

Full Length Research Paper

The views of Arab students regarding Turks, the Ottoman Empire, and the Republic of Turkey: A case of Jordan

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Received 23 January, 2016; Accepted 02 March, 2016

Arab and Turkish people lived together for nearly four hundred years under the rule of the Ottoman Empire, during which time both sides inevitably adopted a certain kind of attitude and view toward the other. This study is an attempt to explore Arab people's views toward Turks, the Ottoman Empire, and the Republic of Turkey. Through a case study of Jordan, the study seeks to understand the views of Turks, the Ottoman Empire, and the Republic of Turkey from the perspective of Arab university students rather than official Arab administrations. The study employed a survey method to collect data from higher education Arab students studying in Jordan. The researcher prepared a 26-item survey entitled "The Views of Arab Students Regarding Turks, the Ottoman Empire, and the Republic of Turkey." Expert views were used to ensure the content validity of the survey. The Cronbach's alpha reliability coefficient was .76 at the end of the reliability analysis. Arithmetic means and standard deviations regarding the views of Turks, the Ottoman Empire, and the Republic of Turkey among Arab students studying in Jordan were calculated. In order to reveal the differences between the views by gender, an independent-sample *t*-test was implemented. Moreover, the data were associated with history textbook contents in Jordan. Some of the data derived from the survey administered to the students are in line with the history textbook's contents while others are inconsistent with them.

Key words: Turks, the Ottoman Empire, the Republic of Turkey, Jordan, Arab, textbook content, view.

INTRODUCTION

Four hundred years of Turk and Arab togetherness under the rule of the Ottoman Empire came to an end with World War I. Following this separation, many believe that the views of both states toward each other changed over

time. Although some studies have been conducted in Turkey based on the belief that these two nations' views toward each other are important as they have shared such a long history, no study have examined the views of

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Arab people living in Arab countries toward Turks, the Ottoman Empire, and the Republic of Turkey. The relationship and interactions between Turks and Arabs grew in intensity after the Talas War, which took place in 751. It is assumed that both nations influenced each other in many fields, such as policy, science, culture, arts, and social life, after this date. It goes without saying that the interactions increased when Turkish and Arabian communities were brought together under the Ottoman Empire. The Ottoman Empire maintained the title of caliphate by 1517 and acted as the unitary power of Islam until the late 19th century, which likely shaped the relationship between Turks and Arabs within the Ottoman boundaries. However, although Arab people were in a multinational structure within the Ottoman Empire prior to World War I, nationalism and Western capitalism influenced their choice for independence. The Ottoman Empire de facto collapsed when World War I came to an end in 1918, and a unitary Republic of Turkey was founded in Anatolia. Rulers of this new state adopted the principles of nationalism and secularism. Furthermore, they rapidly carried out Westernization revolutions. Consequently, different types of information about Turkish–Arabian history provided in school textbooks in both Turkey and Arab countries emerged in the following period (Yigit, 2009; Gokdemir, 2010; Yenal, 2011; Ozay, 2014).

Following independence, the influence of the post-Ottoman colonial rule on Arabian cultural life and nation-state approaches led Arabs to develop a negative attitude toward the Ottoman history (Turan, 2011, p. 171). Moral tendencies are important in evaluating human actions, people, practices, and organizations in history (Koksals, 2013, p. 181). Arab students' views regarding Turks, the Ottoman Empire, and the Republic of Turkey incorporate a moral evaluation of the relationship between Turks and Arabs. As a matter of fact, some of the expressions in the scale employed in this study focus directly on moral phenomena involving moral values like justice and tolerance. The study results, as they will be explained in detail herein, indicate that Arab students approach the relationship between Turks and Arabs from a moral perspective. Arab students attach importance to phenomena involving moral values, such as justice, tolerance, and helpfulness. Therefore, they exhibit positive views toward the processes during which these phenomena appear. This may be indicative of the fact that the young university students who participated in this study, analyzed in an Arab university in Jordan, based their evaluations of a historical or current phenomenon on a cultural foundation in which symbolic phenomena like justice and tolerance constitute an important part (Pamuk, 2014, p. 40).

