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HISTORICAL DEVELOPMENT OF SOCIAL STUDIES EDUCATION
IN JORDANIAN SECONDARY SCHOOLS SINCE 1921

A Dissertation APPROVED FOR THE
DEPARTMENT OF INSTRUCTIONAL LEADERSHIP AND
ACADEMIC CURRICULM

BY

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Abstract

This study examines the influence of historical and political events on the development of social studies education in Jordan's secondary schools. It discusses the goals and techniques that Jordan's educational planners have instituted to provide students with a quality education that meets the challenge of the country's national goals. This study's intent is to analyze the historical, political, religious, and social factors that influence the development of social studies education in Jordan and, also, how these factors affected the change of the goal and purpose of social studies education, change of curriculum and instruction methods in social studies education, and change in the preparation of secondary social studies teachers. These specific areas are related to Jordan's cultural changes, including political, social, economic, and religious.

The development of modern social studies education was reviewed to gain an understanding of the essence of its change and to realize the most important factors that influence that change. Understanding the past and present social studies curriculum can provide educational leaders with wisdom to foresee the extent to which future innovations in social studies curriculum can be efficiently achieved. The study reveals that past experiences provide the proper guidelines for minimizing the implementation problems of future social studies curriculum. The Palestinian problem and the principles of Great Arab Revolt that started in the early 20th century was, and still is, the major factor affecting the general social, educational, and political conditions in the modern Jordanian state.

An overall analysis of data reveals that some factors in the Jordanian culture have been considered hindrances to the development of social studies education and the

adoption of the new teaching approaches. These include: (a) lack of understanding of the nature of social studies education; (b) the bias in the favor on natural science and linguistic studies at all level of public education over social studies education course; (c) the shortage of well-trained social studies teachers; (d) the political system, which works against the full development of the social studies education curriculum; and (e) economic opportunity, which does not support social studies education.

The study also has found that the current social studies curriculum in Jordan does not prepare students well for the future. Traditional methods dominate the curricula that do not take an inquiry approach. Therefore, Jordan does not have a curriculum that supports a democratic society. The onset of the information age demands that we take approaches to learning that are complex and move away form didactic or behavioristic models of learning and teaching. Although there have been improvements in Jordanian curriculum development in recent years, further reforms are necessary. Clearly the future demands a highly skilled and thinking citizenry currently lacking in Jordan and many parts of the Middle East. Without changing the social studies curricula, students become prisoners of the past.

Historical Development of Social Studies Education In Jordanian Secondary Schools Since 1921

Chapter 1

Introduction

The people of Jordan are facing various social, economic, and educational difficulties regarding the structure of their school system. As is true for many societies, Jordan is rapidly industrializing; consequently, its citizens need to develop the knowledge and skills to run factories, industries, and businesses. The current success of Jordan's political and economic stability and growth relies strongly on its educational system. Jordan policy-makers believe that education plays a major role in changing society because it explores morals and values, and provides students with the ability to understand the values associated with being good citizens.

Jordan is looking for the best ways to achieve social modernization and development that will enable its people to cope with the rapid world changes of the twenty first century. Consequently, Jordan is giving special attention to its education system and is striving to bring about qualitative change to all components within that system. Despite the scarcity of its natural resources and wealth, Jordan is very keen on developing a quality education system that will ensure the country's effective coexistence with twenty first century challenges.

The opportunity to have an education is one of the fundamental rights of the citizens of Jordan, as sanctioned in its constitution. In the spirit of the constitutional provisions, the Islamic-Arabic culture, the principle of the Great Arab Revolt (1914), and

broad national objectives, Jordan's Education Act, enacted in 1987, stipulates the philosophy, goals, and objectives of education as follows:

1. The Hashemite Kingdom of Jordan is a hereditary constitutional monarchy and adheres to the principles of the Great Arab Revolt to achieve the unity of the Arab Nation as a basic necessity for its national being and future.
2. Faith in God, belief in Arab national values, adherence to the Islamic Arabic culture, and respect of thought, science, morals, and work would integrate to shape a sound and effective citizen, and to create national consciousness and unity.
3. To provide education for all citizens, irrespective of race, sex, or religion: the requirements of the country's economic and social development and with the individual's needs and wishes. These are basic factors for the survival of the society and its individuals.
4. The general goals and objectives of the education focus on preparation of the citizen, who believe[s] in God; adheres to the spirit of love for the homeland and the nation; has strong commitment to the love truth, values, social responsibilities, [and] respect for law and order. The goals also emphasize harmonious growth of personality, physically, intellectually, socially, emotionally, and spiritually, and development of the potentialities to cope with the contemporary changes and to contribute positively to the human civilization and it[s] momentum (Ministry of Education, 1988, p. 9).

Based on these philosophies, goals, and objectives, the Jordanian policy-makers look at the educational leaders and teachers as the product of a traditional school system. These policy-makers depend on Jordan's education leaders and teachers for change and innovation. During the last 20 years, with the return of many Jordanian educators from the United States and Europe, more openness and willingness to adopt educational innovations exist, including the latest changes in curriculum and teaching methods. This openness will increase as more Jordanians with western training enter Jordan's educational policy-making system.

Purpose of the Study

This study examines the influence of historical and political events on the development of social studies education in the Jordan's secondary schools and the goals

and techniques that Jordan's educational planners have instituted to provide students with an education that meet the challenge of the country's national goals. This study's intent is to analyze the historical, political, religious, and social factors that influence the development of social studies education in Jordan.

The development of education in Jordan is related to Moslem science and the Great Arab Revolt. Becoming acquainted with Jordan's history helps clarify the outlook of Jordanian education, in general, and social studies, in particular. This study focuses on areas such as the historical changes of goals and the purposes of social studies curriculum in Jordan. It is also concerned with changes in curriculum and methodology, and changes in the preparation of social studies teachers. These specific areas are related to Jordan's cultural changes, including political, social, economical, and religious.

This study incorporates the use of historical research methodology. The researcher has reviewed the historical documents related to the development of social studies curriculum in Jordan and has consulted various individuals familiar with Jordan's educational system. After all the available information was collected and analyzed, a historical description was developed. This consisted of a review of the development of the country of Jordan and its educational system. Finally, an analysis was made of the social studies curriculum and its relationship to Jordan's educational system.

As a researcher, I realize that interpretation of the development of social studies in Jordan is presented from my own view of history. I am influenced by the fact that I am a Jordanian citizen and a Muslim student in an American university. All these factors impinge the way in which I interpreted the historical material and analysis that have taken

place within these limitations. I have tried to present an accurate interpretation of the historical development of social studies curriculum in Jordan.

Importance of the Study

Social studies education is an important field of study. As already mentioned, the success of Jordan's stability and growth relies strongly on its educational system. In Jordanian schools, social studies is a required part of the curriculum, beginning in the fourth and continuing through the twelfth grades. Geography and history, which comprise most social studies curricula, are very important in the students' lives and experiences. As Dewey said:

> Geography and history are the two great school resources for bring[ing] about the enlargement of the significance of a direct personal experience, as more modes of skill. Their chief education value is that they provide the most direct and interesting roads out into the larger world of meanings stated in history and geography, while history makes human implication explicit and geography natural connections, these subjects are two phases of the same living whole, since the life of men in association goes in nature, not as an accidental setting, but as the materials and medium of the development (Dewey**,** 1966, p. 18, 217).

Until recently, little research was completed regarding social studies education in Jordan. Some of the recent reports attribute the dearth of social studies education to the fact that little emphasis was given to historical background of this curriculum area. None of the studies, however, deal with the dominance of historical background and political, social, and Islamic principles in the secondary school level.

Unlike previous studies, this study deals more with the system of education through the use of cross-history and cultural perspectives. It contrasts aspects of past and contemporary social conditions in the Kingdom of Jordan that are related to the development of social studies education and general education.

In summary, this study examines the following factors that affect the development of social studies education in Jordan:

1. Historical background and its influence on social studies education.
2. Social and political influences on the development of social studies education.

Organization of the Study

This study is organized into five chapters:

- *Chapter 1 Introduction* contains the study's purpose, importance, organization, definition of terms used in the study, and sources of data.
- *Chapter 2 The Historical Development of the Jordanian State* provides a discussion of Jordan's historical background, including Jordan before Islam, the rise of Islam, what is Islam, Jordan and Islamic rule, the first Hashemite Kingdom of Jordan, the Second and Third Kingdoms, the organization of Jordanian society; Islam in social life, changing social relations and values, and Jordanian's family and individuality.
- *Chapter 3 Education in Jordan* provides historical background development of the education system and educational policy.
- *Chapter 4 Development of Social Studies Education in Jordan* discusses the goals and purposes of social studies curriculum, changes in curriculum and methodology, and the relationship of the changes in social studies curriculum and instruction to cultural change, including political, social, and religious influences, and national and international events.

- *Chapter 5 Study Summary, Major Findings, Conclusions, Recommendations* summarizes the study and includes findings, conclusions, and recommendations for future social studies education in Jordan.

Organizing the structure of this research study was a difficult task. It is important for the reader to know the context of the development of the social studies curriculum; yet, the actual implementation of the curriculum did not take place until 1921. It was decided that a brief history of the Jordanian state and ground review of the history of public education would provide the reader with necessary background for understanding social studies education in Jordan. Thus, the chapters in this study focus on specific topics rather than related to the study. The last chapter tries to summarize the findings and makes recommendations for the future development of social studies curriculum in Jordan.

Definitions of Terms Used in the Study

Allah: Muslim God expressed by the Arabic word meaning "God." Arabic (both Muslim and Arabic Christian) name for the one God.

Amirate: Arabic word that means a small state ruled by an emir (prince).

Caliph: Muslim leader who rules a huge country. An analogy can be drawn to an emperor or king at this time.

Curriculum: Curriculum in Jordan usually means the content of the courses inside the school. Eisner defines it as "all of the experiences the child has under the aegis of the school" and as "that body of materials that is planned in advance of classroom use that teachers use to promote students' ability to learn some content, acquire

some skills, develop some beliefs, or have some valued type of experience (Eisner, 1979).

Hashemite: Refers to Al Hashimi, which is a family or clan name; indicates descendent from the family of the Prophet Mohammed.

Hijrah: Islamic calendar reference to the Prophet Mohammed when he departed from Mecca to Medina in 622 AD. Both cities are in Saudi Arabia.

Imam: An Arabic word that means the prayer leader who leads the prayers. It used both by both Sunna and Shia.

Islam: Arabic word meaning the act of submitting to "God" (Allah). Also, the third major religion revealed to the Prophet Mohammed, the messenger of God, between 610 and 623 AD.

Kuttabs: Old –fashioned Islamic religious schools, operated by a single individual. The aims and purposes are similar to the "Dame schools" of early American education. The theory of instruction resembles that of present American "open school," but without the sophisticated facilities and trained instructors.

Muslim: Arabic word that means the person who submits to and believes in Islam, as to believe and worship only one "God."

Nabataeans: A nomadic Arab people from north Arabia, who began to settle in the Petra area beginning in the late seventh century BC. These people seem to have arrived slowly and integrated peacefully with the settled Edomites, who, at that time, were in the process of migrating to a new homeland in southern Palestine. They monopolized the spice trade between Arabia and the Mediterranean. By necessity these individuals were experts at water conservation, stone masonry, and

architecture. Their capital, Petra (biblical Sela), was hewn from unassailable red stone cliffs that had previously sheltered Paleolithic cave dwellers millennia before (Nyrop, 1980).

Palestinian: Narrowly defined, this term refers to a citizen of the British-mandated territory of Palestine (1922-1948). Generally, it refers to a Muslim or Christian native or descendant of a native of the region between the Egyptian Sinai and Lebanon and west of the Jordan River, Dead Sea, and Gulf of Aqaba line, who identifies him/herself primarily as a Palestinian.

Petra: The capital of the Nabataeans, who were Arabs who dominated the lands of Jordan during pre-Roman times. They were the people who carved this wonderland of temples, tombs, and elaborate buildings out of solid rock. The Victorian traveler and poet Dean Burgon gave Petra a description that holds to this day: "Match me such a marvel save in Eastern clime, a rose-red city half as old as time." Yet words can hardly do justice to the magnificence that is Petra (see Figure 1 for an illustration on p.12).

Ramadan: The holy month of the Muslim people. The holy month comes once a year, based on the Muslim calendar. During this month, Muslims abstain from eating, drinking, and sexual transaction. Fasting begins at 5 a.m. and continues until 5 p.m.

Sharif: Arabic word that means an individual who claims to be, and is accepted as, a descendant of the Prophet Mohammed through his daughter Fatima.

Shia: Also known as Shiite, from Shiat Ali, the Party of Ali, who is the cousin of the Prophet Mohammed. A Shia is a member of smaller of the two great divisions of

Islam. Shias supported the claims of Ali and his line to presumptive right to the caliphate and leadership of the Muslim community, and on this issue they divided from Sunnis in the first great schism within Islam. Later schisms produced further divisions among the Shias over the identity and members of Imams. Shias revere Twelve Imams, the last of whom is believed to be in hiding Sunni (from Sunna, orthodox), a member of the larger of the two great division of Islam. Sunnis supported the traditional method of election to the caliphate and accepted the Umayyad line. On this issue, they divided from the Shia Muslim in the first great schism within Islam.

Social Studies: "Social studies is an integration of experience and knowledge concerning human relations for the purpose of citizenship education" (Barr, Barth & Shermis, 1977). The National Council for the Social Studies (1993) developed the following definition: Social studies is the integrated study of the social sciences and humanities to promote civic competence. Within the school program, social studies provides a coordinated, systematic study that draws upon such disciplines as anthropology, archeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology, as well as appropriate content from the humanities, mathematics, and natural sciences. The primary purpose of social studies is to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world.

Social Studies in Jordan's Secondary Schools: The social studies program consists of separately taught, required courses in geography, history, citizenship education, and civil education, which are taught in grades ten through twelve.

Transjordan: Established under British patronage on the East Bank by the Hashemite Prince Abdullah, who was a principal figure of the Arab Revolt against the Ottoman Empire during World War I.

Transjordanian: Narrowly defined, this name refers to a citizen of the Amirate of Transjordan (1921-1946). Generally, a Transjordanian is a Muslim or Christian native of the region east of the Jordan River, Dead Sea, and Gulf of Aqaba line and within the approximate boundaries of the contemporary state of Jordan, which is of the East Bank.

West Bank: The area west of the Jordan River and the Dead Sea, which was annexed by Jordan in 1950. The area has been under Israel occupation since the June 1967 War. In July 1988, Jordan's King Hussein renounced Jordan's claim to the West Bank.

Sources of Data

This study draws upon primary and secondary material in both English and Arabic to provide an analysis of the varying forces that influence social studies education in Jordan. It also stresses sources related to the nature of the religious, social, and political systems in Jordan.

This study intends to bring aspects of past and contemporary social conditions in Jordan that relate to the development of its social studies education. Both official and nonofficial information were consulted in this study, including library sources in both

English and Arabic in Jordan and the United States, unpublished works, and official Jordanian documents. The most important Jordanian official documents used include reports and recommendations of the General Directorate for Research and Development; *Progress of Education in the Hashemite Kingdom of Jordan* (1988), a 12-year report by Jordan's Ministry of Education; the Ministry of Education *Annual Statistical Yearbook* (1967); the Ministry of Education's *Vision Forum for the Future of Education in Jordan* (2002); and the education policy of Jordan.

