns. The system of values, customs, and traditions that are associated with national (Jordanian) identity - for example - is different from that of national (Arab) identity, religious identity, or global identity. Hence, the word "community" or "society" that is expressed explicitly or implicitly in the cells of this matrix is interpreted according to its position, so if it comes within the cells of the national identity (Jordanian), it refers to the (Jordanian) local society, and if it comes within the cells of the human identity, it refers to the global community, and so on. The matrix consisted of (15) main experiences, which are responsible for forming any cultural identity. Each of these experiences corresponds to a brief description of the indicators that make up each of the four patterns of identity.

The (IPM) was applied in its initial form to a number of old history textbooks, to ensure the completeness and comprehensiveness of its components, which enabled the researcher to make some corrections in the cells of the matrix, so that it became more appropriate to achieve the goal of the study.

To establish the instrument's content validity, a jury of ten faculty members specialized in the areas of sociology and social studies education in a number of Arab universities were consulted, and asked to express their views on the components of the matrix, and the extent to which indicators forming a single identity correlate with the main experiences, and any other notes that may require addition or deletion. In light of those notes, the matrix was reviewed and revised. The (IPM) consisted in its final form of (15) main experiences, with (60) indicators of the four patterns of identity; this number is the sum of the main experiences (15) X (4) the number of patterns of cultural identity.

The reliability of the analysis process and the accuracy of the analysis instrument were verified by calculating the reliability coefficient according to the two methods known in the content analysis method: (1) Validity over time: It was achieved through the researcher's analysis of the content of one of the Jordanian history textbooks, and then he re-analyzed the content itself two weeks after the end of the first analysis. After that, the percentage of agreement between the two attempts was calculated and was (94%). (2) Reliability across individuals: Achieved through the analysis of another analyst, after having been trained on how to process the analysis, then this analyst analyzed the content of the textbook that the researcher analyzed. After that, the percentage of agreement between the researcher's analysis and the analysis of the other analyst was calculated using the (Cooper) formula and found (89%). The two reliability coefficients were sufficient for the purpose of the study. The analysis instrument (IPM) in its final form is in Appendix (1).

2.4 The Analysis Unit

To analyze the content and collect study data, the "Theme Unit" was used. The "Theme Unit" means the paragraph or phrase that includes the idea around which the subject of the analysis revolves is being counted (Tuaima, 2004). It is the most appropriate content analysis unit for this type of study, because it enables the researcher to determine the exact content to be measured which is "the patterns of cultural identity". The analysis process covered all of the content elements: learning outcomes, content materials, tables, drawings, pictures, activities and all the evaluation items.

2.5 The Statistical Treatment

To verify the reliability of the analysis process, Cooper equation and Person correlation coefficient were employed. Frequencies and percentages were calculated to answer the first study question, and Chi2 to answer the second question.

3. The Study Results and Discussions

To answer this first question, which states: What are the patterns of cultural identity included in the history textbooks in Jordan? All lessons in the textbooks were analyzed according to the analysis instrument (IPM). Then frequencies and percentages of identity indicators included in each textbook separately, and in the textbooks combined were calculated. Table (2) shows these results.

Table 2: Frequencies and percentages of the cultural identity indicators in the textbooks according to grades & patterns of identity

Patterns of Identity	6 th		7 th		8 th		9 th		10 th		1 st Sec.		2 nd Sec.		Total	
	F	P	F	P	F	P	F	P	F	P	F	P	F	P	F	P
National (Jordanian) Id.	16	9.8	37	21.8	01	0.4	55	18.3	116	38.3	154	61.1	230	75.9	609	35.3
National (Arab) Id.	48	29.2	06	3.5	97	41.8	64	21.3	30	9.9	34	13.5	35	11.6	314	18.2
Religious (Islamic & Christian) Id.	84	51.2	123	72.3	128	55.2	67	22.2	15	4.9	43	17.1	24	7.9	485	28.1
International. (Human) Id	16	9.8	04	2.4	06	2.6	115	38.2	142	46.9	21	8.3	14	4.6	318	18.4
Total	164	9.5	170	9.9	232	13.4	301	17.4	303	17.6	252	14.6	303	17.6	1725	100

Note: F = frequencies, P = percentages

Results in Table (2) indicate that the total experiences forming the cultural identity in Jordanian history textbooks reached (1725) experiences. These experiences were found in the analyzed content as indicators of identity, and they were distributed among patterns as follows: The pattern of national identity (Jordanian) (609) indicators, with a percentage of (35.3%), which was the most representative pattern, followed by the pattern of religious identity (Islamic

/ Christian), with (485) indicators and (28.1%). Then the pattern of human identity (global), with (318) indicators and (18.4%). The national identity (Arab) pattern came in fourth place with (314) indicators, and a percentage of (18.2).