After the collapse of the Ottoman Empire, Arabs founded their own nation-states and took advantage of history as a unifying element. During this construction process, the definition of the Ottoman Empire as a “pre-independence supranational structure one was affiliated

to” could be an important indicator of objectivity. However, the demonstration of such objectivity by the nation-states founded in territories considered to be the remainders of the Ottoman heritage, such as the Arabian geography and Balkans, was difficult to achieve. In recent centuries, almost all of the states have demonstrated a unique approach to using history as part of their formation, which has influenced the formation of ideas in the younger generations of Turks and Arabs. Ortayli (2015) stated that history was manipulated in the 19th and 20th centuries, a period during which history was conveyed to large masses of people as an instrument of tricking them and serving distorted interpretations. However, it is difficult to specify to what extent such abuse of history is common in the Arab world.

A society's perception of another society is often influenced by literature, the press, cinema, television series, and political figures' explanations as well as history textbooks used in schools. This study explores the Arab students' views regarding Turkish society by associating them with the narratives in the history textbooks. Every individual living and studying in a country shapes their basic knowledge, skills, beliefs, ideas, and value judgements through textbooks (Akbaba, 2014, p. 338).

The studies conducted thus far in the Republic of Turkey are limited to the analysis of textbooks in certain Arab states to explore their views of Turks, the Ottoman Empire, and the Republic of Turkey (Yigit, 2009; Gokdemir, 2010; Yenal, 2011). Some studies have been conducted on how Arab states' textbooks depict Turks and the Ottomans, but no study has been found that investigates the views of Turks and the Ottoman Empire among those students taught from these books.

According to the literature reviewed, a few relevant studies on this matter have been conducted in Turkey. In the study entitled “Turks in the High School History Textbooks Used in Arab Countries (The Case of Jordan and Syria),” Yigit (2009) sought to reveal how information related to Turks is presented in high school history textbooks in Arab states based on cases in Syria and Jordan. Gokdemir (2010) conducted the study entitled “Turks and Turkish Image in Saudi Arabian Textbooks,” which attempted to reveal the image of Turks and Turkey in the history textbooks used in Saudi Arabia. Yenal's (2011) study, entitled “Turks and Turkish Image in the Textbooks Used in Syrian Primary and Secondary Education Institutions,” dealt with the textbooks used in primary and secondary education in Syria. In “Ottoman and Turkish Image in History Textbooks Used in Primary and Secondary Education Institutions in Arab Countries (The Case of Syria, Jordan, and Lebanon),” Ozay (2014) examined and assessed the content of primary and secondary education history textbooks. All of these identified studies were limited to the examination of textbooks of the relevant Arab states. No other studies on the Turks and the Ottoman image from the perspective of Arab people were found.

Table 1. The sample of the study

Group	Number of students participating in the study	Total number of students
University of Jordan	92	37,362
Yarmouk University	108	38,880

METHODOLOGY

Research model

This study employed a survey model, which is a scientific method attempting to reflect a situation the way it is and evaluating the individuals or objects within their own conditions (Karasar, 2008). The survey method was employed because it fits the purpose of the study, reflects the current situation, enables the study of large samples, and provides information about an issue or an event from participants' perspectives (Buyukozturk et al., 2008). The survey model approach describes a situation in the past or present as the way it is. No effort is made to change the event, individual, community, or object constituting the subject of the study. What matters is to observe the current state without any change in it (Sonmez and Alacapinar, 2011, p. 46).

Universe and sample

The universe, which refers to the total set of elements on which the study results will be generalized, can be defined as the group for which the results to be obtained through data analysis will be valid and interpreted (Buyukozturk et al., 2008, p. 78; Karasar, 2008, p. 109). The universe of this study includes Arab students attending 10 state universities located in Jordan. Meanwhile, the sample refers to a limited part of the universe that is selected to collect information about the universe; working with a sample group allows the researcher to save time, energy, and money (Buyukozturk et al., 2008, p. 79; Karasar, 2008, p. 111). The sample of the study includes students from the University of Jordan, which is located in the capital city of Jordan (Amman), and Yarmouk University, which is located in Irbid province, among 10 state universities in Jordan. Financial conditions also influenced this study because the researcher conducted this study in a foreign country, using his own financial resources.