Important and helpful information and valuable advice concerning this study were provided by the following sources:

1. Former Minister of Education and member of the Higher Council of Universities,
2. Present Minister of Education and chairman of the Educational Policy Committee,
3. Director of Humanities and Social Studies Curriculum, and
4. Director of Educational Research and Development.

Limitations

Limitations of this study include:

1. Historical process of research: research is limited to the author's view, while others might have different views.
2. Sources of information in Jordan: unlike the United States or European countries, the only sources of information in Jordan either come from government documents or from interviews.

3. Restricted to social studies education in only secondary schools: the results, therefore, cannot be generalized to include other school levels or subjects.

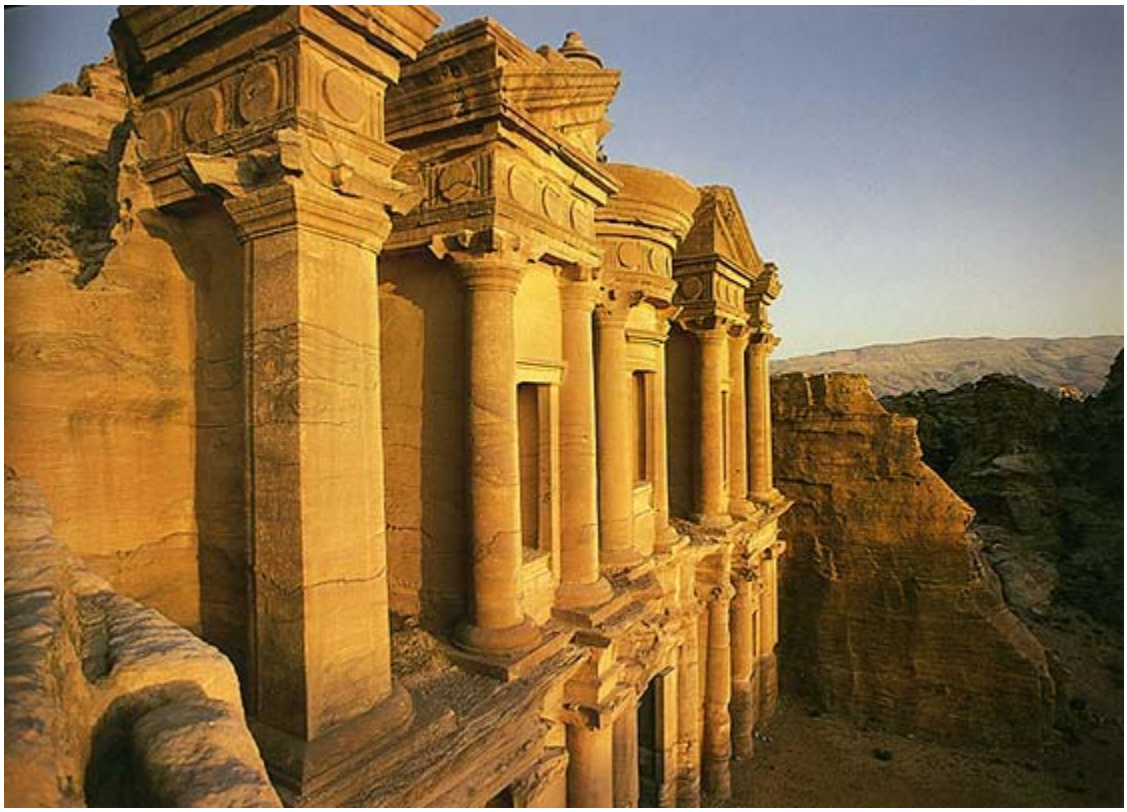


Figure 1. Petra the capital of Ancient Nabatenas Civilization 2000 B.C in southern Jordan. Courtesy Jordan Information Bureau, Washington, DC, 1979.

Chapter 2

The Historical Development of the Jordanian State

The awakening of the modern Hashemite Kingdom of Jordan began in 1921 when Prince Abdullah Bin Hussein Alahshimite established the Amirate of Transjordan under the British patronage of the East Bank (current Jordan). Jordan's heritage has been deeply connected to both Islamic and non-Islamic civilizations; however, the Islamic civilization has exercised the greater influence on Jordan and its people. The Islamic civilization extended from the Arabian Peninsula to as Far East as the border of China and west to the Atlantic Ocean, uniting politically and culturally all people of those areas, where it still exerts its influence today.

Jordan's modern education system, in general, and social studies, in particular, were deeply influenced by this historical, cultural, and religious background. It is helpful to understand Jordan's past and the present to develop a clear picture of the issues discussed in the following chapters of this dissertation.

Jordan Before Islam

Before the rise of Islam, Jordan was not secluded from the cultural influences of western Asia or from contact with the political and social life of its neighbors in the Near East. Practically every civilization has borrowed freely from others. Certain peoples, such as the Egyptians, Greeks, Hindus, Chinese, and Semites contributed many basic elements to various other civilizations (Byng, 1944). The Islam religion is a result of this interaction between the Arab people and their neighbors. This interaction contributed to the spread of Islam in the Near East and to its becoming the dominant religion in the lives of these people. Also, the Arabic language spread to other civilizations; a fact that was

very important in the trade market. Throughout history, the people of Middle East have played important roles in the progress of the Near East. The distinctive contribution of the people of the great Arabian deserts was that they supplied their neighboring civilizations with new blood, stimulation, and fresh energies. The Middle Eastern people played a major role not only in trade and commerce in the ancient civilizations of the Near East but in social affairs as well.

Middle Eastern Arabs in ancient time were not merely adjuncts to the civilizations farther north. They had their own centers of civilization, although these centers developed later than those found in Mesopotamia or Egypt. Early interaction between the Arabs in the north and the Arabs in south refers to trade developed between the two with some mixing of the two taking place. The Arabs in the south lived in several cities, while most of the Arabs in the north were nomads. Before the time of Islam, many southern Arabs were already living in northern Arabia. Also, many Arabs from both the north and south regions had moved into Fertile Crescent, where they mingled with other settlers.

Archaeological investigations of Jordan's earliest civilization can be found in the Jordan Valley, which abounds with evidence of occupation by Paleolithic and Mesolithic hunters and gatherers (see map p. 18). The earliest civilization that rose to prominence dates back to the eighth millennium BC. Archaeological study has found that people of Neolith era, who had a culture similar to that found around the Mediterranean littoral, introduced agriculture in the region and by the eighth millennium BC had established a sedentary way of life (Nyrop, 1980).

The most important cities in the Bronze Age found in this region are Beidh, in the East Bank of Jordan, and the better-known city of Jericho, located in the west. These are

sites of settlements dating from the same period that history's first city was founded. Jericho produced a high order of civilization and engaged in brisk trade with Egypt, which exercised a dominated influence in the Jordan Valley in the third millennium.

The prolonged conflict between the two great powers of Egypt and Hittites during the fifteenth to thirteenth centuries BC bypassed the East Bank of Jordan, allowing for the development of a string of small tribal kingdoms with names familiar from old testament: Edom, Moab, Bashan, Gilead, and Ammon, whose capital was the biblical Rabbath Ammon (now the modern Amman, current capital of Jordan). These cities played important roles in trade and commerce, profiting from the trade routes that crisscrossed the region, connecting Egypt and Mediterranean ports with the southern reaches of the Arabia Peninsula and Persian Gulf. Among the items of trade were oak weed, livestock, resins, medical balms, pearls from the Persian Gulf, Ethiopian gold, and ostrich feathers from Africa.

In the third century BC, Jordan's region came under the control of the Ptolemies, Greek settlers who founded new cities and revived old ones as centers of Hellenistic culture. Amman, renamed Philadelphia in honor of the pharaoh Ptolemy Philadelphus, and other urban centers assumed distinctly Greek characteristics, easily identified by their architecture. They also prospered from their trade links with Egypt (Hitti, 1956).

In the second century BC, the Arab Nabataeans moved into southern Jordan and began building a desert kingdom that stretched from the Red Sea to Syria. Shrewd merchants, these people monopolized the spice trade between Arabia and the Mediterranean. By necessity, they were experts at water conservation; however, they also proved to be accomplished potters, metalworkers, stonemasons, and architects. Their

capital, Petra (biblical Sela), was hewn from unassailable red sandstone cliffs that had sheltered Paleolithic cave dwellers millennia before.

During the first century BC, these people became allies of the Roman Empire, the new dominant power in the region. When the Hasmonean dynasty became extinct in 37 BC, Herod, with Roman support, was nominated King of Judah. From 37 BC through 4 AD, with Roman protection, he ruled on both sides of the Jordan River. Figure 2 presents a map of the Jordan Valley in biblical times.

In 106 AD, Emperor Trajan formally annexed the satellite Nabataean Kingdom, organizing its territory within the new Roman province of Arabia. This included most of the East Bank of Jordan. For a time, Petra served as the provincial capital. The Nabataeans continued to prosper under direct Roman rule, and their culture flourished in the second and third centuries AD. Citizens of the province were part of a world state, sharing a common legal system and Roman identity. Roman ruins seen in present day Jordan attest to the civic vitality of the region, whose cities were linked to commercial centers throughout the empire by the Roman road system and whose security was guaranteed by the Roman army.

In 395 AD, the Jordan region was assigned to the eastern or Byzantine Empire, whose emperors ruled from Constantinople. Christianity, which became the recognized state religion in the fourth century, was widely accepted in the cities and towns; but, it never developed deep roots in the countryside, where it coexisted with traditional cults.

In the sixth century, Jordan fell under the control of the Ghassanids, whose Christian Arabs were loyal to the Byzantine Empire. The mission of these warrior nomads was to defend the desert frontier against the Iranian Sassanian Empire, as well as

against Arab tribes from the south. In practice, however, they were seldom able to make good their claim south of Amman. Confrontations between Syrians, or northern Arabs, represented by the Ghassanids, and the fresh waves of nomads moving from the Arabia Peninsula were not new to the Jordan region and continued to manifest into the modern era. Contact with Christian Ghassanids was one of several important sources of monotheistic impulses that flowed back into Arabia with nomads, preparing the ground for the introduction of Islam (Bashmail, 1973).

Throughout this time period, no formal education system existed. Typically, education was provided by the family or in religious schools before 1921.

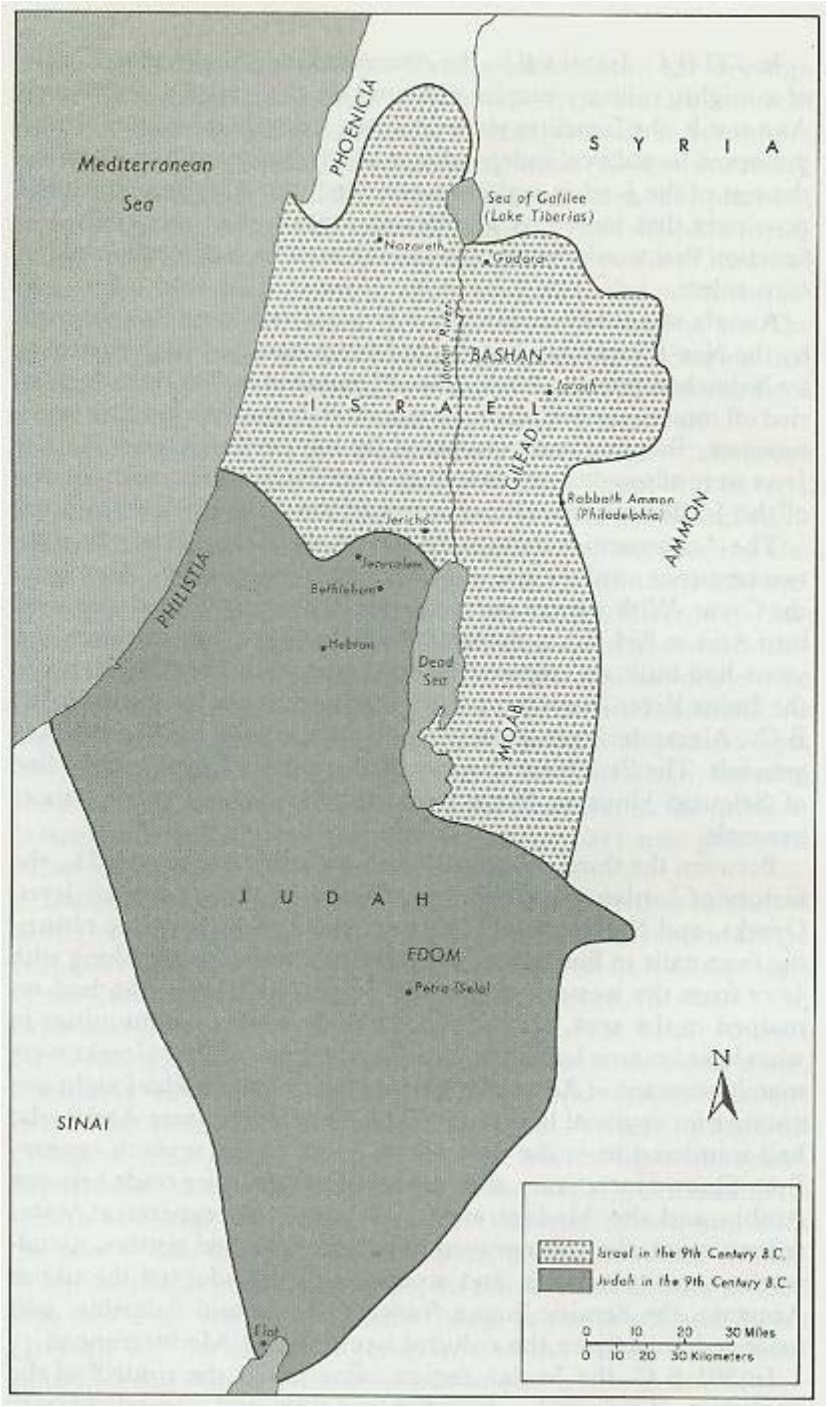


Figure 2. Map of the Jordan Valley in biblical times.

Source: Jordan a country study, 1991.

The Rise of Islam

In 610 AD, Islam was born in the Holy City of Mecca in the Arabia Peninsula. This new religion preached against the paganism of Arabia. The social value system in Arabia could be seen through two different aspects. The first aspect, encouraged by Islam, consisted of courage, honesty, hospitality, and mortality. The second aspect was discouraged by Islam and prohibited worshipping idols, gambling, drinking liquor, killing daughters, and assaulting another tribe (Al-bdulkader, 1978). At one point in the history of civilization, Islam led Arabia to play a "remarkable if not outstanding part in the political, intellectual, and economic life of the civilized world as it then was" (Philby, 1930).

What is Islam?

It is difficult to fully explain the definition of Islam to a non-Moslem audience, because it is difficult to understand and, at times, is confusing. Westerners see Islam as a religion, but as soon as Islam is described as a religion, it creates the possibility for misunderstanding the nature of the Islamic system as a whole (Shaker, 1972). The Western concept of religion is limited when compared to that of Moslems, whose understanding of the word is best manifested in the Arabic word "dean," which means a whole way of life. Watt (1968) describes Islam as:

> It is not a private matter for individuals, touching only the periphery of their lives, but something which is both private and public, which permeates the whole man, as conscious. It is – all in one—theological dogma, forms of worship, political theory, and a detailed code of conduct, including even matters which the European would classify as hygiene or etiquette (p.3).