The results show that more than a third of the indicators of cultural identity in Jordanian history textbooks belong to the national identity (Jordanian), which reflects the interest of textbooks' authors in Jordanian local affairs more than Arab or international affairs. In fact, this can be recognized by looking at the main topics or the units that make up these textbooks, as each textbook included one or more units related to the history of Jordan. Among the most common topics in the textbooks were the events that Jordan has gone through in its contemporary history, and achievements of the Hashemite kings.

Results in Table (2) show that the percentage of indicators forming the religious identity pattern was high compared to the patterns of the national Arab and international identities. This is due to the fact that there are many topics of Islamic history included in the textbooks. This result seems logical and consistent with the philosophy of the Jordanian state and its official religion (Islam), and with the fact that Jordan has been a part of Islamic region for 14 centuries. As for the proportions of the indicators forming the two patterns of human identity (global) and national (Arab) identity, they were similar and low compared to the patterns of Jordanian national identity and religious identity. These low percentages are due to the non-inclusion of textbooks on topics related to Arab and world history, while focusing more on Jordan and Islamic history.

When comparing these results with the findings of the Nasser's study (2004) which analyzed Jordanian history textbooks used during the period 1948-1967, we find that those textbooks emphasized at the first place the Islamic Arab identity as a complex identity, followed by the Jordanian national identity, and finally the human identity. The difference in the results of the two studies can be attributed to the nature of the political conditions that Jordan and the region went through in the two stages, as the first one witnessed many Arab independence movements, and wars with Israel, which forced curriculum planners to emphasize the Arab national and religious Islamic dimensions in forming a cultural identity that could be appropriate to the nature of that stage. On the other hand, the current stage was marked by Arab disintegration and conflicts, as the developed world tried to market the idea of globalization in the world. These transformations prompted the Jordanian educators to give priority to the two patterns of national (Jordanian) and religious identity over the Arab and international identities, as they are less important. This interpretation can be confirmed by the compatibility of the results of this study with the findings of the Abu Serais's study conducted in (2015), through which the content of the textbook of General Culture was analyzed. In other words, the circumstances that Jordan has lived in since 2015 have not changed much, and the mechanism for constructing identity in curricula has not changed as well.

These findings are consistent with the findings of Al-Badawi (2001), Baabad (2007), and Rabhi (2013), which all emphasized the dominance of the local national pattern in forming the learner's cultural identity in history textbooks, followed by the religious and then the Arab national pattern. Despite the different Arab environments (Jordan, Egypt, Yemen, Algeria) in which these studies were conducted the results were very similar, which confirms the idea of linking the formation of cultural identity with the political reality of the Arab countries.

Results in Table (2) also indicate that the distribution of experiences forming the cultural identity among the textbooks of the different grades came to some extent in an incremental manner. Meaning that, the rate of inclusion of these experiences increases with the progress of the grades, and these ratios were limited between (9.5%) in the 6th grade textbook and (17.6%) in both the 10th and 2nd secondary grades. This reflects the authors' attempt to link the experiences forming the cultural identity to the age of the learners, and that the more mature learners are better able to acquire and assimilate those experiences. As for the distribution of these experiences within each textbook, it is related to the nature of the topics covered in the textbook; For example, the percentage of experiences forming the Jordanian national identity in the 2nd secondary grade textbook reached (75.9%) of the total experiences forming the identity in the textbook. This is because all topics of this textbook are related to the contemporary history of Jordan, and so on.

To know the nature of the main experiences that formed the cultural identity in Jordanian history textbooks in more detail, frequencies and percentages of all of these experiences were calculated, according to the four patterns of identity. Table (3) illustrates this.