The study was conducted with 200 Arab students selected from the two state universities making up the sample through simple random sampling in the fall semester of the 2013–2014 academic year. The key feature of the random sampling method is that the sample has a high capacity to represent the universe. In simple random sampling (non-proportional element sampling), all the elements in the universe have a close possibility of being selected or the units are selected by giving each sampling unit an equal possibility of being selected (Buyukozturk et al., 2008, p. 84; Karasar, 2008, p. 113; Senol, 2012). In other words, the chance of being selected is the same for all individuals, and the selection of an individual influences the selection of other individuals. Simple random sampling is the best and most valid method for selecting a representative sample (Buyukozturk et al., 2008, p. 84). Thus, 200 students studying in the two identified universities were selected using the simple random sampling method. The number of the students in the sample group from the University of Jordan and Yarmouk University is given in Table 1.

Data collection tool

The survey form employed in the study was developed by the

researcher, who consulted four experts (a history education expert and a statistical expert working at Gazi University and an expert of educational sciences and a language expert working at Aksaray University) during each phase of the development. In particular, the statistical expert from Gazi University was consulted on the scale development process as he has a good command of the views on scale development. The relevant expert identified various views on the scale development process and phases for the development of a data collection tool. He explained that the phases employed in developing the survey form used in the present study were presented by Churchill (1979) in sequence, and consistency existed between what the researcher did while developing the scale in the present study and what Churchill (1979) did. Thus, the scale development phases of Churchill (1979) were scrutinized. In addition to Churchill's (197) sequence for developing a scale, the existing studies carried out in Turkey were considered while developing the survey form. An examination of the studies indicated the need for the following phases of scale development: 1. item pool, 2. expert view, 3. factor analysis, and 4. calculation of reliability (Karasar, 2008; Balci, 2001; Erkus et al., 2000). Thus, the researcher prepared a survey form consisting of 30 items considered appropriate for defining the dimensions aimed at determining Arab students' views about Turks, the Ottoman Empire, and the Republic of Turkey. A 5-point Likert-type rating was adopted for the survey, ranging from 1 (strongly agree) to 5 (strongly disagree).

The study employed a survey for data collection because it fit the purpose of the study, enabled the researcher to work with larger samples, and saved time compared to data collection through observations and interviews (Buyukozturk et al., 2008). Initially, the survey form consisted of 30 items. The researcher considered Churchill's (1979) phases of specifying the domain of construct as well as generating sample items at this stage, in addition to subjects related to Turks, the Ottoman Empire, and the Republic of Turkey as presented in the textbooks used in Jordan, when preparing the items included on the survey form.

Following the literature review, the survey form entitled "The Views of Arab Students Regarding Turks, the Ottoman Empire, and the Republic of Turkey" was submitted to a history education expert and a statistical expert working at Gazi University as well as an expert in educational sciences working at Aksaray University for them to deliver their opinions on the content validity of the item pool. Based on their feedback, one item was excluded from the scale. Next, an academic studying the Turkish language and working at Aksaray University analyzed the form, who determined that one item might cause misunderstanding by implying something different from what was intended. Thus, this item was also excluded. In addition, punctuation errors and incorrect grammatical uses were corrected in accordance with the recommendations of the Turkish language expert. As a result, two of the statements were excluded from the draft scale based on the feedback, reducing the number of items to 28.

After making the relevant corrections based on the domain experts' feedback, the scale was considered ready to be administered. After ensuring the content validity, the 28-item survey was translated into Arabic by a linguistic expert working at Yarmouk University whose native language is Arabic and who has a good command of Turkish language. Later, another linguistic expert with

Table 2. Factor analysis results of the survey form

		Items	
1	I think Turks have been at the forefront of Islam religion throughout history.		0.560
2	I think Turks have made important contributions to Islamic culture.		0.571
3	I think Turks living in the Republic of Turkey came from Central Asia.		0.598
4	I think the Ottoman sultans generally engaged in positive activities.		0.528
5	The Ottoman Empire demonstrated tolerant governance.		0.567
6	The Ottoman Empire colonized Arabs.		0.570
7	The weakening of the Ottoman Empire led to the colonization of Arab lands.		0.679
8	The Ottoman Empire prevented Arabs from being independent.		0.742
9	The construction of a railway in Jordan by the Ottoman Empire was a positive development.		0.522
10	I believe that the Ottoman Empire engaged in good things in Arab regions.		0.697
11	The non-adoption of modern European techniques by the Ottomans led to the regression of Arab people.		0.630
12	The Ottoman Empire should not have entered the war with Germany during World War I.		0.694
13	The caliphate should have been from the Arabs, not from the Ottomans.		0.635
14	I think the Committee of Union and Progress led to the collapse of the Ottoman Empire.		0.516
15	I think the Committee of Union and Progress had an influence on the separation of Arabs from the Ottoman Empire.		0.626
16	I think Turks tried to protect Jerusalem against the British during World War I.		0.569
17	I have access to adequate sources about Turkish history and culture in my language (Arabic).		0.754
18	Turkish and Jordanian cultures are close to each other.		0.738
19	If Arabs and Turks work together, they can do good things.		0.533
20	I generally learn what I know about Turkey from Turkish TV series.		0.405
21	Turkey has been dealing with the problems of the Arab world recently, which is something positive.		0.634
22	I think, currently, the Republic of Turkey is supporting Palestinians.		0.721
23	Turkish subjects in high school history textbooks in Jordan are adequate.		0.647
24	Generally, Turks are positively mentioned in high school history textbooks in Jordan.		0.666
25	Turkish history in Jordan's high school history textbooks is as detailed as European history.		0.591
26	Turks and Arabs can write a common history about the period they lived together.		0.724