Therefore, if a Moslem defined Islam, the definition would be: "a faith, a law, or a way of life, nation and state" (Azzam, 1964).

The Contribution of Islamic Civilization to Human Knowledge

The Islamic civilization plays an important role in providing human knowledge to itself and to other civilizations, both in science and the humanities. For example, science frequently appeals to human reason and exalts nature above the miraculous in the Quran, with such injunctions of the Prophet Mohammed. According to Prophet Mohammed:

> "To seek knowledge is a religious duty for every Moslem, men and women"
>
> "Seek knowledge even [if] it be in China."
>
> "An hour [of] contemplation and study [of] God's creation is better than a year of Adoration" " (Ali, 1967)

Scholars are highly praised, too. The Prophet Mohammed says, "The ink of the scholar is more holy than the blood of the martyr" (Pickthall, 1969). According to Pickthall, by those standards, Moslem civilization started on a basic value of free thought and free inquiry in the name of Allah (God):

> The Muslim set out on their search for learning in the in the name of God at a time when Christians were destroying all the learning of the Ancients in the name of Christ. They had destroyed the library at Alexandria, they had murdered many philosophers, including the Beautiful Hypatia. The learning was for them a devil's snare beloved of the pagans. They had injunction to "seek knowledge even though it was in China." Thus, the Muslim saved the ancient learning from destruction and passed its treasures down to modern times (p. 69).

Moslems were mathematicians and geometricians. They invented algebra; they had a very complete science of botany, as any comprehensive Arabic, Persian, or Turkish dictionary will prove. Moslem chemists and physicists were constantly experimenting, recording, and comparing the results of their experiments. In the field of geography, Moslems made great advances. The Moslems were the greatest traders, travelers, and navigators of that age, and recorded everything of note that they encountered during their

travels. Those regions of the Earth's surface that the Moslem regularly visited were fairly accurately charted, and the political, social, and commercial conditions of the inhabitants, fauna, flora, exports, and imports were generally known and taught in the schools.

History was also highly cultivated by the Moslems and included an array of dates and wars and dynasties arranged for the convenience of the student's memory. But, a number of historical works provided intimate details, throwing light on human nature and contemporary manners, free of thought and wide of outlook (Pickthall, 1969).

In the science of medicine, Moslem physicians were the first to inculcate the virtues of fresh air and perfect cleanliness. They were the first to establish hospitals in which the patients were grouped in separate wards according to their respective diseases, where cleanliness and fresh air formed part of the treatment, and the patient's comfort was the life, nation, and state (Azzam, 1964).

Finally, Beavers (1972) briefly describes the contribution of Islamic civilization to human knowledge:

> The brightest chapter in European intellectual history was written by Muslims in Spain. Philosophy formed the strongest chain, for the Muslim and harmonized science, religion, and Aristotle, which for them was the Truth. With their age of refinement came fine literary taste and love of Knowledge (p.13).

Islam plays an important role of shaping social studies curriculum in secondary schools in Jordan. It manifests itself through the principle of Islam, such as faith in God, belief in Arab national values, adherence to the Islamic Arabic culture, and respect of thought, science, morals, and work, which are integrated to shape a sound and effective citizen and to create national consciousness and unity. Thus, Islam contributed to the development of social studies through the Islamic law, Islamic philosophy, and Islamic

civilization, which provide social studies readers a background to form social studies curriculum.

Jordan Under Islamic Rule

By the time of his death in 632, the Prophet Muhammad and his followers had brought most of the tribes and towns and of the Arabia Peninsula under the new religion of Islam, which was conceived as uniting the individual believer, the state, and the society under the omnipotent will of God (Allah). Arab armies carried Islam north and east from Arabia in the wake of their rapid conquest and westward across North Africa.

In 633, the year after the death of the Prophet Muhammad, Muslims entered the Jordan region. In 638, the Muslim army crushed the Byzantine army at the battle of Uhud at Yarmuk River on Jordan's East Bank. Jerusalem was occupied in 638, and by 640 all Syria, Jordan, and Lebanon were held by Arab Muslims. Conversion to Islam was nearly complete among Arabs on the East Bank of Jordan. Because of its close proximity to Damascus, the Jordanian region benefited from the Umayyad Muslim Dynasty, which was founded in 662, with Damascus (Syria) as its capital. The Umayyad Dynasty also started to look at Jordan as a safe haven and began building a castle in the Jordanian desert, and Umayyad caliphs also used the region for hunting and summer vacations. Hence, during the Umayyad period, trade in Jordan began to revive.

The Umayyad was overthrown in 750 by its rival Sunni faction, the Abbasids, who moved the capital of the caliphate to Baghdad. The Jordan region became a backwater, removed from the center of power. Its economy declined as trade shifted from traditional caravan routes to the sea; however, the pilgrims' caravans to Mecca became the important source of income. Depopulation of the towns and the decay of sedentary

agricultural communities, already discernible into late Byzantine period, accelerated in districts where pastoral Arab Bedouins, constantly moving into the area from the south, pursued their nomadic way of life (Holt, Lambton & Lewis, 1970).

Late in the tenth century, the Jordan region was wrested from Abbasids by the Shiite Fatimid caliphs in Egypt, who, in turn, were displaced after 1071 by the Seljuk Turks, who had gained control of the Abbasid caliphate in Baghdad.

In 1517, Jordan came under the rule of the Ottoman Empire. Although the pilgrim caravans to Mecca continued to be an important source of income, Jordan's East Bank was largely forgotten by the outside world for more than 300 years until rediscovered in the nineteenth century by European travelers. Although the Ottoman Dynasty was Muslim, Arabs despised the Ottoman officials and soldiers as foreign oppressors and revolted against them whenever the opportunity arose.

Transjordan

In 1921, British mandate partially established the Amirate of Transjordan. The emirate's treasury, operated on British financial aid, was established on the basis of an annual subsidy. A native civil service was gradually trained with British assistance, but, the government was simple. Prince Abdullah ruled directly with a small executive council, not unlike a tribal leader. The British handled defense, finance, and foreign policy, leaving the handling of internal political affairs to Prince Abdullah.

In 1923, Britain recognized Transjordan as a national state preparing for independence. Under British sponsorship, Transjordan made measured progress along the path to modernization; communication, education, and other public service slowly, but steadily developed, although not as rapidly as in Palestine, which was under direct British

administration. In 1928, Transjordan took a further step in the direction of self-government when it agreed with Britain to promulgate a constitution (the Organic Law) and, in 1929, to install the Legislative Council, replacing the previous Executive Council. In 1934, a new agreement with Britain allowed Abdullah to establish consular representation in Arab countries, and in 1939, the legislative Council formally announced Abdullah as Emir (Prince) of Transjordan. In March 1946, Transjordan and Britain signed an agreement granting Transjordan full independence. Transjordan was proclaimed a kingdom, and a new constitution replaced the obsolete 1928 Organic Law (Jordan, 1991).

In May 1948, on the same day that the declaration of the establishment of the State of Israel was proclaimed in Jerusalem, Palestinian and Arabs rejected Israel in the Arab Zone, and in 1948, Arab forces from Egypt, Transjordan, Iraq, Syria, Lebanon, and Saudi Arabia advanced into Israel. As result of this war, 5,000 Palestinian refugees entered Transjordan or the West Bank. Most of these people were concentrated in refugee camps (Plascov, 1981).

The First Hashemite Kingdom of Jordan (1921-1952)

In December 1948, Abdullah took the title of King of Jordan, and in April 1949, he directed that the official name of the country -- East and West Bank -- be changed to the Hashemite Kingdom of Jordan. In 1950, an election was held in both the East and West Bank of Jordan. Abdullah considered the election results as favorable, and he formally annexed the West Bank. King Abdullah's vision of the conflict with Israel was different from that of the Arabs. He sought a long-term peaceful solution with Israel. Also, he continued to maintain a good and special relationship with Britain, helping keep

the East Bank relatively free from disturbance. Although not yet a member of the United Nations (UN), Jordan supported the UN action in Korea and entered into economic developmental aid with United States in March in 1951, under President Harry S. Truman's Point Four Programs.

On July 20, 1951, King Abdullah was assassinated as he entered the Al-Aqsa Mosque in Jerusalem for Friday prayers. His grandson, 15-year-old Prince Hussein, was at his side. Although many Palestinians blame King Abdullah for the Palestinians' plight in 1948, no political problem existed following his assassination. The main political question that confronted the country's leaders was the succession to the throne. Prince Talal, Abdullah's son, was in Switzerland undergoing treatment. The Jordanian government recalled Talal to assume the duties of king. In January 1952, King Talal renewed the constitution. During his short reign, King Talal showed an inclination to improve relations with other Arab states, and Jordan joined the Arab League's Collective Security Pact, which his father had rejected.

King Talal was popular among the people of Jordan's East Bank, who were unaware of his illness. In the late 1952, King Talal abdicated the throne to his oldest son Hussein. Hussein, who was a student at Harrow in Britain, returned immediately to Jordan. Under the constitution, however, he could not assume the throne because he was not yet 18 years of age. During his studies in Britain, he attended the British Royal Military Academy at Sand Hurst. In 1953, after reaching his eighteenth birthday, Hussein formally took the constitutional oath as the King of the Hashemite of Jordan.

During his 30-year reign, King Abdullah presided over the forging of a viable and durable state from a tribal, nomadic society. He developed the institutional foundations of

modern Jordan, establishing democratic legitimacy by promulgating Jordan's first Organic Law in 1928 (the basis for today's Constitution), and holding elections for its first assembly in 1929. While guiding Jordan's development into a modern state, King Abdullah negotiated a series of treaties with Britain, which earned increasing freedom for Jordan. King Abdullah achieved full independence from Britain on May 25, 1946 (Peak, 1958).

The Second Hashemite Kingdom 1953-1999

The Second Hashemite Kingdom of Jordan, which ran from 1953 through 1999, is considered the most critical time for Jordanians. This is especially evident in the early years, because the young kingdom faced serious challenges, including an inexperienced young king, three major wars with Israel, and a civil war with guerilla Palestinians. Those challenges affected Jordanians' lives and continue to exert an effect today**.** This is especially true regarding the financial resources available to the government and people.

The chief influences that guided the young King Hussein included the teachings and example set by his grandfather, King Abdullah, and his own education in British schools. Although Jordan was a constitutional monarchy, Hussein, as king, had extensive legal powers. For example, the Constitution allowed him to dismiss the National Assembly and to appoint a Prime Minister and other ministers. In addition, he enjoyed the traditional support of the East Bank Bedouin tribes, considered the backbone of the Hashemite monarchy. In 1952, an unsuccessful coup carried out by Egyptian President Jamal Abdul Nasser tried to overthrow the newly born kingdom; however, Palestinians who generally blamed Britain, the United States, and the Hashemite Kingdom for their misfortunes, continued to regard Nasser as a champion of Arab nationalism. As incidents

with Israel along the Jordanian border escalated into a succession of reprisals and counter reprisals between Palestinian infiltrators and Israel security forces, King Hussein's problems grew. In response to the attacks, Israel adopted a technique of massive retaliation that often went to deep into Jordanian territory. In 1954, Israel tentatively accepted a United State's plan (Eric Johnston Plan) for the distribution of water taken from the Jordan River; ultimately, Jordan and other Arab states rejected the plan because it involved cooperation with, and implied recognition of, Israel.

In 1956, King Hussein, responding to the public reaction against joining the British-sponsored Baghdad Pact, attempted to show his independence from Britain by dismissing Glubb as commander of Jordanian army. Glubb's dismissal precipitated a diplomatic crisis that threatened to isolate Hussein from his principal supporter; British relations with Jordan remained strained for many years, although the British subsidy was not withdrawn (Aruni, 1972). In January 1957, the Arab Summit meeting in Cairo, Egypt, issued the Arab Solidarity Agreement, under which Saudi Arabia, Egypt, and Syria agreed to pay Jordan $35.8 million annually for 10 years. This money would effectively free Jordan from the British subsidy. Saudi Arabia, however, made only one quarterly payment; Egypt and Syria made no payments. The Anglo-Jordanian Agreement of March 1957 abrogated the basic Anglo-Jordanian Treaty of 1948, terminated the British subsidy, and initiated turnover of British installations and the withdrawal of all British troops still in Jordan. As result British financial support was gone, the Arab Solidarity Agreement had evaporated, and the rift was wider than ever between the East and West Banks. To counteract these disabilities, King Hussein unequivocally placed his country in the Western camp and sought a new source of aid from the United States.

The United States replaced Britain as Jordan's principal source of foreign aid. In 1957, the White House officially noted that President Dwight D. Eisenhower and Secretary of States John Foster Dulles regarded the independence and integrity of Jordan as vital. King Hussein did not specifically request aid under the Eisenhower Doctrine by which the United States pledged military and economic aid to any country asking for help in resisting Communist influence; however, he did state publicly that Jordan security was threatened by Communism. Within 24 hours of King Hussein's request for economic assistance, Jordan received an emergency financial aid grant of $10 million from the United States. Washington expanded existing development aid programs and initiated military aid (Abid, 1965).

In 1949, Jordan created policy to avoid border tension with Israel and attacks that would generate Israeli reprisals. The Palestinian Liberation Organization (PLO), however, carried out raids and sabotage against Israel without clearance from either the United Arab Command or Jordan. These attacks, although planned in Syria, most often were launched into Israel by infiltration through Lebanon or Jordan. Israeli response against select West Bank targets became harsher and more frequent from 1965 onward.

Tension also escalated on the Syria-Israel border, where land and air engagements took place on April 7, 1967. At the same time, Jordan and Syria severely criticized Egypt for failing to send troop support. In response to Syrian and Jordanian critics, Egypt declared a state of emergency on May 16 and 2 days later demanded removal of the United Nation Emergency Force from the Sinai, where it had served as a peacekeeping force since 1957.

For short period of time, the situation accelerated toward direct confrontation between Israel and its neighbors after Egypt's President Nasser announced on May 23 that the Strait of Tiran to the Gulf of Aqaba would be closed to Israeli shipping, a measure that Israel immediately declared to be an act of war. King Hussein quickly decided that it would be impossible for Jordan to stay out of the impending conflict. He rushed to Egypt and, on May 30, signed a military alliance with Egypt.

On June 5, Israel launched a preemptive attack against Egyptian forces deployed in the Sinai. Israeli's Prime Minister Levi Eshkol failed in an attempt to contact King Hussein through UN channels to keep him out the war. Jordan entered the war by opening fire on Israeli positions and by launching a bombing raid in the Tel Aviv area. Within days, Israeli war planes effectively eliminated the Arab air forces on the ground. After days of conflict, Jordan's armored unit was defeated. Hard fighting continued, as King Hussein was determined to hold as much ground as possible in the event that a cease-fire was arranged. By the time he agreed to a truce on June 7, Israel forces had seized the West Bank and the old City of Jerusalem (Bogle, 1996).

Of all the Arab belligerents, Jordan, which could least afford it, lost the most in the war. Jordanian figures listed more than 6,000 troops killed or missing. During the short war, approximately 224,000 refugees fled from the West Bank to the East Bank. One-third to one-half of the country's best agricultural land and its main tourist attractions were lost to Israel. On June 27, the same month of war, the Israeli parliament (Knesset) formally annexed the old City of Jerusalem, an act that the United States and many other nations refused to recognize (Quandt, 1977).