Table 3: Frequencies and percentages of the main experiences forming cultural identity in textbooks

Experience No.	National Id. (Jordanian)		National Id. (Arabic)		Religious Id. (Islamic & Christian)		International Id. (Human)		Total	
	F	P	F	P	F	P	F	P	F	P
1.	19	3.1	04	1.3	16	3.3	10	3.2	49	2.8
2.	50	8.2	36	11.5	30	6.2	73	23.0	189	11.0
3.	05	0.8	07	2.2	10	2.0	11	3.5	33	1.9
4.	50	8.2	29	9.2	37	7.6	17	5.3	133	7.7
5.	73	12	31	9.9	103	21.3	61	19.2	267	15.5
6.	07	1.2	13	4.2	11	2.3	03	0.9	34	2.0
7.	37	6	05	1.6	15	3.1	13	4.1	70	4.1
8.	09	1.5	03	0.9	11	2.3	05	1.6	28	1.6
9.	67	11	37	11.8	46	9.5	08	2.5	158	9.2
10.	09	1.5	01	0.3	01	0.2	03	0.9	14	0.8
11.	37	6	26	8.3	60	12.4	24	7.6	147	8.5
12.	71	11.7	11	3.5	50	10.3	08	2.5	140	8.1
13.	37	6	26	8.3	11	2.3	22	6.9	96	5.6
14.	116	19.1	82	26.1	74	15.3	51	16.0	323	18.7
15.	22	3.7	03	0.9	09	1.9	09	2.8	43	2.5
Total	609	35.3	314	18.2	484	28.1	318	18.4	1725	100

Note: F = frequencies, P = percentages

Results in Table (3) indicate that the percentages of experiences forming the cultural identity in history textbooks in Jordan came in a wide variation, as these percentages ranged between (0.8%) and (18.7%). The most common experiences was "Familiarity with the characteristics of the human environment of society (Segments of society, their distribution, roles, etc.)", with a percentage of (18.7%). Followed by "Knowing examples of scholars, leaders, and distinguished people from the community", with a percentage of (15.5%), then the experience of "Acquiring the intellectual, ideological and philosophical principles that society believes in", with a percentage of (11%). These three experiences constitute more than (45%) of the total weight of experiences that constitute cultural identity in textbooks. This high representation of these experiences is mostly due to the nature of these experiences, as they deal with issues that are general and important such as: characteristics of the human environment, scholars, leaders, thinkers and distinguished people from different cultures, and the intellectual, ideological and philosophical principles that different cultures believe in.

In contrast, the following three experiences: "Familiarity with employing the information and communication technology to serve the community", "Identifying examples of clothes, fashions, foods and popular tools in the community" and "Employing languages and accents in community communication" were less represented in the textbooks, as their percentages, respectively, reached (0.8%), (1.6%), and (1.9%). It is likely that the underrepresentation of these experiences is due either to their nature and the scarcity of their use in our cultural life, or because of the textbooks' authors are not convinced of their importance. As for the remaining nine experiences, their percentages ranged between (2.0%) and (9.2%).

It is worth to mention that all the experiences included in the (IPM) were represented in all patterns of cultural identity, and there was no cell without representation as shown in Table (3). This indicates that the textbooks' authors were care of including various experiences to form the cultural identity of the learner.

To answer the second question: Are the actual proportions of the cultural identity patterns included in history

textbooks in Jordan differ from those suggested by specialists in light of their educational thought and their understanding of the current human requirements? The researcher contacted ten professors specialized in the field of social studies education. He explained to them the aim of the study, and asked every one of them to suggest, in the light of her/his educational thought and her/his understanding of the current human requirements, the percentages s/he believes appropriate for constructing the patterns of cultural identity in Jordan. The arithmetic averages for the proposed ratios then were calculated, and found as follow: the pattern of religious identity (30%), the pattern of national "Jordanian" identity (28%), the pattern of global identity (22%), and the pattern national of Arab identity (20%). To find out if there were differences between the proportions of actual cultural identity patterns included in the history textbooks and those suggested by specialists, the Chi Square was used. Table (4) shows these results.

Table (4): Chi Square results for differences between actual values and suggested values

Cultural identity pattern	Actual values	Suggested values	Chi 2	Sig.
National identity (Jordanian)	35.3%	28%	12.000	.213
National identity (Arabic)	18.2%	20%		
Religious identity (Islamic / Christian)	28.1%	30%		
Human identity (global)	18.4%	22%		

The result in Table (4) shows that there is no significant difference between the values included in the textbooks and those proposed by specialists, as the value of Chi2 (12.000) and the level of significant (.213), which is not statistically significant value at ($\alpha = .05$).

In fact, the proportions suggested by the specialists are somewhat compatible with the proportions included in the textbooks except that they gave preference to the religious pattern on the national (Jordanian) pattern with a slight difference of (2%). This compatibility might be due to the prevailing pattern of thinking among all segments of Jordanian society, which has become more confident in the national local and religious dimensions than its confidence in the regional or international dimensions. This interpretation can be confirmed by looking at the proportions represented in the two types of national identity (Arab) and global identity, as they came low in both textbooks and specialists, which confirms the interest of both educators and academics in the national (Jordanian) and religious patterns, rather than balancing the four patterns.