a good command of Arabic and Turkish languages translated the survey from Arabic into Turkish in order to prevent any possible semantic shifts resulting from the translation process.

The draft survey form was administered by the researcher to 50 students attending Yarmouk University to determine its reliability. At this point, Churchill's (1979) phases of collecting data and purifying measures were taken into consideration. The data were subjected to reliability and validity analyses using SPSS 10.0 for Windows. To determine the construct validity of the survey, the obtained data were first subjected to the Kaiser-Meyer-Olkin (KMO) test, measures of sampling adequacy (MSA), and Bartlett's sphericity test. KMO was 0.911, the MSA values of the items ranged between 0.833 and 0.947, and Bartlett's sphericity test value was $\chi^2=4502.695$; $sd=465$ ($p=0.000$). Based on these values, it was concluded that the 28-item survey form could be subjected to factor analysis. A principal component analysis was conducted to determine whether or not the scale form was unidimensional. The Varimax rotation technique was applied, and factor loadings were examined to determine whether or not the survey form disintegrated into unrelated factors. Accordingly, one item with an item loading less than 0.30 and one item with a loading on two separate factors and a loading value less than 0.100 were removed from the survey form. Thus, the survey form was simplified, and the factor analysis was repeated on the remaining 26 items. According to Kline (1994), a factor loading value is a coefficient expressing the relationship of items to a factor. Items are expected to have a high loading value in the factor under which they fall. If there is a cluster of items with a high relationship to a factor, these items measure such a construct together (Cokluk et al., 2010). The factor loadings of the 26

remaining survey items varied between 0.389 and 0.724 without any rotation; however, they varied between 0.405 and 0.754 when they underwent rotation using the Varimax rotation technique. The items and factors in the survey form explained 48.980% of total variance. Table 2 presents the item loadings of the items included in the survey form.

One of the important phases Churchill (1979) proposed was assessing the reliability of the scale. Within this framework, internal consistency levels were tested to determine the reliability of the survey form. The Cronbach's alpha coefficient of reliability, which was found to be .76, was used for determining the internal consistency level. A coefficient of reliability of 0.70 or above indicates a reliable scale (Sipahi, Yurtkoru and Cinko, 2010).

Data collection and analysis

The participants were informed of the purpose, quality (a scientific study), and privacy (personal data protection) of the study while collecting the data. To distribute survey forms to the students, the researcher went to the classrooms of participating students at Yarmouk University and the University of Jordan, where the study was carried out. A total of 200 survey forms were distributed by the researcher, and 200 survey forms were returned.

Churchill (1979)'s collecting data phase as well as those phases coming after it were taken into consideration in the data collection and analysis processes of the current study. The collected data were analyzed using SPSS 10.0 for Windows. Within the context of the direct analysis, descriptive statistics of the participants' views

Table 3. The gender-based distribution of the students who participated in the study

Gender	F	%
Female	164	82.0
Male	36	18.0
Total	200	100.0

were used to analyze the data.

FINDINGS AND INTERPRETATIONS

For data analysis, arithmetic means and standard deviation values of the "The Views of Arab Students Regarding Turks, the Ottoman Empire, and the Republic of Turkey" scale were calculated, and a *t*-test was implemented to reveal whether any differences by gender existed. Table 3 summarizes the distribution of participating students by gender.

Findings derived from the scale and interpretations of Arab Students' views of Turks, the Ottoman Empire, and the Republic of Turkey

The findings and interpretations from the scale items as well as the analyses of the responses of the Arab students are summarized in Table 4.