After the war in 1967, King Hussein's government faced critical problems of repairing its shattered economy, providing for the welfare of the refugees, obtaining external aid, readjusting its foreign policy, and rebuilding its armed forces. Internally, however, the major problem was the continuing confrontation with the several Palestinian guerrilla organizations. The heads of state of the Arab League met in the Sudan at the end of August 1967 and agreed that all the oil-producing states would provide financial support to Jordan. Jordan also received aid from Britain and Germany, with whom Jordan resumed relations. Although direct United States aid had terminated, substantial long-term government loans were extended to Jordan for emergency relief, development, and military assistance. In 1968, the United States resumed arms shipment to Jordan and averted financial disaster.

On November 22, 1967, the UN Security Council adopted Resolution 242 as a guideline for a Middle East settlement. The principal provisions of this resolution called for the inadmissibility of territorial acquisition by war; withdrawal of Israeli forces from areas occupied as a result of the June 1967 war; termination of all states of belligerency; acknowledgment of the sovereignty of all states in the area – including Israel -- with secure and recognized boundaries; freedom of navigation on all international waterways in the area; and a just settlement of the refugee problem (United Nations, 1967).

Jordan, Egypt, and Israel all accepted this resolution in principle, but each country interpreted it differently. King Hussein has been the most consistent advocate of UN Resolution 242. He viewed the resolution as the most viable means by which the Palestinian problem could be resolved, while also preserving an important Jordanian role in West Bank.

For Jordanians, the main issue between 1967 and 1971 was the civil war between the government and the Palestinian guerrilla organization for political control of the country. Based in the refugee camps, the guerrillas virtually developed a state within state, easily obtaining funds and arms from both the Arab states and Eastern Europe and openly flouting Jordanian law. On October 13, 1970, King Hussein and Arafat, the leader of the PLO, signed an agreement in Amman, under which the PLO guerrillas recognized Jordanian sovereignty and the King's authority, agreed to withdraw their armed forces from towns and villages, and to refrain from carrying arms outside their camps. In return, the Jordanian government agreed to grant amnesty to the Palestinian militants for incidents that had occurred during civil war. Jordan suffered extensive material destruction as a result of the civil war, and the number of fighters killed on all sides was estimated as high as 3,500 (Wolf, 1973). In 1988, King Hussein took an important step by renouncing all claims to sovereignty by the West Bank of Jordan to the PLO to represent themselves in the international community (Jordan, 1991)

On October 26, 1994, the Jordan-Israel Peace Treaty was signed at the southern border crossing of Wadi 'Araba. The treaty guaranteed Jordan the restoration of its occupied land (approximately 380 square kilometers), as well as an equitable share of water from the Yarmouk and Jordan rivers. Moreover, the treaty defined Jordan's western borders clearly and conclusively for the first time, putting an end to the dangerous and false Zionist claim that "Jordan is Palestine."

> Seeking to lay a firm foundation for a just, comprehensive, and lasting peace, the treaty also outlined a number of areas in which negotiations would continue. To this end, Jordanian and Israeli negotiators signed a series of protocols establishing a mutually beneficial framework of relations in fields such as trade, transportation, tourism, communications, energy, culture, science, navigation, the

> environment, health, and agriculture, as well as cooperator agreements for the Jordan Valley and the Aqaba-Eilat region (Ministry of Education, 2000b).

On February 7, 1999, King Hussein died after having created modern Jordan over the desert and having stabilized the region in the Middle East. He saved Jordan in the critical time of three major wars with Israel, and he saved his country from long civil war with the militant Palestinians. For more than 12 centuries, Jordan never existed as a sovereign state in the modern concept of word because of its shifting populations who had led nomadic, pastoral lives and never submitted to a central government. Although King Hussein left behind a state, half of whose population consisted of Bedouins who led a tribal life, upon whom he had imposed the basis of rules and concepts derived from Islamic law. Thus, in the kingdom established by King Hussein, the Bedouins rose from a backward cultural state to become citizens in a nation after being a member of a tribe that never knew the meaning of citizenship or felt the need for it. King Hussein established a state without necessary resources to help that state take its first steps. Nevertheless, he was able, over a period of 30 years, to overcome this mighty obstacle.

King Hussein, the father of modern Jordan, will always be remembered as a leader who guided his country through strife and turmoil to become an oasis of peace, stability, and moderation in the Middle East. Among Jordanians, his memory is cherished as the inspiration for Jordan's climate of openness, tolerance, and compassion. Known to his people as *Al-Malik Al-Insan* ("The Humane King"), King Hussein established a legacy that promises to guide Jordan for many years to come.

On the same day of his father's death (February 7, 1999), Abdullah, Hussein's oldest son, was proclaimed King of Jordan. He has continued to carry on the program begun by his father King Hussein.

The Third Jordan Kingdom: 1999 to Present

Since his ascension to the throne, King Abdullah II has continued his late father's commitment to creating a strong and positive moderating role for Jordan within the Arab region and the world, and towards establishing a just and lasting comprehensive solution to the Arab-Israeli conflict. King Abdullah II is committed to building on the late King's legacy to further institutionalize democratic and political pluralism in Jordan. He has exerted extensive effort to ensure sustainable levels of economic growth and social development aimed at improving the standard of living of all Jordanians. He is also working towards modernizing Jordan's information technology and educational systems. Under King Abdullah's II reign, Jordan was admitted to the World Trade Organization and ratified agreements for the establishment of a Free Trade Area with the United States of America, the European Union, the European Free Trade Association countries, and 16 Arab countries. King Abdullah II also has been involved in the drive for national administrative reform, as well as governmental transparency and accountability. He is working on the advancement of civil liberties, making Jordan one of the most progressive countries in the Middle East. Also, he is involved in enacting the necessary legislation that guarantee women a full role in the kingdom's socio-economic and political life (Royal Hashemite Court, 2004). As a result, the entire kingdom is being transposed into a modern economy, with a modern education system, communications, industry, and agricultural development all being accompanied through the vision of Jordan’s young king. Figure 3 (see p. 34) is a map showing modern Jordan.



Figure3. A modern map of Jordan.

Source: Ministry of Education, 2000.

The Organization of Jordanian Society

In the pre-1948 East Bank, the dominant socio-political order was tribalism. Tribalism was characteristic not only with the Bedouin nomads and semi-nomads upon whom the Hashemite royalty relied for support, but also was characteristic of many of the village people and even among those who were technically urban. After 1948, this socio-cultural system was changed by the mass of Palestinian refugees, who were largely sedentary village and town dwellers, many of them literate and well educated. In the 1980s and early 1990s, Palestinians had considerable economic and cultural influence,

which dated from the past century. Jordan responded in part to the development of Palestinian influence by upgrading education. By the late 1980s, the gap between Jordanian and Palestinian education achievement had narrowed, placing Jordanian achievement ahead.

Jordan's position also changed in the global political economy. Its agriculture and nomadic lifestyles gradually gave way to more viable livelihoods based on skilled labor, secure education, and increasing levels of literacy. Labor migration, particularly of the skilled and educated to the Arab oil nations, was a key factor in social mobility in the 1970s and 1980s. A concomitant shift in values was apparent in Jordanian society: prestige became increasingly associated with modern occupations, and education came to be seen as the key to social mobility.

In addition to the fundamental distinction between Jordanians of East Bank origin and those of Palestinian origin, other socio-cultural distinctions or affiliations were evident in Jordanian society, including ethnic and regional origins, gender, class, tribe, religion, and lifestyle (e.g., nomadic, village, or urban). These various demographic patterns structured the ways in which Jordanians related to one another and gave rise to different sorts of individual identity. For example, most Christian Jordanians were Arabs and shared many cultural habits and values with Muslim Jordanians. Their sense of identity, however, was based less on Islamic influence than that of Muslim Jordanians. Christians interacted daily with Muslims, working, studying, and socializing together.

Class structure in Jordan resembled a pyramid. At the top was a small, wealthy group, comprised of large landowners, industrialists, leading financial figures, and members of their families. The oil boom of the 1970s and early 1980s also created a new

class of wealthy Jordanians who made large amounts of money aboard, which were displayed by conspicuous consumption in Jordan. Just below this group were professionals, army officers, and government officials who lived a somewhat less grand, but still comfortable life. White-collar workers, school teachers, and return migration struggled to retain a style of life that separated them socially from the small shopkeepers and artisans below them. The system of family support tended to cushion unemployed university graduates and professionals from falling into the ranks of the poor (Ibrahim, 1982).

Islam in Social Life

In the 1980s, Islam witnessed a stronger and more visible adherence to Islamic customs and beliefs among a significant number of the Jordanian population. The increased interest in incorporating Islam more fully into daily life was expressed in a variety of ways. Women wearing conservative Islamic dress and the headscarf were seen with greater frequently in the streets of urban and rural areas; men with beards also were more prevalent. Attendance at Friday prayers increased, as did the number of people serving Ramadan. Ramadan also was observed in a much stricter fashion; all public eating establishments were closed; no alcohol was sold or served; and police response to violations of the rules of Ramadan quickened. Individuals caught smoking, eating, or drinking in public were reprimanded and often arrested for a brief period of time.

Several factors can be attributed to this increased adherence to Islamic practices. During the 1970s and 1980s, the Middle East saw a rise of Islam observance in response to the economic recession and to the failure of nationalist politics to solve region problems. In this context, Islam was an idiom for expressing social discontent. In Jordan,

opposition politics had been forbidden for a long period. Since the time when King Hussein came to power, the Muslim Brotherhood Group was the only political group legally allowed in the Jordanian society. These factors helped the government of Jordan to obtain public support for the Shah of Iran in his struggle with Ayatollah Khomeini in the late 1970s, to continue relations with Egypt in the wake of Peace Treaty in 1979 between Egypt and Israel, and to support for Iraq in the Iran-Iraq war (Jordan, 1991).

Changing Social Relation and Values

In the early 1980s, the relationship between the men and women, along with all other aspects of Jordanian society, began to change as the people started to adopted new values, attitudes, and customs that were much different from those that had been traditional. The change invaded the Jordanians because of the development of society. As new ideas reached all sectors of society, new perceptions and practices began to appear. Increasing social responsibilities have undermined the family ties and the values that subordinated the individual to the kin group. A growing individualism is visible, especially among the educated young. Many young people prefer to set up their own household at marriage rather than live with their parents. Labor migration has had a considerable impact on family structure and relationships. Some of the social change has affected women's roles. In urban areas, young women have begun to demand greater freedom and equality than in the past, although traditional practices still broadly govern their lives. Since the 1970s, women have become active outside the home. In the 1980s, school enrollment for girls was nearly parallel to that of boys, and the Jordanian female graduates entered the work force in increasing numbers. These educated young women tended to marry later, often several years after graduation (Jordan, 1991).

By the late 1980s, most Jordanian couples tended to want fewer children. This trend appeared to parallel the changes in women's position in society and shifts in the politics and economy; this trend had direct impact on the family structure, relations, and values. Childcare was no longer the only role open to women. The need for dual-income households pointed to a decrease in the amount of time women could devote to child rearing. In the transition from agricultural society to a service society, where the literacy was a must, children required longer periods of education and thus were dependent for extended periods upon their families. Large families were no longer as economically feasible or desirable as in the past (Robins, 1986).

Jordanians' Family and Individual

Throughout the 1970s and 1980s, social life and identity in Jordan centered on the family. The household was comprised of people related to one another by kinship, either through descent or marriage, and family ties extended into the structure of clans and the tribes. Individual loyalty and the sense of identity arising from family membership coexisted with new sources of identity and affiliation. However, the development of a national identity did not necessarily conflict with existing family affiliation. Although rapid social mobility strained kin group membership, kinship units were sometimes able to adapt to social change.

Gender and age play important roles in the determination social status. Although the systematic separation of women from men was not generally practiced, the entire group in the society secluded women to some extent. Age greatly influenced an individual man or woman's standing in society; generally, attaining an advance age resulted in enhanced respect and social stature.

The increased educated middle class and working women in the 1980s led to some extent recognizable strains in the traditional pattern. Men and women now interacted in public, the university, the working place, public transportation, social events, and voluntary associations (Ministry of Education, 2003).

Chapter 3

Education in Jordan

In 1923, Jordan added the first government-sponsored schools to its traditional system of religious schools. These government-sponsored schools, with their expanded curricula, have continued to develop into an evolving, modern educational system in the Hashemite Kingdom of Jordan.

As Jordan developed economically, popular interest in education increased, and it became apparent that governmental educational facilities needed to be increased. Since the Ministry of Education was founded, government-sponsored public education has become more important than traditional religious schools and has expanded rapidly, both in the number of students who have access to it, as well as in its curricula. In 1921, when the Amirate of Transjordan was created, educational facilities consisted of 25 religious schools, which provided a rather limited education. By 1987, 3,366 schools, with more than 39,600 teachers, had a total enrollment of 901,645 students (Al-Tal, 1989).

The goal of the government's education policy is to provide basic minimum education for the largest possible number of students and to encourage those who desire higher education to obtain it within the Kingdom or aboard. Education is equally available for boys and girls, and the tuition is almost free for those attending all government schools (Al-Tal, 1989).

The Ministry of Education recognizes the importance of secular curricula, but is also trying to connect with elements of traditional Islamic education. "The traditional system with its spirit, methods, and even curricula survived in the modern Jordanian system as nowhere else in the Arab world" (Tibawi, 1972). Subjects with Islamic

orientation are still emphasized, particularly at elementary level, and religious secondary and higher education programs are operated parallel to the modern program. Separate school systems for boys and girls in public schools are maintained in accordance with traditional segregation of the sexes outside the home.

From 1947 to 1977, the rapid expansion of education that began in the previous decade continued. New public secondary schools were opened on the average of one school every seven days. Girls began to receive secondary educations in the government-operated schools. Within a short period, girls were competing with boys and obtaining permission to travel aboard for higher education (mostly to neighboring Arab countries and Palestine). In 1967, 38,000 male and female students were studying higher education abroad; in 1970, that number increased to 42,000 students. Both male and female teachers were trained to meet the increasing number of students. The scarcity of adequate textbooks is an on-going problem for Jordanian education; however, this problem is being resolved as modern textbooks, written for particular courses and produced in the country, are introduced into the school system (Ministry of Education, 1967).

From 1950 through 1977, the government devoted between 5 and 10% of its budget to education. Approximately 7% of this budget went for the construction of new schools and institutes and the expansion of existing establishments.

In 2004/2005, the education budget reached $200 million, which represent about 10% of the total state budget of $942 million (7 million Jordanian diners equal 1 billion U.S dollars). Education in Jordan, however, is not financed by the government alone. UNRWA, the Hashemite Jordanian Fund, Noor Al Hussein Foundation, and other public and voluntary institutions also support education services. The major educational

financing sources are the Ministry of Education budget, revenues and loans, education tax called Ma'aref, and school donations (Ministry of Education, 2000a).

Development of Education in Jordan

Prior to1921, formal education in Jordan was conducted entirely according to Islamic traditional schools. Education beyond the elementary level was only available to a small elite portion of the male population. Attendance at "Kuttabs" (Islamic elementary schools, see definition of terms in Chapter 1) in the village or neighborhood was most common. The local Imam (religious leader) was the teacher; the subject matter was rote memorization. The Kuttabs schools' subject matter consisted of memorizing the Holy Quran and basic Arabic language. Attendance at the Kuttabs usually began when a boy reached the age of 6 years and ended when he had memorized the Holy Quran at the age of 10 or 12 years (Amaira, 1999).