Moreover, this result is consistent with the findings of the Abu Serais' study (2015), which indicated that there were no differences between the proportions of the actual personality patterns included in the General Culture textbook in Jordan and the proportions suggested by specialists in light of the broad outlines and learning outcomes.

5. Conclusion

Based on the results of the study, the following conclusions can be derived: First, the proportions of experiences forming the cultural identity in Jordanian history textbooks were distributed as follows: national (Jordanian) identity (35.3%), religious identity (Islamic/Christian) (28.1%), human identity (global) (18.4%) and national (Arab) identity (18.2%). Second, the distribution of experiences forming the cultural identity among the textbooks came increasingly, as the percentage of those experiences increased with the increase in the age of learners. Third, the percentages of representation of experiences forming cultural identity in the textbooks were clearly different, with ratios ranging between (0.8%) and (18.7%). The most common experiences were those related to issues such as the characteristics of the human environment of society, distinguished scholars and leaders, and the intellectual and philosophical principles of society. Whereas, the least represented experiences were those related to employment of information, technology, language, folk fashion and food. Fourth, there were no significant differences between the percentages of the experiences forming cultural identity included in the textbooks and those suggested by specialists in the light of their educational thought and their understanding of the current human requirements.

In light of these results, the study recommends reconsidering the patterns of cultural identity included in Jordanian history textbooks, so that they become more balanced. To achieve this, more attention should be paid to the pattern of human (global) identity and national (Arab) identity. The study also recommends reviewing the distribution of experiences that constitute cultural identity in textbooks, so that the size of representation corresponds to the nature of each experience and its importance in shaping identity.

Appendix (1): Identity Patterns Matrix (IPM)

Main experiences forming identity	Identity indicators according to patterns			
	national identity (Jordanian)	national identity (Arab)	Religious identity (Islamic / Christian)	Human identity (global)
Believing in the values, principles, ethics and attitudes that members of society believe in	Believing in the national values, principles, ethics and attitudes in the local (Jordanian) community	Believing in the national values, principles, ethics and attitudes in the Arab society	Believing in the religious values, principles, ethics and attitudes advocated by local religions (Islam / Christianity)	Believing in human and global values, principles, ethics and attitudes
Acquiring of intellectual, ideological and philosophical principles that society believes in	Acquiring of intellectual, ideological, philosophical and national principles among members of the local (Jordanian) community	Acquiring of intellectual, ideological, philosophical and national principles among members of Arab society	Acquiring of intellectual, philosophical and contractual principles emanating from local religions (Islam /Christianity)	Acquiring of human and global intellectual, ideological and philosophical principles
Employing languages and accents in community communication	Employing Arabic language and local accents to serve the national (Jordanian) interest	Employing different Arabic language and dialects to serve the Arab national interest	Employing different languages and accents within the framework of local religions (Islam / Christianity)	Employing different languages and accents in the world to serve all humanity
Familiarity with scientific and literary achievements among the members of society (literature, poetry, inventions, etc.)	Familiarity with scientific and literary achievements of the local (Jordanian) community	Familiarity with scientific and literary achievements of the Arab community	Familiarity with scientific and literary achievements of a religious (Islamic / Christian) nature	Familiarity with global and human scientific and literary achievements
Knowing examples of scholars, leaders, and distinguished people from the community	Knowing examples of scholars, leaders, and distinguished people from the local (Jordanian) community	Knowing examples of scholars, leaders, and distinguished people from the Arab world	Knowing examples of Islamic or Christian scholars, leaders, and distinguished people	Knowing examples international scholars, leaders, and distinguished people
Familiarity with common customs and traditions	Familiarity with common customs and traditions among	Familiarity with common customs and traditions	Familiarity with social behavior patterns associated with the	Familiarity with the patterns of human and global social