In relation to the first item (that is, "I think Turks have been at the forefront of Islam religion throughout history"), 36.5% (N=73) of students agreed (Table 2). The analysis of this item resulted in a mean of $\bar{x} = 3.92$ for students who agreed. Considering that another 31.5% of students strongly agreed, a considerable proportion of Arab students in Jordan think that Turks have been at the forefront of Islam religion throughout history. The second item (that is, "I think Turks have made important contributions to Islamic culture") is associated with the first one, so it is not surprising that 41.5% (N=83) of the students agreed with this item (Table 2). The analysis of this item resulted in a mean of $\bar{x} = 3.92$ for students who agreed. Another 30% (N=60) strongly agreed, indicating that the majority of respondents (71.5%) agreed with this expression to some degree. The proportional distribution of this item is closer to the results obtained for the first item.

The third item of the scale (that is, "I think Turks living in the Republic of Turkey came from Central Asia") generated a predominantly neutral response among students (58.5%; N=117). The analysis of this item resulted in a mean of $\bar{x} = 3.24$ for students who had a neutral perception of this item, implying that Arab students do not have adequate knowledge about whether

Turks living in the Republic of Turkey came from Central Asia. Adding the students who disagreed (11.5%; N=23) and strongly disagreed (1%; N=2) to those who responded that they were neutral indicates that 70% of students did not agree with this item. Thus, the Arab students did not completely comprehend the relationship between Turkish culture and Central Asian culture, which constitutes the foundation of Turkish culture.

On the fourth item (that is, "I think the Ottoman sultans generally engaged in positive activities"), 40% of the students (N=80) agreed (Table 2). The mean was found to be $\bar{x} = 3.76$. In addition, 22.5% of students strongly agreed, meaning 62.5% of the students either agreed or strongly agreed with the statement. Thus, the majority of participants believed the Ottoman sultans' activities to be positive. The fifth item (that is, "The Ottoman Empire demonstrated tolerant governance") is associated with the fourth item. Although 40% of the students (N=80) indicated that they were neutral, another 42.5% either agreed or strongly agreed. Thus, the Arab students had positive opinions about the Ottoman sultans, but were hesitant about the tolerant attitude of the Ottoman rule.

In response to the sixth item (that is, "The Ottoman Empire colonized Arabs"), 36% of the participants (N=72) strongly agreed. The mean was found to be $\bar{x} = 3.84$. In addition, 31.5% of students agreed, resulting in a total of 67.5% who agreed to some extent. The students consider the Ottoman sultans' activities to be positive (Item 4), but they also agreed at an almost equal rate that the Ottoman Empire colonized Arabs. This result may stem not from the Ottoman rule, but from the Arabian perspective adopted by the students regarding the late Ottoman Empire rule. This perspective may be a reflection of the Jordanian government's political attitude toward the Ottoman Empire as well as its effects on textbooks.

Table 2 shows that 36% of students (N=72) strongly agreed and 35% (N=70) agreed with the seventh item (that is, "Weakening of the Ottoman Empire led to the colonization of Arab lands"). The total rate of these two options is 71%. The mean was $\bar{x} = 4$ for those who strongly agreed. The result obtained from this item can be associated with the result of the sixth item. Taking these two items into account, a proportional majority of the participating Arab students thought that the Ottoman Empire colonized Arabs and that the weakening of the Ottoman Empire led to colonization.

In relation to the eighth item (that is, "The Ottoman Empire prevented Arabs from being independent"), which is considered to be associated with the seventh item, 39% of the students (N=78) stated that they were neutral whereas 45% either agreed or strongly agreed. The rate of 45% can be a reflection of the accounts relevant to the issue provided in high school history textbooks. According to this item result, a majority of the Arab students who participated in the study considered the

Table 4. Descriptive statistics results concerning Arab students' views of Turks, the Ottoman Empire, and the Republic of Turkey.