The Jordanian educational system has developed along with the growth of the country. In 1923, the first national conference for teachers was held, and the first Council for Education was formalized. By 1933, the first Education Act was legislated.
By 1950, 691 elementary and secondary schools were established in many cities and villages, with an enrollment of 123,319 and 691 teachers. A focus on education was one of the main areas of development in Jordan (Ministry of Education, 1955).

During the 1950s, significant growth took place in education. Seven years of elementary education became compulsory for boys and girls; schools were established in rural and urban areas to accommodate the increasing number of students in an effort to provide schooling for all children; and the education ladder was reorganized to meet students' individual and social needs (Ministry of Education, 1955).

The developed education system witnessed several essential changes in addition to quantitative expansion during the 1960s. The Education Act in 1964 expanded compulsory education to 9 years; introduced diversification in secondary education, general academic (literacy and scientific), and vocational streams; and designed and prepared new curricula and textbooks, accordingly reflecting the philosophy, goal, and objectives of education (Ministry of Education, 1964).

During the 1970s, the education system focused on the generalization of compulsory education, in-service teacher training and certification, and improvement of supervision. School facilities were improved with the addition of laboratories, libraries, audio-visual aids, and educational television programs. This decade also witnessed a series of innovations in the educational process and the introduction of new vocational programs, such as nursing and hotel education, in addition to the mainstreams of vocational, industrial, and agricultural education.

The Ministry of Education focused on improving the quality of education during the 1980s. Many improvements were introduced and undertaken. One of the most significant of these was the overall comprehensive assessment of the educational process, which led to the first National Conference of Educational Development (September 1987). This Conference presented a formal document in which the philosophy, goals, and objectives of education were outlined (part 8). They are as follows:

1. The Hashemite Kingdom of Jordan is a hereditary constitutional monarchy and adheres to the principles of the Great Arab Revolt to achieve the unity of the Arab Nation as a basic necessity for its national being and future.

2. Faith in God, belief in Arab national values, adherence to the Islamic Arabic culture, and respect of thought, science, morals, and work would integrate to shape a sound and effective citizen, and to create national consciousness and unity.
3. To provide education for all citizens, irrespective of race, sex, or religion: the requirements of the country's economic and social development and with the individual's needs and wishes.
4. The general goals and objectives of the education focus on preparation of the citizen, who believe[s] in God; adheres to the spirit of love for the homeland and the nation; has strong commitment to the love [of] truth, values, social responsibilities, [and] respect for law and order. The goals also emphasize harmonious growth of personality, physically, intellectually, socially, emotionally, and spiritually, and development of the potentialities to cope with the contemporary changes and to contribute positively to the human civilization and it[s] momentum (Ministry of Education, 1988, p.9).

Throughout the 1990s, the educational development of Jordan began to focus on qualitative rather than quantitative aspects. The 1994 Act of Education focused on executing the educational development plans of 1988-1995 and 1996-1999. These plans gave special attention to the qualitative aspects of education because the country had reached an unemployment rate among its educated population that was attributable to education focused on the quantitative. To address this issue, the Jordanian government and Ministry of Education started to connect the higher education to the country's needs (Ministry of Education, 2000a).

The Jordanian education system was completely reorganized in 1950. The Ministry of Education was formed after the country obtained full independence in 1946 and, in 1959, Jordan and other members of the Arab League agreed upon a uniform educational system. As a result, Jordan's education program was changed to include a 6-year elementary cycle, 3-year intermediate cycle, 3-year secondary cycle, and 4- to 5-year higher education program (dependent on the school). However, the Ministry of Education in 1990 changed the cycle of secondary education to 2 years instead of 3 years (United Nations Educational, Scientific, and Cultural Organization (UNESCO), 1961).

As modern educational facilities developed, the value of Kuttabs decreased. When modern, government-operated schools are available, the students are most often sent to those schools in preference to the Kuttabs, where both the curricula and teacher training are more limited.

The Educational System in Jordan

Jordan and other Arabian countries follow a common educational system; however, some modifications are necessitated by special requirements and local conditions of individual countries. The education structure of Jordan is described as follows:

1. Pre-elementary Stage (kindergarten-nursery education): Nursery and kindergarten education consists of a 2-year maximum cycle. Children, who are 4-years old, are entitled to attend. This is a free pre-school, non-compulsory cycle, run almost completely by the private or volunteer sectors. The Ministry of Education has established a number of kindergartens, particularly in remote and "need" areas. These focus on providing children

with adequate educational environment and care for a well-balanced educational growth, in order to help them acquire positive attitudes towards school, be prepared for smooth transition from home to school, develop good healthy practices, improve their social relations, and enhance their positive trends and love for school life.

2. Basic Education Cycle: The Basic Education Cycle is a 10-year cycle for children who are 6 years old. During this compulsory cycle, the scheme of study is unified for all students and is evaluated annually. In addition, students' classifications and enrollments in the various types of secondary education are made based on their marks achieved in grades 8 through 10. This cycle focuses on realizing the general objectives of education and preparing the citizen in all aspects of his or her personality.
3. Secondary Education Cycle: The Secondary Education Cycle is for 2 years, beginning at the end of the tenth grade. Students are classified into one of two major streams: the comprehensive (academic and vocational) secondary education stream or the applied secondary education stream.

   The comprehensive secondary education stream program ends with the student sitting for the General Secondary Education Certificate Examination in the following specialization:

   a) Academic sub-stream, which includes scientific and literary specializations.
   b) Vocational sub-stream, which includes industrial, commercial, agricultural, nursing, hotel, and home economics specializations.

This cycle provides specialized cultural, scientific, and vocational experiences, which meet the existing and anticipated needs of the Jordanian society. It also, focuses on developing a citizen who can perform his/her duties well, according to his/her abilities and interests. A national examination is held at the end of completion of the 2-year cycle, and successful students are awarded a general secondary education certificate. Completion of secondary education is a terminal point for those who do not wish to further their educations. Those who wish to continue their educations may enter a college or a university to pursue an undergraduate program of studies.

4. Special Education: The Ministry of Education gives care to students with special needs and has expanded the patterns of special education in Ministry of Education schools, encouraged the program of national establishments, and implemented special programs for the gifted, distinguished, those special difficulties in education, and others, as defined:

    a) Directorate of Special Education and Division of Programmes for the Distinguished: The Ministry of Education cares for distinguished students through the Directorate of Special Education and Division of Programmes for the Distinguished and is concerned with promoting distinguished students by adopting a program for the academic acceleration of gifted students in basic grades (1 through 9). Seven students were involved in this program during the 1997/98 academic year. King Abdullah Schools for Excellence were established responding to King

Abdullah's interest in the quality of education to improve its outputs and to provide opportunities necessary for the distinguished students and to meet their needs in recognizing and developing their creative abilities. This is pursuant to Ministry of Education's general objectives and trends and as defined in sequential educational conferences held by the Ministry of Education. The Ministry of Education also plans to establish 12 schools (a school in each governorate) during the next 3 years.

b) Pioneer Centers: The Ministry of Education has established five Pioneer Centers in various governorates to offer and enrich the activities of distinguished students in the basic seventh grade up to the twelfth secondary grade. These centers focus on deepening the student's awareness of basic knowledge in various subject areas, including Arabic (their native language), English, mathematics, science, and computer science, as well as classes to help them better understand themselves. The Queen Noor Foundation supervises the Jubilee School, which is a co-educational secondary school for distinguished students in basic tenth grade and the first and second secondary grades, offering students a special program that responds to their needs and to release and fully invest their potentials.

c) Special Services to Students with Special Needs: The Ministry of Education offers educational services to students with special

needs and slow learners. This program provides educational therapeutic services to students with special needs who may suffer from problems and difficulties in learning or in academic achievement in grades 2 to 4. The Hashemite Jordanian Fund for Human Resources Development provides schools that have educational resource rooms with teaching aids, furniture, and toys through the Hashemite Completion. It also provides improvement and development of schools' equipment.

d) Educational Resource Center: Princes Sarvat College, an organ of Young Muslim Women Association, introduced an educational resource center in 1995 to offer a training program for technical managers, educational supervisors, and directors of education; heads of divisions of education in the directorates; and male and female teachers. The goal is to introduce these individuals to learning and teaching methods in the educational resources rooms. This college grants the Higher Diploma degree.

5. Non- formal Education: The Ministry of Education offers several non-formal education programs, such as: (1) a literacy program through evening classes; (2) continuing education classes, offered in the evening, for school dropouts to obtain an education equal to other official and regular students; (3) adult education program that allows adults to continue their education through self-learning and to sit for school and general examinations.

6. Other Types of Education: Under the supervision of the Ministry of Education, other groups in Jordan concerned with educating children are closely committed to the principle of education defined in this chapter. These bodies include:

    a) The Ministry of Social Affairs, which operates a number of institutions that provide education services to slow-learners and the mentally handicapped.

    b) The Directorate of Education and Culture at the Armed Forces, which administers nineteen schools, with a total enrollment of 10,217, distributed among special areas in the Kingdom.

    c) UNRWA, which administers 199 schools, enrolling 14,135 Palestinian refugee students for the years 1999/2000.

    d) Noor AL-Hussein Foundation, which cares for the gifted through the Jubilee School, which is a co-educational secondary school where gifted students in the ninth through twelfth grades are offered special programs. The number of enrolled students for academic year 2000/2001 reached 393.

    e) The Jordanian Hashemite Fund, which runs a number of kindergartens and care centers for the handicapped.

    f) Higher Education: Higher education was initiated in Jordan in 1951. At that time, the first annual class for training teachers began at AL-Hussein College in Amman, which was

and still is a secondary school. This class developed into a teachers' college. The study duration in teachers' colleges then became 2 years after obtaining the General Secondary Certificate. The name changed to "Teachers' Institutes" in 1965, and was later developed into community colleges in 1981. Higher education in Jordan has continued to develop since the establishment of the University of Jordan, Jordan's first public university in 1962. Since its establishment, additional Jordanian universities have been established. These include: the University of Jordan, Yarmouk University, Mu'tah University, Jordanian Science and Technology University, AL-Elbait University, Al-Hashemiyah University, Al-Balqa' Applied University, Amman University College for Technical Engineering (4-year University College), College of Al-Da'wah and Religion Principles, and Al-Hussein Ben Talal University. In 1989, the Private Universities Law was enacted to allow the establishment of private universities. The first private university, founded in 1990, was followed by several others until the number reached 12. They include: Amman Private University, Philadelphia University, Al-Isra' University, University of Applied Sciences, Petra University, Al-Zaytoonah University, Irbid Private University, Jerash

> Private University, AlZarq Private University, Princess Sumayya University College, The Academy of Music, and the College of Educational Sciences.(Ministry of Education, 2000a).

The supervision of higher education was consolidated after the issuance of the Higher Education Law in 1980 and the establishment of the Council of Higher Education in 1982 and The Ministry of Higher Education in 1985. The Higher Education Law No.28 (for the year 1985) defined the objectives of higher education, as well as the responsibilities and duties of the Council of Higher Education and the Ministry of Higher Education and their relationship with the higher education institutions. Thirteen years later (1988), the Higher Education Law No. 6 was issued. This law dissolved the Ministry of Higher Education and replaced it with the Council of Higher Education. All two-year community colleges have been affiliated to AL-Balqa' Applied University since then.

His Majesty King Abdullah II, in his designation of June 19, 2000, called for the re-establishment for the Ministry of Higher Education and Scientific Research to supervise and monitor public and private higher education institutions and to be a model of high standard education, so that Jordan's educational plans and program would become linked to society's needs and aspirations towards development and change (see Figure 4 on the following page).

Jordan's education system is controlled primarily by the Ministry of Education, the Ministry of Higher Education, and the Ministry of Social Affairs. The Ministry of Education has overall responsibility for education policy, curriculum, education

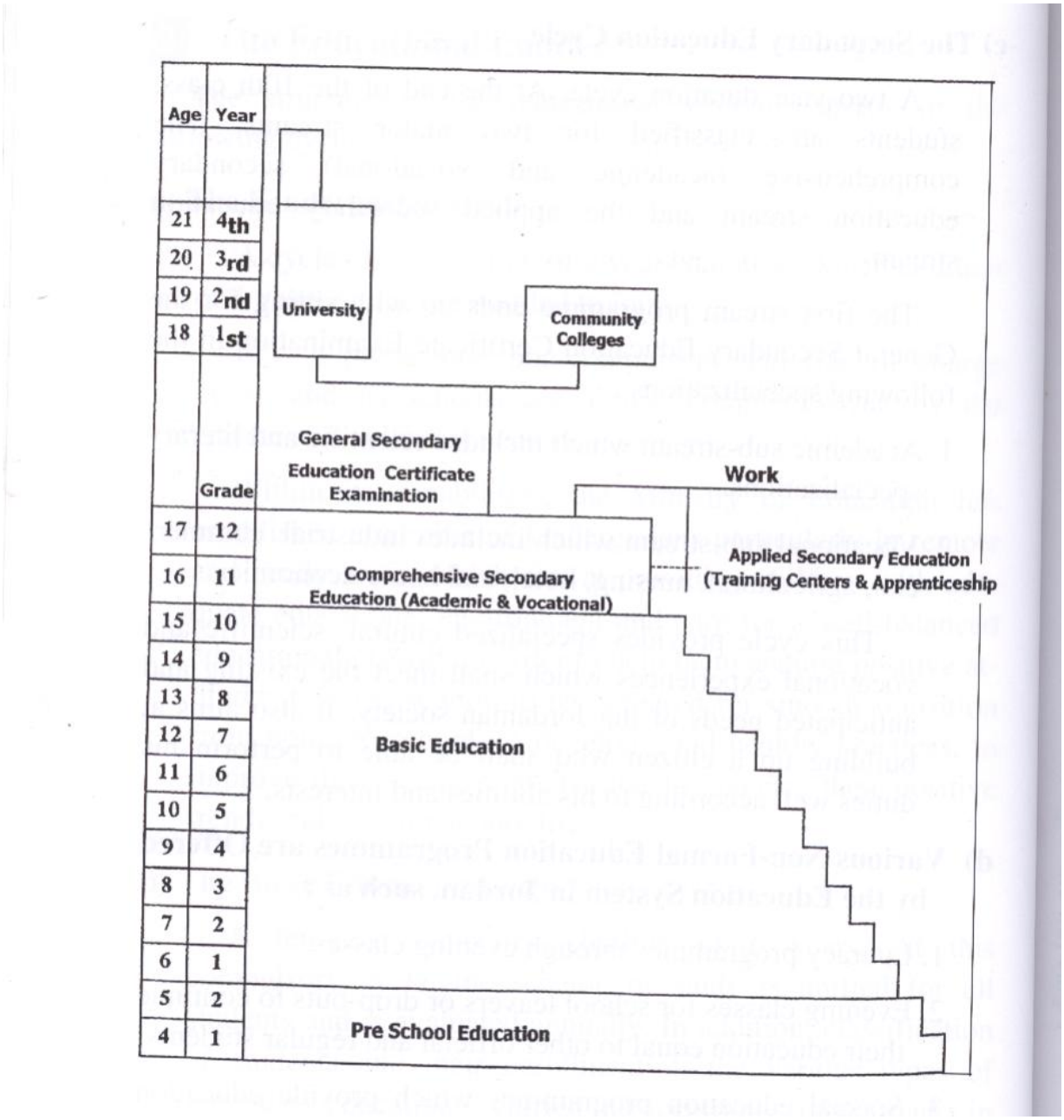


Figure 4: The Educational ladder in Jordan.