Main experiences forming identity	Identity indicators according to patterns			
	national identity (Jordanian)	national identity (Arab)	Religious identity (Islamic / Christian)	Human identity (global)
among members of society	local (Jordanian) community	among Arab community	teachings of (Islam /Christian)	behavior
Familiarity with the most important legislations used in society (constitutions, laws, regulations, and instructions)	Familiarity with the most important legislations in force in the local (Jordanian) community	Familiarity with most important legislations and agreements that were enacted to serve the Arab community	Familiarity with some of the religious teachings or rulings that (Islam / Christianity) brought to organize society	Familiarity with some of the legislation and agreements developed by international organizations to serve the human community
Identifying examples of clothing, fashions, foods and popular tools in the community	Identifying examples of clothing, fashion, foods, and tools that are relevant to the local (Jordanian) environment	Identifying examples of clothing, fashion, food, and tools for different Arab environments	Identifying examples of clothing, fashion, food, and tools related to the teachings of (Islam / Christianity)	Identifying examples of global clothing, fashion, food, and tools
Knowing the most prominent achievements of society in the fields of architecture, arts and sculpture	Knowing the most prominent national (Jordanian) achievements in the fields of architecture, arts and sculpture	Knowing the most prominent Arab achievements in the fields of architecture, arts and sculpture	Knowing some achievements in the fields of architecture, arts and sculpture of a religious nature (Islamic/Christian)	Knowing the examples of the world's peoples' achievements in the fields of architecture, arts and sculpture
Familiarity with employing the information and communication technology to serve the community	Familiarity with how to use information and communication technology to serve the local (Jordanian) environment	Familiarity with how to use information and communication technology to serve the Arab environment	Familiarity with how to use information and communication technology to serve local religions (Islam/Christianity)	Familiarity with how to use information and communication technology to serve the world and all mankind
Knowing the characteristics of the natural environment of society (terrains, climates, etc.)	Knowing the characteristics of the local (Jordanian) natural environment	Knowing the characteristics of the natural environment of the Arab world	Knowing the natural environment characteristics of religious denominations (Islamic/Christian)	Knowing the characteristics of the natural and geographical environment of the world as a whole
Knowing the most prominent institutions, bodies, organizations and facilities that serve the community and	Knowing the most important institutions, bodies and facilities of the local (Jordanian) community and their	Knowing the most important institutions, bodies and facilities that serve Arab society and their assigned	Knowing the most prominent Islamic or Christian institutions, bodies, organizations and facilities and their roles	Knowing the most prominent international institutions, bodies and organizations serving the

Main experiences forming identity	Identity indicators according to patterns			
	national identity (Jordanian)	national identity (Arab)	Religious identity (Islamic / Christian)	Human identity (global)
their assigned roles	assigned roles	roles		international community and their roles
Knowing the most important natural and human resources in society (agriculture, industry, trade ... etc)	Knowing the most important natural and human resources at the national level (Jordanian)	Knowing the most important natural and human resources at the Arab national level	Knowing the most important Islamic / Christian natural and human resources	Knowing the most important natural and human resources that can serve the international community
Familiarity with the characteristics of the human environment of society (Segments of society, their distribution, roles, etc.)	Familiarity with the characteristics of the human environment of the local community (Jordanian)	Familiarity with the characteristics of the human environment of Arab society	Familiarity with the characteristics of the human environment of religious sects (Islamic/Christian)	Familiarity with the characteristics of the human environment for the people of the world, regardless of their race or religion
Familiarity with the most important political, economic, social, etc. problems facing society	Familiarity with the most important national political, economic, social, etc. problems facing the local (Jordanian) community	Familiarity with the most important national political, economic, social, etc. problems facing Arab society	Familiarity with the most important religious, political, economic, social, etc. problems facing religious (Islamic / Christian) sects	Familiarity with the global political, economic, social, etc. problems facing the entire international community.

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أنماط الهوية الثقافية المضمنة بكتب التاريخ الأردنية

صالح الرواضيه *

ملخص

هدفت الدراسة إلى تعرّف أنماط الهوية الثقافية المضمنة بكتب التاريخ الأردنية المستخدمة خلال (2019-2020) جرى بناء أداة تحليل المحتوى (IPM) باستخدام (4) أنماط للهوية الثقافية و (15) خبرة تُسهم في تشكيل هذه الهوية. كما جرى توظيف "وحدة الفكرة" لأغراض التحليل. أظهرت النتائج أن الخبرات المُشكّلة للهوية الثقافية في الكتب توزعت على النحو الآتي: الهوية الوطنية الأردنية 35.3٪، الهوية الدينية 28.1٪، الهوية الإنسانية 18.4٪، الهوية القومية العربية 18.2٪. إضافة إلى ذلك، لم تكن هناك فروق ذات دلالة إحصائية بين النسب المئوية للخبرات المُشكّلة للهوية الثقافية المُتضمنة في الكتب وتلك التي اقترحها المتخصصون.

الكلمات الدالة: الهوية الثقافية، كتب التاريخ، الأردن.

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