S/N	Items	I strongly agree (%)	I agree (%)	I am neutral (%)	I disagree (%)	I strongly disagree (%)	\bar{x}	s
1	I think Turks have been at the forefront of Islam religion throughout history.	63 (31.5)	73 (36.5)	52(26)	10 (5)	2 (1)	3.92	0.92
2	I think Turks have made important contributions to Islamic culture.	60 (30)	83 (41.5)	43 (21.5)	10 (5)	4 (2)	3.92	0.94
3	I think Turks living in the Republic of Turkey came from Central Asia.	17 (8.5)	41 (20.5)	117 (58.5)	23 (11.5)	2 (1)	3.24	0.80
4	I think the Ottoman sultans generally engaged in positive activities.	45 (22.5)	80 (40)	58(29)	16 (8)	1 (0.5)	3.76	0.90
5	The Ottoman Empire demonstrated tolerant governance.	29 (14.5)	56 (28)	80 (40)	22 (11)	13 (6.5)	3.33	1.06
6	The Ottoman Empire colonized Arabs.	72 (36)	63 (31.5)	36 (18)	19 (9.5)	10 (5)	3.84	1.16
7	The weakening of the Ottoman Empire led to the colonization of Arab lands.	72 (36)	70 (35)	48 (24)	6 (3)	4 (2)	4.00	0.95
8	The Ottoman Empire prevented Arabs from being independent.	35 (17.5)	55 (27.5)	78 (39)	20 (10)	12 (6)	3.40	1.07
9	The construction of a railway in Jordan by the Ottoman Empire was a positive development.	91 (45.5)	64 (32)	33 (16.5)	10 (5)	2 (1)	4.16	0.94
10	I believe that the Ottoman Empire engaged in good things in Arab regions.	52 (26)	77 (38.5)	55 (27.5)	14 (7)	2 (1)	3.81	0.93
11	The non-adoption of modern European techniques by the Ottomans led to the regression of Arab people.	27 (13.5)	64 (32)	80 (40)	17 (8.5)	12(6)	3.38	1.02
12	The Ottoman Empire should not have entered the war with Germany during World War I.	42 (21)	64 (32)	85 (42.5)	5 (2.5)	4(2)	3.67	0.90
13	The caliphate should have been from the Arabs, not from the Ottomans.	61 (30.5)	46 (23)	76 (38)	10 (5)	7(3.5)	3.72	1.06
14	I think the Committee of Union and Progress led to the collapse of the Ottoman Empire.	65 (32.5)	52 (26)	71 (35.5)	8 (4)	4 (2)	3.83	0.99
15	I think the Committee of Union and Progress had an influence on the separation of Arabs from the Ottoman Empire.	52 (26)	61 (30.5)	71 (35.5)	13 (6.5)	3 (1.5)	3.73	0.97
16	I think Turks tried to protect Jerusalem against the British during World War I.	37 (18.5)	50 (25)	97 (48.5)	9 (4.5)	7 (3.5)	3.50	0.96
17	I have access to adequate sources about Turkish history and culture in my language (Arabic).	41 (20.5)	69 (34.5)	42 (21)	39 (19.5)	9(4.5)	3.47	1.15
18	Turkish and Jordanian cultures are close to each other.	32 (16)	60 (30)	49 (24.5)	32 (16)	27(13.5)	3.19	1.26
19	If Arabs and Turks work together, they can do good things.	86 (43)	61 (30.5)	40 (20)	7 (3.5)	6 (3)	4.07	1.01
20	I generally learn what I know about Turkey from Turkish TV series.	69 (34.5)	41 (20.5)	33 (16.5)	24 (12)	33 (16.5)	3.44	1.47
21	Turkey has been dealing with the problems of the Arab world recently, which is something positive.	77 (38.5)	64 (32)	40 (20)	17(8.5)	2 (1)	3.98	1.00
22	I think, currently, the Republic of Turkey is supporting Palestinians.	75 (37.5)	45 (22.5)	54 (27)	15 (7.5)	11 (5.5)	3.79	1.18
23	Turkish subjects in high school history textbooks in Jordan are adequate.	24 (12)	24 (12)	46 (23)	74 (37)	32 (16)	2.67	1.22
24	Generally, Turks are positively mentioned in high school history textbooks in Jordan.	30 (15)	59 (29.5)	60 (30)	37 (18.5)	14 (7)	3.27	1.13
25	Turkish history in Jordan's high school history textbooks is as detailed as European history.	13 (6.5)	34 (17)	87 (43.5)	47(23.5)	19 (9.5)	2.87	1.01
26	Turks and Arabs can write a common history about the period they lived together.	42 (21)	84 (42)	54 (27)	15 (7.5)	5 (2.5)	3.71	0.96

Ottoman Empire to be an obstacle preventing Arabs from being independent.