Source: Ministry of Education, 2000a.

development, and organization below the university level. The Ministry of Higher Education controls and coordinates with the Ministry of Education about the public and private universities; however, the Ministry of Higher Education does not have total control the public universities. For example, the Ministry of Education controls the admission policy and the universities' budgets, while the Ministry of Higher Education monitors the public and private universities without interfering in the university policy.

The Ministry of Social Affairs runs a number of institutions that provide educational services to slow-learners and mentally-handicapped and maintains institutions of social guidance, community development, and social service centers, including a few adult education centers for males and females.

Finally, the private schools fall under private institutions and must adopt the programs of the Ministry of Education schools. Private schools are open only under authorization from the Ministry of Education (Ministry of Education, 2000a).

The Education Policy of Jordan

The educational policy of Jordan is religiously, culturally, historically, socially, intellectually, and economically oriented.

> The purpose of education in Jordan is to have [the] student understand Islamic faith in [a] correct comprehensive manner, belief in Arabic National values, and respect of thought, Science, morals and skills. To furnish the student with values, teachings, and ideals of Islam and Arabic values, to equip him or her with the various skills and knowledge, to develop his conduct in constructive directions, to develop the society economically, socially, and culturally, and to prepare the Jordanian individual to become useful member in the building of his or her community (Ministry of Education, 1988, p. 9).

While the Jordanian Ministry of Education emphasizes the moral and religious aims of education, its interpretation of Islam and Arabic values, it expects educational institutions to supply the country with faithful Moslem technicians and scientists, who are

needed for development of the country's human and natural resources. Education opportunities are available for every male and female, from elementary to secondary school, and thereafter to undergraduate studies, depending on the will and the achievement of a student's high school score. Graduate programs (Master and Doctorate degrees) also are available to most college graduates. In Jordan's education program, health services and meals are available in most urban school areas, from elementary to secondary schools.

In short, education is the cornerstone of the spiritual, cultural, and material structure of Jordanian society. Through education, Jordanian officials believe that they can regain the glorious past of their Moslem ancestors and, at the same time, allow them to compete materially with the most advanced modern countries (Al-shami, 1977). Jordanian citizens are not required to pay any tax or any charge for basic education (grades 1 to 12).

In reviewing the Educational Policy of Jordan, it was found that the general principles, aim, and purpose are religious and secular alike: religious to prepare individuals for life after death and secular to prepare students to become active members in their society, For example, Item 2 of the education policy states:

> Faith in God, belief in Arab national values, adherence to the Islamic Arabic culture, and respect of thought, science, morals, and work would integrate to shape a sound and effective citizen, and to create national consciousness and unity (pg. 9).

The purpose and general principle and objectives of education for the entire country at all levels are stated in the following items from the Educational Policy of the Jordan:

- Item A: Orienting the educational system to have better suitability to both the individual and societal needs and establishing a balance between them.
- Item B: Providing opportunities to meet the principle of continuous education and investing parallel education types through coordination with the specialized parties.
- Item C: Emphasizing the importance of political education in the education system and enhancing the principle of participation, justice, and democracy and their practices.
- Item D: Steering the educational process to develop the citizen's personality; capable of analyzing, criticizing, taking initiatives, innovating, and carrying out positive dialogue and enhancing values of Arab, Islamic, and human civilizations.
- Item E: Enhancing scientific methodology in planning, conducting, and evaluation of the educational system and develop[ing] research assessment and follow-up systems.
- Item F: Expanding educational types in the educational institutions to have them evolve programs for special education and others for gifted learners and for those with special needs.
- Item G: Emphasizing the comprehensive experience concepts including vocational and technological experiences.
- Item H: Emphasizing the fact that teaching is a message and career that has its own ethical and occupational basics.
- Item I: Orienting the educational system to ensure centralization in general planning and follow-up and decentralization in administration.
- Item J: Enhancing pride in the scientific and social status of the teacher for his distinguished role in building up the individual and society.
- Item K: Emphasizing the importance of military education and environmental knowledge (Ministry of Education, 2000a, p. 3-4).

These are some samples from a long list of items concerned with the purpose, aims, and objectives of education found in Jordan's educational policy. As the educational policy proceeds, the purpose, aims, and objectives for each stage in Jordan's education system, from pre-school to higher education, become more specific; however, in every stage, the emphasis is religious and historical.

1. Kindergarten. (3 to 6 years old): Jordan's Education Policy views this early stage of education as a preliminary one, during which the child should be directed gently and prepared for the upcoming stages in his/her education. This stage follows a list of aims and objectives, the most important of which include:

- Item 1: Nursing the instincts of children and looking after their moral and physical growth in a natural environment similar to his family environment and complying with the requirement of Islam and Arab values.
- Item 2: Supplying the child with an affluence of correct idioms, easy fundamentals, and information that suit his age and are related to his society.
- Item 3: Protecting the children against dangers, treating the early signs of bad conduct, and facing childhood problems in an adequate way.

2. Basic Education (6 to 16 years): Jordan's educational policy considers this stage of the child's schooling as the foundation on which rests the preparation of youth for the following stages of their life. Hence, the basic education should build strong character and prepare the student academically, physically, and mentally to preserve his religion, as well as to meet all needs in his future life. The most important of the aims and objectives are stated in the following items.
    - Item 1: Rearing the correct Islamic creed in the soul of children and providing them with a comprehensive Islamic education in their morals, body, brain, language, and feelings of belonging to the Islamic Nation.
    - Item 2: Developing the students' feelings of responsibility to understand their rights and duties in the limits of their age and

characteristics of the stage they are in, and planting in them the love of their country and loyalty to their rulers.

- Item 3: Training students to use their time in useful reading, to invest their leisure time in fruitful activities, and to employ their efforts in strengthening and advancing Islamic values.
- Item 4: Training students to use scientific method such as observation and collection, organization, and analyses of data. And, encouragement of students to learn one foreign language in addition to their native language.

3. The Secondary Stage (16 to 18 years): The secondary stage is considered in the education policy to have special attributes because during this period of development, students undergo many emotional and physiological changes. Therefore, the aim the school should be to supply the students with a general education, giving special attention to the Islamic faith, which is necessary for their growth in mind, body, and character. The following are the major items in the educational policy concerned with this stage:
    - Item 1: Strengthening the Islamic doctrine, which gives the student a correct understanding of the universe, man, and life on earth and in Heaven, as well as the basic concept of Islamic education and understanding of the other religion of having value and beliefs.
    - Item 2: Establishing in the students the allegiance to the wide Islamic homeland and private homeland (Jordan) with the dignity, ambition and physical power that mark their age.

- Item 3: Establishing family solidarity in order to construct the solid Jordanian society and understanding the important of the family in the social life.
- Item 4: Shaping the students' positive consciousness with which they can confront subversive ideas and misleading trends.
- Item 5: Using their Arabic language to enhance the students' capability of communication with others and to develop their own literacy and scientific culture.
- Item 6: Breeding the students' the social life of Islam, which is marked by fraternity, cooperation, and sense of duty and shouldering of responsibility.
- Item 7: Enhancing students' self-esteem and their respect for the humanity of any human being and respect of the dignity and freedom of others.
- Item 8: Strengthening the ability of students to work within a team, their understanding the basics of democracy and the practice of these basics with others, and belief in social justice.

4. Higher Education (18 years and older): Jordan's educational policy views this stage as the final stage of academic and practical specialization in all fields. The major items in the policy concerning higher education are:
    - Item 1: Preparing competent and highly intellectually and scientifically qualified citizens to perform their duty in the service

of their country and the progress of their nation in light of sound Islamic principle and Arabic value.

- Item 2. Developing loyalty to God and providing students with additional Islamic education that makes them feel responsible for their Islamic nation before God and put their practical scientific capacities into fruitful action.
- Item 3: Translating science and useful arts of knowledge to the language of the Quran, enriching the Arabic language with new expressions to fill the need of Arabicization, and putting knowledge at the disposal of the larges number of citizens (Elimat, 1988).

In 2000 and 2002, the Ministry of Education began a revolution on the education system through the Vision Forum for the Future of Education in Jordan, held in 2002. The educational reform plan aims at:

1. Radical transference towards constructive concepts such as the human personality, scientific thinking, and creative adaptability.
2. A move towards the future that strives for educational accuracy, excellence, and creativity.
3. Rationalizing education decision-making to enhance national security and consolidate national security, national unity, and scientific methodology.

These aims are modified in the following future projects:

A. Education Structures:

- King Abdullah II Schools for Excellence: These schools care for the distinguished, gifted, and creative students of different age groups. They are considered to stand for distinctive and evolving model that varies in modes and concepts.
- Queen Rania Project for computerization of education: The aim of this project is to provide all schools with computers within 3 years (2002-2005).
- Generalized English Instruction. The aim of this program is to provide English instruction from grade 1 through grade 12, with a focus on the language skills in the learning methods for students in the first grade.

B. Project of the Education Process: These projects are designed to achieve certain objectives that can be summarized as follows:

- Developing and continually updating curricula;
- Maintaining flexibility in curricula and textbooks, while considering pluralism and social backgrounds of students;
- Employing drama in education; and
- Enhancing curricula by employing new technologies and establishing modernizes labs.

These projects include:

1. Developing Teaching Methods for the Arabic and English languages, Science and Math that:

- Focus on Arabic and teaching methods to ensure excellence in skills and integration with Koranic inimitability and language eloquence.
- Focus on the English language skills as a foreign language, because it is a requirement for development and modernization.
- Achieving depth and excellence in science and math.
- Meet the requirements of teaching methods of Arabic and English languages, science, and math by qualifying teachers, using modern technology, and providing motivation climates.

2. Developing Skills of Scientific Research and Critical Thinking that:
    - Redirect teaching methods toward research, investigation, and critical thinking, which are necessary skills acquired through preparing and training of students.
    - Provide learning environments that motive research, investigation, and critical thinking, and direct evaluation and examination systems towards that end.
    - Motivate schools, teachers, and creative students towards mastering skills by granting them prizes, financial rewards, and excellence points (Ministry of Education, 2002).

Finally, the foregoing items summarize the general outlook of education in Jordan. It is clear that the aim of education in Jordan is to "cultivate the individual citizen through the religion of Islam and Arab values" (Zaid, 1972). To ensure the implementation of this policy, the Jordanian government has established the Ministry of

Education, Ministry of Higher Education, and Ministry of Social Affair. The influence of the education policy and other factors on social studies education is discussed in Chapter 4.

Chapter 4

Development of Social Studies Education in Jordan Since 1921

Social studies education in Jordan, like education in general, has progressed through different stages of development. During the first stage (1921 through 1951), public schools were not common, and the traditional Arabic and religious subjects still dominated the curriculum. The Department of Education was under the British control as result of British mandate. Because of this control, as well as a lack of financial resources and shortage of the printing facilities, social studies teachers used textbooks with some restrictions and guidelines to satisfy the British commissioner. The social studies curriculum during this stage consisted only of two subjects: geography and history, which were taught through lectures and memorization and focused mainly on geography and history of the Arab world. World geography was covered to a lesser extent.

Conditions Affecting Social Studies Development from 1921-1951

Social studies development during this stage was influenced by many factors, such as political, economic, social, and the regional war with Israel in 1948. From the political aspect, Jordan was under the British mandate and, thus, Jordan, as a nation, lost its sovereignty to Britain, as well as the ability to independently control its national agenda. The British ran the country, both internally and externally, and the educational system was not exempt from the British influence. The British commissioner controlled the education curriculum, in general, and social studies, in particular, by preventing any social studies curriculum that opposed British policy and interest, especially in the subject areas of history and geography.

From the economic perspective, the deterioration of Jordan's economy during this period handicapped the education system as whole. The shortage of natural resources, lack of prepared human resources, and dependency on British aid resulted in Jordan not giving the needed special attention to its education system. (Mathy & Mosa, 1959).

Before 1950, Jordan's society was very strict and conservative; thus, the society resisted any social change. The negative environment, lack of trust in the government's ability to affect change, and the importance of jobs for social prestige were social factors that influenced the development of social studies education in Jordan during this period.

In 1948, Jordan entered a war with Israel. As a result of the war, Jordan lost part of the Palestine territory, leaving approximately 1-million Palestinians homeless and seeking refuge in Jordan. After the war, the Jordanian population doubled, and the Jordanian government was unable to absorb the social, political, economic, and educational needs of these immigrants. The new wave of immigration contributed to the political instability of the newly born Jordanian state. This also created social change within the Jordanian society, and Jordan's ailing economy was unable to deal with the unexpected situation. The education system was in chaos because of its incapability to absorb about 100,000 students (Al-Tal, 1983). Due to these factors, social studies education was unable to prepare young Jordanians for their future.

The second stage in the development of social studies ran from 1952 to 1977. During this period, Jordan was completely independent from British rule, and the education system was completely reorganized under the Jordan Ministry of Education. Comprehensive reform of all education fields, in general, and social studies, in particular, followed the establishment of the Ministry of Education, and the content of social studies

curriculum was expanded. In addition to geography and history, the social studies curriculum was expanded to include six new subjects in Jordan's secondary schools: Arabic history, Arabic geography, the Arabic world, sociology and philosophy, childhood education, and women's education. Lecturing and rote memorization still were the main teaching methods; however, the social studies curriculum concentrated mostly on the Arabic world, and special attention was given to other countries that had unique relations with Jordan (Ministry of Education, 1980).

Conditions Affecting Social Studies Development from 1952-1977

In 1946, Jordan obtained independence from the Britain. But, at the same time, Jordan faced its most dangerous situation. During this stage, turmoil was evident in all aspects of Jordanian life, especially in the political arena. Three major factors influenced social studies development. First, the federation with Palestine in 1950 increased the population and needs of the people and necessary services; the scarcity of natural resource contributed to this. The second major event was the war with Israel in 1967. This war was a disaster for Jordan in all aspects. The country lost an important part of its land when Israel occupied the West Bank. From an economic aspect, this war added new burdens to the already hard stressed economy. Thirdly, the 1970 to 1972 civil war with the Palestine militants, who tried to gain control of the Jordanian government, delayed the 1970 school year, and in some parts of country, the school year was canceled. These major factors adversely influenced the development of social studies curriculum during this stage, particularly in the occupied territory of the West Bank. When Israel changed the contents of most of the social studies curriculum, especially the history of Arabic and Muslim, as well as Jordan/Arabic geography. This prevented Palestine problem curricula

from being taught in the West Bank (Al-Bukhary, 1973). As a result, during this period social studies curricula had different contents in the East Bank (Jordan) and the West Bank (Palestine). Thus, the social studies curriculum was under supervision of Israel until 1993 when Palestine signed a peace accord with Israel and social studies became independent from Jordanian curriculum. It is obvious that social studies is the chief curriculum used by people seeking liberation from colonization, because it can be used to provide a thorough explanation of the purpose and objective of colonization. Throughout human history, social studies education has been a major target for colonizers. During the colonization period, one of the first things the colonizers did was to change or supervise social studies curriculum.