In response to the ninth item (that is, "The construction of a railway in Jordan by the Ottoman Empire was a positive development"), 45.5% of the students (N=91), which is a substantial proportion, strongly agreed and another 32% (N=64) agreed

making a total of 77.5%. The strongly agree response showed a mean of $\bar{x} = 4.16$, the highest in the survey. In this sense, investments such as the Hejaz Railway, constructed within Jordan's boundaries by the Ottoman Empire, can be considered as positive reflections in the current perceptions of the young Arab generation. The

ninth item is a specific example of the issue generalized in the tenth item: "I believe that the Ottoman Empire engaged in good things in Arab regions" (Table 2). In response to the tenth item, 38.5% of the students (N=77) agreed (mean: $\bar{x} = 3.81$) and 26% (N=52) strongly agreed, making a total of 64.5%.

For the eleventh item of the scale (that is, "The non-adoption of modern European techniques by the Ottomans led to the regression of Arab people"), 40% of the students (N=80) indicated that they were neutral (Table 2), with a mean of $\bar{x} = 3.38$. Meanwhile, 45.5 of students agreed or strongly agreed with this statement.

Participants also responded neutrally to the twelfth item: "The Ottoman Empire should not have entered the war with Germany during World War I" (42.5%; N=85; mean: $\bar{x} = 3.67$). Furthermore, 53% of students agreed or strongly agreed, which is quite noteworthy. Finally, only 4.5% of students disagreed or strongly disagreed, which is rather low. Taking this difference into account, the participating Arab students did not think it was good for the Ottoman Empire to enter World War I in an alliance with Germany.

In addition, 38% of the students (N=76) responded that they were neutral for to thirteenth item: "The caliphate should have been from the Arabs, not from the Ottomans" (mean: $\bar{x} = 3.72$). Another 53.5% strongly agreed (30.5%) or agreed (23%). The caliphate was historically an important figure for the Islamic world. The rate of students who thought the caliphate should have been from the Arabs, not from the Ottomans, is quite noteworthy. Only 8.5% of the Arab students disagreed or strongly disagreed, which strengthens this opinion.

The fourteenth item in Table 2 is "I think the Committee of Union and Progress led to the collapse of the Ottoman Empire," to which 35.5% (N=71) of students responded that they were neutral (mean: $\bar{x} = 3.83$). Similarly, students responded to the fifteenth item (that is, "I think the Committee of Union and Progress had an influence on the separation of Arabs from the Ottoman Empire") that they were neutral at a rate of 35.5% (N=71). It is interesting that both items elicited similar responses. In addition, 58.5% of the students agreed or strongly agreed with the fourteenth item, compared to 56.5% for the fifteenth item, again indicating a strong similarity in students' responses. Thus, more than half of the students believed that the Committee of Union and Progress played an important role in both the collapse of the Ottoman Empire and the separation of Arabs from the Ottoman Empire.

The sixteenth item of the scale (that is, "I think Turks tried to protect Jerusalem against the British during World War I") generated 48.5% (N=97) neutral responses (mean: $\bar{x} = 3.50$). Turkey's history textbooks and history teachers emphasize this issue greatly. Teachers highlight the fact that Ottomans tried to protect Jerusalem from the enemies, especially the British, which resulted in serious battles and losses in the region. However, nearly half of the students studying in Jordan are neutral about this issue, which is a noteworthy result, although nearly an equal amount (that is, 43.5%) of the students agreed strongly agreed with this item.

In response to the seventeenth item (that is, "I have access to adequate sources about Turkish history and

culture in my language (Arabic)"), 34.5% of the students (N=69) agreed (mean: $\bar{x} = 3.47$). In addition, 20.5% of the students strongly agreed, bringing the total amount for students who agree to some extent to 55%. Thus, more than half the students have access to sources about Turkish history and culture in their own language.

Only 30% of students (N=60) agreed with the eighteenth item: "Turkish and Jordanian cultures are close to each other" (mean: $\bar{x} = 3.19$). Another 16% strongly agreed, meaning 46% of the participants agreed with this item to some extent. In other words, nearly half of the students who participated in the study perceived Turkish and Jordanian cultures to be close to each other.