The third stage in the development of social studies curriculum ran from 1978-1989. During this stage, the Ministry of Education asked that social studies experts in Jordan to write and select textbooks that would cover the most subjects to be included in the newly planned curriculum. The social studies curricula were reduced from eight subjects to three subjects: history, geography, and Arabic society. It was during this stage that the social studies curricula focused on quality rather than the quantity of subjects found in the second stage. The contents and methods of teaching social studies were expanded. The subject of history began to cover large units from Arabic and Moslem history to the modern world. More attention was given to the Palestinian problem and the Arab-Israeli conflict, because this conflict affected Jordan's economic and political status among the nations of the world. The subject of geography covered the Arab world, Europe, and North and South American geography.

Conditions Affecting Social Studies Development from 1978-1989

This stage in the development of the social studies curriculum was no better off than the previous stage. Various factors continued to influence the development of education, in general, and the social studies curriculum in particular. These conditions included the Iraqi-Iran war, which erupted in 1980 and lasted until 1988. This war affected Jordan's economy, placing the county in a deep recession during the eight years of the war. This overshadowed educational progress, and the reduction in revenue affected education and left educators without a real plan. In addition, as result of the recession, many qualified professors and educators left Jordan for other countries due to the financial situation created by this war. Another major factor during this period was the 1988 Palestinian uprising against Israel. As a result of this event, many Palestinian educators left their homes and went to Jordan to seek employment. This created additional unrest in the Jordanian economy and increased the number of jobless individuals. Other factors also affected the education, in general, and social studies in particular. In 1988, the legal and administrative ties with Palestine were resolved, and Jordan had no more financial obligation to the education system in Palestine. This event relieved the financial burden Jordan had held since 1950 when Jordan and Palestine united.

From a social perspective, the emigration from rural to urban areas, especially toward capital of Amman, resulted in social problems. This emigration created congestion in the cities. As a result of the ensuing frustration and increased demand for services in these areas, the government started to plan for the unexpected movement instead of planning for education. Also, this emigration created social, economic, and

educational problems for the government. For education, it resulted in increased classroom sizes and new social-economic status conflicts among the urban students and the emigrants from rural area (Al-Rabia, 1987). These outsider and insider factors influenced the development of the social studies curriculum. The rapid change in Jordan society and international factors, such as the war, prevented the social studies curriculum from being planning for no more than one year.

The fourth stage began in 1990 and continues today. This stage is a continuation of the third stage, except citizenship education was added to the social studies curriculum. The most important factor of this stage is the addition of citizenship education to the social studies curriculum. Educators and social studies curriculum designers realized the importance of citizenship education in the creation of good and effective citizens.

Conditions Affecting Social Studies Development from 1990 - Present

The event that greatly affected social studies development during this stage was the 1990 Gulf War. This war created a crack in the relationship between Jordan and some Arab countries because of Jordan's political position not to intervene in this conflict and its refusal to send troops with the international Allies to remove the Iraqi military from Kuwait. As result of Jordan's position, all of the Gulf State countries decided to boycott diplomatic and trade relations with Jordan. From an economic aspect, Jordan's economy became paralyzed when the Gulf States deported about 400,000 Jordanians from the workforces in their territories. This war created the most serious crisis that Jordan had faced since the Palestine plight in 1948. But during this same time, Jordan's economy started to recover as result from the Palestine-Israel peace accord, the Jordan-Israel peace

accord through which the United State supports Jordan financially as part of the peace agreement, and the World Bank's agreement to forgive Jordan's debts and reschedule the rest (Amaira, 1999). These factors affected the development of social studies curriculum both negatively and positively. Negatively, social studies curriculum was unable to deal with these events affectively, such as critical thinking and reflective inquiry. From the positive viewpoint, these events created new social studies curriculum, such as citizenship and civic education.

Changes in the Goal and Purpose for Social Studies Education

First stage of social studies education development in Jordan (1921-1951)

During this stage, the goal and purpose of social studies were vague and unclear because the entire country was under the British mandate. Thus, social studies during this period had no specific purpose and goal other than to offer general history and social studies information. The social studies curriculum did not reflect the values or culture of Jordan nor did it connect with Jordanian society in any way.

Because social studies was under British supervision, the British selected the social studies content, including what was to be taught and what was not to be taught (Szyliowicz,1973). The social studies curriculum created students who had a lack of initiative, a lack of social intelligence, narrow mindedness, uncreative thinking, an inability to actively participate in social life, and an inability to make good decisions about their futures (Fareez, 1976).

In summary, because the social studies curriculum was controlled by the British during this time period, it did not assist Jordanian students in developing their personality nor in teaching them their duties and rights. It is clear that in this period, the social

studies curriculum failed to prepare young Jordanians to be good and effective citizens due to foregoing circumstances.

Second stage of social studies development in Jordan (1952 to1977)

After gaining independence from Britain in1946 and uniting with Palestine in 1950, the goals and purpose of the social studies curriculum were to prepare the young Jordanians of the newly united country of the Hashemite Kingdom of Jordan to become active participants in building their new country. The two new united countries occupied large areas. These areas were never united politically under a single ruler, except during reign of King Hussein. Although the people of the Federation of Jordan were united by the religion of Islam, they were divided by many factors, including tribal territories, origins, and the influence of outside powers. The population of Jordan spread over an area of some 102,048 square kilometers, which included the West Bank of Palestine, and the cultural background of its urban, rural, and nomadic populations varied greatly (Bagader, 1978). It was the role of social studies education to create a feeling of unity among the people of the Kingdom. Such unity was necessary and urgent for the development of the new nation. The chief goal of this period was to educate people, who would help to meet the country's need. The most important goals of social studies in this stage were:

1. Creating good and effective Jordanian citizens who believe in the Arabic Great Revolt and that the Arab world is united, and have the desire for the return of the occupied West Bank from Israel.
2. Training students to serve their community and country and strengthening them in spirit of loyalty to their rulers.

3. Stimulating students' ambitions to restore the glory of the Islamic nation and resume the march on the path of dignity and glory.
4. Cultivating the sense of the social, economic, and political problems that Jordan and the Arabic world face and trying to solve these in a democratic way.
5. Breeding in students the social life and developing their personality based on respecting the house members and family, behaving in a good manner with others, and being tolerant in dealing with others.
6. Respecting ethnic groups and their religions (Ministry of Education, 1963).

Third stage of social studies development (1978 to 1990)

During this stage, the social studies curriculum continued the goals and purposes adopted during the second stage. However, more emphasis was placed on instilling a sense of pride in the new Jordanian generation as faithful Moslems, Jordanians, and loyal subjects of their rulers. The social studies goals and objectives considered most important and most strongly stressed during this stage were to:

1. Focus on preparing the student to be a citizen, who believes in God; adhere to the spirit of love for the homeland and the nation; has a strong commitment to the love of truth, values, and social responsibilities; and has respect for law and order. The goals also emphasized harmonious growth of personality, physically, intellectually, socially, emotionally, and spiritually, and the development of the personalities that can cope with the contemporary changes and contribute positively to the human civilization and its momentum.

2. Faith in God, belief in Arab national values, adherence to the Islamic Arabic culture, and respect of thought, science, morals, and work to shape a sound and effective citizen and to create national consciousness and unity.
3. To provide education for all citizens, irrespective of race, sex, or religion: the requirements of the country's economic and social development and with the individual's needs and wishes. These are basic factors for the survival of the society and its individuals.
4. Stressing social solidarity among the Jordanian society in the form of cooperation, love, fraternity, and placing public interest over and above private interest (Ministry of Education, 1988).

Fourth stage of social studies development in Jordan (1990 to present)

The Islamic and Arabic characteristic, principle of Arab Great Revolt, and the Jordanian national experience are the most important factors in guiding the social studies curriculum during this stage. The Secondary School Program and Curriculum Guide best describe the goals and purpose of the social studies curriculum in this phase and include:

1. Steering the social education process to develop the citizen's personality, which is capable of analyzing, criticizing, taking innovative initiatives, carrying out positive dialogue, and enhancing the values of the Arab, Islamic, and human civilization.
2. Emphasizing the important of political education in the education system and enhancing the principle of participation, justice, and democracy and their practices.

3. Creating social consciousness among the new generation and enhancing the positive social concepts in order to acquire value and attitude accepted by society.
4. Creating the economic awareness among the students and explaining the importance of economy in the national power and the importance of reserving the state resource and its products in order to pass it on to the next generation.
5. Establishing the basic good citizenship and instilling loyalty in order to defend the country.
6. Emphasizing the importance of military education and environmental knowledge.
7. Reinforcing the individual's duty toward his/her community through cooperation, tolerance, respect of others, and emphasis on the values of honesty and obligation, and assisting helpless people.
8. Closely associating with the history of one's country and the heritage of the Islamic religion and profiting from the lives and experiences of predecessors, using all this as light to guide the present and future.
9. Providing students with useful information from citizenship education in order to recognize their rights and duties and employing this information in their daily lives in order to prepare for the future and to solve problems they may face (Ministry of Education, 1998).

In reviewing the four stages of changes that have occurred in the purpose and goals of social studies curricula in Jordan, it is noticeable that the changes were both internal and external. The essence of the changes was, and still is, political, social,

economic, religion, and global in events. These factors influence the changes of purpose and goals of social studies education. However, in the early twentieth century, during the first stage (1921-1951), social studies was unable to shape its purpose and goals because of its supervision by British authority under the British mandate. In the second stage from (1952 to 1977), social studies education was independent from British control and articulated its way and specified its purpose to prepare young Jordanians to build their country. The chief goal of this period was to educate people who would help to meet the country's social, political, and economical needs and benefit from other nations' historical successes. The third stage (1978-1990) was a continuation of the second stage. However, more emphasis was given to preparing young Jordanians to carry out the responsibility of building their country after its recovery from two major wars: the war with Israel in 1973 and with the Palestine militants in 1970. The changes of purpose and goals of social studies curriculum in this stage, like the previous stages, were influenced by political, social, economic, and international events, such a war. During the fourth stage (1990 to present), major international events, such as the separation with Palestine (West Bank) in 1988, the Gulf War in 1990, the Palestine peace agreement with Israel in 1994, and Jordan's peace accord with Israel in 1994, influenced the change in the purpose of social studies. As a result of these external events that occurred during this stage, more stress was place on the citizenship education in an effort to bring about solidarity of the domestic front.

Change in Curriculum and Instruction Methods in Social Studies Education

The curricula

Jordan's social studies curriculum has gone through three major stages of change. The first stage began in the mid-1950s and continued until the late 1970s, the second stage started in the late 1970s and lasted until the late 1980s, and the third stage began in the late 1980s and continues to the present.

The first stage in the development social studies curriculum started in 1953 and continued through 1977. During this period, the Ministry of Education established a special curriculum unit within the Ministry. This unit provides the Ministry with the entire curricula the schools needed, including the social studies curriculum. The social studies curriculum reflects the education philosophy, the Jordanian culture, and social development within and outside the Jordanian society. The most important factors affecting social studies during this period were: definition of Jordan's education and philosophy, definition of the general goals of education, and definition of the special goals for each single school stage. During this stage, the social studies curriculum was influenced by many factors, including:

1. The increased numbers of students, which created the shortage of curriculum.
2. Emergence of the new thought related to the social studies, such as Arabic nationalism, Islamic brotherhood, the Palestine revolution, Capitalism, and Communism.
3. The necessity to better understand how the social, political, and economic foundations function inside and outside Jordan.
4. Equal educational opportunity for all.

5. The outcome of educational research for all fields.

During this phase, the social studies curriculum consisted of eight textbooks (see Table 1).

Table 1

Weekly Hours of Social Studies Instruction in Jordan Secondary School from 1953-1977

Subject /Textbook	10th grade	11th grade	12th grade
History	2	2	2
Arabic History		2	2
General Geography	1	2	2
Arabic Geography		2	2
Arabic Society	1	2	2
Sociology and Philosophy		2	2
Women Education (Girls)		2	2
Childhood Education (Girls)		1	1
Total	4	15	15

Note. From Education History in Jordan from 1921-1970. Jordan Ministry of Education, Educational Documentary Department, 1980, p. 142, 144.

The second stage of the development of the social studies curriculum began in 1978 and was a continuation of the first stage. However, special attention was given to social studies curriculum to address the individual and society needs, both current and

prospective. The number of social studies textbooks during this stage was reduced to four, instead of the eight used during the first period (see Table 2).

Table 2

Weekly Hours of Social Studies Instruction in Jordan's Secondary School from 1978-1989

Subject/Textbook	10th grade	11th grade	12th grade
History	2	3	3
Geography	2	2	2
Arabic Society	1	2	2
Home Economics (Girls)	2	2	2
Palestinian Problem			1
Total	7	8	10

Note. From Education History in Jordan from 1921-1970. Jordan Ministry of Education, Educational Documentary Department, 1980, p. 148.

The third stage of social studies curriculum development began in 1990 and continues to present. During this stage, social studies curriculum started to give special attention to social and citizenship education by offering the new social and citizenship education for all levels. As a result of offering citizenship education, the Ministry of Education seriously began to consider changing the students' thinking to prepare them for future (see Table 3).

Table 3

Weekly Hours of Social Studies Instruction in Jordan's Secondary School from 1990-Present

Subject/ Textbook	10th grade	11th grade	12th grade
History	1	option	option
Geography	1	4	4
Citizenship Education	1		3
Home Economics (Girls)	1	1	1
Total	4	5	8

Note. From Secondary School Curriculum. Ministry of Education, 1998.

It should be noted that prior to the first stage, social studies curriculum textbooks were general history and general geography only.

The brief preceding discussion outlined the three major stages of social studies curriculum development in Jordan. The essence of the change was, and still is, politically and socially motivated, and the Palestinian problem and the Arab Great Revolt of 1916 were the main factors influencing Jordan's social studies curriculum in the first stage (1953-1977). These factors have shaped the social, economic, educational, and political policies of the Jordanian state throughout its history. The chief goal of this period was to educate people who would help meet the country's social, political, and economical needs, while benefiting from other nations' historical successes.

As result of the rising of the Arab Great Revolt, which was a call to liberate Arab countries from Ottoman oppression and restore Arab glory, and Palestinian revolution, the changes during this stage were politically motivated. Because of Jordan's geographic position on the front line with the Israel confrontation, Jordan received special attention from the Arab world. The Arab world also looks at Jordan as the first line of defense for the Arab world, especially on the eastern front. Thus, the Arab nations gave Jordan special status because it has longest border with Israel, and Arab nations see that any threat to Jordan from Israel will be a threat to all Arab nations. During this period, the Arab world was united and faced one enemy. Moreover, as previously stated, the war with Israel and the Palestinian revolution affected the Jordan state in social, economic, political, and educational aspects (Noper, 1980). As a result, social studies curricula, such as Arabic geography, Arabic history, Arabic society, and Arabic women's education were given special attention during this stage.

The second stage (1978-1989) of social studies curriculum change was a continuation of the political outlook, because of the continued strong influence of the political atmosphere on the social studies curriculum. The major influence of the social studies curriculum during this stage was the Egyptian-Israel Peace Accord, signed at Camp David in 1979. This agreement between those two countries shuffled the social studies curriculum and created revolutionary curriculum changes in the Arab world, in general, and in Jordan, in particular. This agreement also created a boycott relationship between Egypt and the Arab world. The Arabs accused Egypt of betraying the Arab's first problem, including the third Muslim Holy Shrine in Jerusalem.

As a result of this agreement, the Arabs' anger with Egypt created a political uprising against Egypt in the 1979, which continued until 1988. Curriculum changes were politically and religiously motivated during this period. Also, the agreement could leave Egypt not fighting for Jerusalem in any future conflict with Israeli. Jordan, like all other Arab countries, started to change its social studies curriculum to prepare the new Jordanian generation to carry the responsibility for their county and to restore Arab land occupied by Israel. In this way, the new social studies curricula have contributed to the creation of problems, such as Palestinian problem, because large portions of the history curriculum present all aspects of the agreement and their impacts on the Arab world. In addition, the geography curriculum offers a new map resulting from the agreement.

In summary, during this stage, more emphasis was given to the great Arab nation. Consideration was given to the Jordanian citizen's responsibility to Islam, the Arab nation, and Arab solidarity. In short, the goal of changes to the social studies curricula was to build a strong united Islamic and Arab nation.

During the third stage (1990 to present), social studies curriculum change was a continuation of the second stage, placing strong emphasis on citizenship education. The externally motivated influences were replaced, however, by the internally motivated and the country interest influences. During this period, the social studies curriculum changed several subjects and replaced others. After the Palestinian peace accord with Israel and the Jordan-Israeli peace accord in 1994, the social studies curriculum needed changes and modifications. According to the peace accord with Israel, Jordan should remove any words that were explicit or implicit in the social studies curriculum that indicated that Israel is the enemy of Jordan. In geography, Jordan and Israel should work together to

correct the map in the geography curriculum according to the new agreement. In regards to Palestine, Jordan no longer supplies the Palestinians with a Jordanian social studies curricula.

As result of peace accord with Israel, the major change that occurred in social studies curriculum is that the Palestinian problem is no longer included in the social studies curriculum, and citizenship education replaces it for the first time in the Jordan educational history. This change was politically, economically, nationally, and internationally motivated (Ministry of Education, 2000b).

Instruction Methods

The nature of classroom instruction is predictable. Officially, by the mid 1960s, the Jordanian educational system had adopted the formal Herbartian five steps of instruction (preparation, presentation, association, generalization, and evaluation). Teachers must submit to their school principals a preparatory ledger for each class taught, showing that the five steps are practiced. After careful inspection, the principal signs the preparatory ledger and returns it to the teacher, who is obligated to follow this plan as long as he/she is employed in the schools and to avoid possible embarrassment from the Ministry inspectors who make occasional visits to the schools and who may rebuke both the principal and the teachers for not following the Ministry regulation.

The principals and teachers working in secondary schools are usually university graduates; however, they are not necessarily trained as educators. Therefore, they accept and practice whatever the Ministry of Education orders. The Herbrtian Theory of Instruction may have came to Jordan's education system through Jordanian students who

studied in the United States in early 1970s and tried to apply it in the Jordanian education system.

This is only a look at the official view of the best theory of instruction; however, what actually takes place in the classroom is altogether different. While teachers at all levels are required to submit a ledger to their supervisors, each teacher uses his/her own method, which places them in a real command position in the classroom. Teachers, therefore, give priority to a "how to control" method, rather than giving attention to the quality of instruction and the relevance of subject matter. They consider themselves successful based on their ability to dominate their students by any means. This allows rigid and dictatorial methods of instruction to be part of the Jordanian school life.

Like other Arab schools, Jordanian schools tend to emphasize "what" rather than "how." A typical classroom environment in the Arab world, including Jordan, is highly disciplined (Al-shami, 1977). Jordanians students attend school only to learn what the Ministry of Education has determined is appropriate for them. Hence, they must obey the regulations that the school imposes on them. Any disobedience by students is met with the hardest measures. Before 1970, the Ministry of Education had no written regulations; consequently, the teachers had authority to punish students by any measure they wanted to employ. And, as result of complaints from students' parents about unrestricted punishments from teachers, the Ministry wrote regulations in 1970 to limit the punishment in some cases. The document lists some rules and standards for dealing with students. The following items are among those listed as serious consequences:

1. Smoking.
2. Disregarding or interfering with the right of teacher or of school personnel while implementing regulations.
3. Possession of books, magazines, papers, or pictures, which are not in concurrence with Islamic principles.
4. Involvement in politics different from the country's own policy.
5. Attempts to verbally or physically hurt teachers or students.
6. Cheating on an examination.

If a student is caught committing any of these offenses, he/she may be punished in a number of ways:

1. Corporal punishment and verbal scolding.
2. Deduction of some percent from the total marks on the student final grades.
3. Expulsion from school, if the student offended the King or opposed the state's philosophy (Ministry of Education, 1970).

Although the use of corporal punishment as the primary option is officially prohibited, and the regulation emphasizes that the punishment must come as a last resort, teachers and principals still ignored these regulations because there are no consequences for principals and teachers in cases of using excessive punishment against students.

Throughout education in general, and social studies, in particular, the most used method of teaching social studies is citizenship transmission, which transmits the values and beliefs to students to make them loyal believers in the state and, in particular, its rulers. The political diet that children are expected to absorb requires loyalty to God, King, and state. History curriculum of elementary, middle, and secondary schools

concentrate on the state's positive accomplishments and are oblivious to the negatives points of the unaccomplished.

This emphasis on orienting Jordanians students toward the existing teaching approach can present problems because such an emphasis may overlook several inherent weaknesses. First, it might hinder the development of other approaches, such as reflective inquiry or critical thinking that could facilitate the process of change. Second, it may retard the student's ability to think for themselves. Third, it may prevent the introduction of new ideas and values. All of these factors combined could lead to rigidity in social studies curricula and inflexibility in the curriculum development (Amaira, 1999).

Changes in Preparation of Secondary Social Studies Teachers

The preparation of teachers to provide social studies instruction in Jordan's secondary schools has gone through three different stages. The first stage (1952-1968) of preparation for social studies teachers began with establishment of the Amman Training Institute for Teachers. Students were admitted to this institution upon graduation from middle school. The duration of study was four months. Teachers learned the basic method of teaching social studies to increase the efficiency of teaching the subject. During this period, only 200 teachers participated in the preparation program for specialization in social studies education. This program lasted until 1964 when it was replaced by a teacher preparation program at the University of Jordan. The new teachers' preparation program was developed and implemented in a series of stages. For secondary social studies preparation program, the students required to have a bachelor's degree in history or geography. Students admitted to this program studied social studies methods at the University of Jordan for one year before beginning their teaching career. Social

studies subjects during this stage include history, geography, Arabic society, sociology and philosophy, and childhood education. The teaching methods taught during this stage included lecturing and rote memorization (Ministry of Higher Education, 1985).

The second stage for preparation of secondary social studies teachers began in 1980 and continues today. The secondary school social studies teachers are prepared at the College of Art and Education at several Jordanian universities. The undergraduate students, who major in history, geography, and political science in the College of Arts, are required to take a minor in teaching methods at the College of Education after accepting a job. The College of Education prepares the secondary social studies teachers to teach history, geography, and citizenship education, which are the only social studies subjects offered in the secondary social studies curriculum.

The third stage of preparation for social studies teachers began in 1988 and continues today. It prepares two-year junior college students for bachelor's degree. The teachers admitted to this program must have a two-year diploma certification and in-service teaching in order to complete the last two year of bachelor's requirement in their specialized area of history or geography. In addition, a minor in social studies teaching methods is also completed. This program, which is provided by the Ministry of Education, is tuition free for the student (Alwahish, 1993).

Even though changes have taken place to improve teacher education in universities, the social studies methods have not improved. Dictating subjecting matter is a commonly used teaching method of social studies; little time is given to analysis or discussion of the dictated material. The shortage of books, information, journals, and materials may contribute to the seriousness of this problem, especially in the social

studies and humanities, which usually are taught in Arabic. The social studies methods students in Jordanian universities rarely engage in reflective inquiry, problem-solving, or critical thinking methods.

Finally, in reviewing the information about the development of social studies education, it is apparent that social studies education in Jordan, like education in general, has been, and is still, influenced by cultural background, Islamic principle, and politically and religious socialization policies.

Although the Jordanian society accepts some western cultural values and western ideas in social studies education, they have tended to do it slowly and in harmony with Islamic principles. Therefore, the development of social studies education in Jordan is selective and controlled by the Ministry of Education.

Some factors in the Jordanians' cultural have been considered a hindrance to the development of the social studies curricula and adoption of new teaching approaches. These include:

1. The lack of understanding of the nature of social studies education.
2. The bias in the favor of natural science and linguistic studies at all level of public education against social studies secular courses, such as psychology and philosophy.
3. The political system, which works against the full development of the social studies education curricula.
4. The economic opportunity, which works against the social studies education.

Chapter 5

Summary and Conclusions

This chapter summarizes the present study, reviews the findings, draws the principle from the study, and makes recommendations concerning the future of social studies education in Jordan, based on these conclusions.

Summary

This study was designed to analyze historical and cultural influences on the development of social studies education in Jordan. Jordanian educational policy-makers have used the social studies education to meet the challenges of Jordan's national goals and, at the same time, fulfill the traditional aspirations of the population. Special attention was given to the historical, cultural, religious, social, and political factors that set the stage for and influence the development of the existing social studies curriculum in Jordan.

The procedure used to conduct this study consisted of the following major steps:

1. Analyzing the historical, cultural, religious, social, and political background of Jordan.
2. Analyzing and discussing the Jordanian educational system, in general, and social studies education, in particular, and the influence of historical, cultural, religious, social and political factors on development of social studies education.
3. Developing sound recommendations concerning the future of social studies education in Jordan base on the analyses in steps one and two.

Accordingly, this study focused on a systematic analysis of the historical background of Jordan before and after the rise of Islam, followed by a study of the three Kingdoms of Jordan. The final portion of this study consisted of an analysis and discussion of Jordan's contemporary education system, the development of social studies education, and recommendations concerning the future of social studies education based on the findings and conclusions.

Major Findings

The major findings of this study show that the general principles, aim, and purpose of Jordanian social studies education are religious, social, and cultural to the extent that the values are derived from the religion of Islam, Arab social values, and historical culture. Cultural and religion generally have a deep influence on Jordan's education system and especially on social studies education. Because of this influence, social studies education in Jordan still suffers at all level from the bias that favors natural science and linguistic studies over social studies. Throughout social studies education, the Jordanian policy-makers subject the students to a logical form of indoctrination that rewards those who support existing political, economic, and social beliefs.

The principles of Great Arab Revolt and the Palestinian problem were, and are still, major factors that influence Jordan's social studies education. This influence is derived from the fact that both have brought social studies education closer to global thought and understanding.

Social studies subjects taught in Jordan use single textbooks prepared by the Ministry of Education and taught as a ready-made descriptive body of content. Two methods of instruction are used to teach these social studies subjects in Jordan: the

official method, which is based on the nineteenth century Herbartian Association's five formal steps instructional (preparation, presentation, association, generalization, and evaluation) and the method generally preferred by individual teachers, which emphasizes rote memorization of a predetermined body of knowledge. One major problem of the social studies education in Jordan was, and still is, the shortage of qualified social studies teachers at all levels. This problem can be attributed to traditional, cultural, and economic factors, as well as negative attitudes that Jordanian society holds toward teachers, in general, and social studies, in particular.

Although the Jordanian society accepts some western cultural values and western ideas in the educational and other modernization processes, it has tended to do so slowly and in harmony way with Islamic principles. Social studies education in Jordan has been, and still is, deeply influenced by historical and cultural background, Islamic principles, and political/religious socialization policies. Therefore, the development of social studies curriculum in Jordan has been selective and controlled.

Conclusions

An evaluation of data obtained within the limitations of this study relative to the development of social studies education, in particular, and education, in general, indicates that the principle of the Great Arab Revolt and Palestinian problems has affected general social, educational, and political conditions in the modern Jordanian State. Analysis of information in Chapter 4, The Development of Social Studies Education, further shows that little prospect for major development of the Jordan social studies curriculum exists for the immediate future. This is because political and cultural influences have made such development very selective and controlled. It also reveals that the lack of social

philosophy in the area of citizenship education could be put social studies education on the back burner.

An overall analysis of data reveals that some factors in the Jordan cultural are considered hindrances to the development of social studies education and the adoption of the new teaching approaches. These include: (a) lack of understanding of the nature of social studies education, (b) the bias in the favor of natural science and linguistic studies at all level of public education over social studies education courses, (c) the shortage of well-trained social studies teachers, (d) the political system's work against the full development of the social studies education curriculum, and (e) the fact that economic opportunity is against social studies education.

Recommendations

The purpose of this study was to present a historical picture of the development of the social studies curriculum in Jordan. Individuals in positions of authority in the Ministry of Education can use this information to plan for the future of the social studies curriculum. The results of this study have led to the following recommendations. It is recommended that more understanding and recognition should be given to social studies education and educational philosophies other than Jordan's own philosophy. Because human development is a continuous process and progress depends upon interaction among civilizations and cultures, knowledge of new social studies approaches can make a significant contribution to global cooperation, understanding, and interdependence among nations. To ensure this contribution, social studies curriculum in Jordan's secondary schools should be re-examined, re-evaluated, and revised.

In addition, the Ministry of Education must depart sharply from traditional methods currently used in teaching social studies, such as rote memorization. Instead, the Ministry should adopt more modern methods, requiring an active problem-solving, reflective inquiry, and critical thinking approaches. This modern method should also include ensuring that social studies secondary teachers be familiar with the nature of the social studies, child growth and development, modern social studies methods and materials of instruction, technology equipment, and other aspects of professional education.

To improve social studies education in Jordan, the Ministry of Education should depart from its role of selecting and controlling subjects included in the social studies curriculum. Social studies curriculum should be revised to include the most recent available information and to reflect contemporary research in social studies education in order to prepare young Jordanians in the new millennium. The Ministry of Education Curriculum Development Committee should make available opportunities for social studies teachers and supervisors to become involved in the process of evaluating and developing such curriculum, as well as allow the private sector to participate of curriculum design. In addition, individuals who participate in the process of social studies curriculum development should take part in professional conferences related to curriculum and instruction, both inside and outside of Jordan. Social studies in-service training programs also should be given an important role in upgrading social studies education in Jordan. To accomplish this, the Ministry of Education should expand in-service programs to all social studies teachers at all levels. Further, social studies

teachers' salaries should be increased, and more generous allowances granted to those teachers who teach in rural and remote areas of Jordan.

It is also recommended that the examination system be reorganized. Current testing only measures a student's ability to memorize predetermined subject matter. The examination should test the student's fitness for social life and reveal the areas in which student can be of most service or areas in which he/she needs help.

In addition, the Ministry of Education should abolish the five formal steps method of instruction and promote a new, flexible, modern method aimed at promoting genuine student growth and intellectual development. The concept of morality should be modified from the absolute emphasis on religious ritualism to a more realistically operative concept. This concept would permit individual freedom, requiring conscious control over self and environment and a responsible awareness of the rights of the others and the connection between one's social acts and those rights.

The Ministry of Education should analyze its priorities as they apply to social studies education in light of the conclusions and recommendations of research conducted by people who do not work for the Ministry.

Recommendations for Further Research

This study suggests that a similar historical study on the development of social studies education should be conducted in the elementary and middle schools. Also, experimental studies should be considered that would compare student outcome in history and geography when the inquiry method of teaching is used with student learning outcome when the traditional method of teaching and learning is used. In addition,

experimental studies that expand social studies education to include citizenship, economic, and political science should be conducted.

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