For the nineteenth item of the survey form (that is, "If Arabs and Turks work together, they can do good things"), 43% of the students (N=86) strongly agreed (mean: $\bar{x} = 4.07$). In addition, 30.5% agreed, meaning 73.5% of students agreed to some degree. This total rate is quite noteworthy. As previously indicated, the students believed that Jordan and Turkey have a common history, with cultures close to each other; this item shows that students' stance toward common businesses and studies between two states seems positive. Moreover, this item had the second highest mean for the strongly agree option ($\bar{x} = 4.07$), following the ninth item (that is, "The construction of a railway in Jordan by the Ottoman Empire was a positive development"; $\bar{x} = 4.16$), which is quite noteworthy.

For the twentieth item ("I generally learn what I know about Turkey from Turkish TV series"), 34.5% (N=69) of the students strongly agreed (mean: $\bar{x} = 3.44$). The total rate for students agreeing to any degree was 55%.

Meanwhile, 38.5% of the students (N=77) agreed with the twenty-first item: "Turkey has been dealing with the problems of the Arab world recently, which is something positive" (mean: $\bar{x} = 3.98$). In addition, 32% of the students agreed, meaning 70.5% of students agreed with this issue to some degree. This is quite a noteworthy result indicating that university students from Jordan have a positive perception of the Republic of Turkey's close engagement in the problems of Middle East and Arab regions in recent years. Moreover, it is also noteworthy that this item generated the third highest rate of students who strongly agreed. In response to the twenty-second item (that is, "I think, currently, the Republic of Turkey is supporting Palestinians"), which is associated with the previous one, 37.5% of the students (N=75) strongly agreed (mean: $\bar{x} = 3.79$) and 22.5% agreed (60% total agreed to some degree). As mentioned in the previous item, the Republic of Turkey has dealt with the Palestinian issue with much delicacy recently, and it has become a topical issue worldwide. Turkey's efforts are perceived by Jordan's university students as signs of a supportive country for Palestine. On the twenty-third item (that is, "Turkish subjects in high school history textbooks in Jordan are adequate"), 37% of students (N=47) disagreed (mean: $\bar{x} = 2.67$), suggesting that the students

did not think that Jordan's history textbooks adequately addressed Turkish subjects. In addition, 16% (N=32) strongly disagrees, meaning 53% of students disagreed to some degree. This finding supports the results obtained from the third item of the scale (that is, "I think Turks living in the Republic of Turkey came from Central Asia"), to which 70% of students were neutral, disagreed, or strongly disagreed. This result supports the results obtained from the twenty-third item.

Nearly one-third of students (30%; N=60) indicated a neutral response for the twenty-fourth item (that is, "Generally, Turks are positively mentioned in high school history textbooks in Jordan"; mean: $\bar{x} = 3.27$). Meanwhile, a combined 44.5% strongly agreed or agreed. Given the rate of neutral and agree/strongly agree responses, approaches toward Turks in Jordan's history textbooks need to be examined.

Furthermore, 43.5% of students (N=87) were neutral about the twenty-fifth item (that is, "Turkish history in Jordan's high school history textbooks is as detailed as European history"; mean: $\bar{x} = 2.87$). In addition, 33% of students strongly disagreed or disagreed with this item, indicating that the students did not believe that Turkish history is as detailed as European history in Jordan's high school history textbooks.

Finally, on the twenty-sixth item (that is, "Turks and Arabs can write a common history about the period they lived together"), 42% of the students (N=84) agreed (mean: $\bar{x} = 3.71$). Another 21% of the students strongly agreed, for a total of 63% who agreed to some degree. This result clearly indicates that the majority of the students believed that Turks and Arabs share a common history from the period they lived together. This issue can be an important starting point for common textbook projects in the future.

These analysis results are broken down by gender and shown in Table 5.

Table 5 shows no significant difference by gender in Arab students' views of Turks, the Ottoman Empire, and the Republic of Turkey ($t(198) = -1.498$; $p < .05$). This result may be indicative of the similarity in the Arab students' views of these issues.

DISCUSSION

This study has attempted to reveal the views of higher education students in Jordan regarding Turks, the Ottoman Empire, and the Republic of Turkey rather than the official perspective of the Jordanian government or the views presented in textbooks. A 26-item scale was administered to the students studying in Jordan. Results were presented by comparing the data with the results of previous studies about Turks and the Ottoman Empire within the history textbooks used in Jordan.

The study also investigated whether any differences occurred in students' views based on gender. No significant differences by gender were found ($t(198) = -1.498$;

$p < .05$), indicating that students in the sample shared similar views regarding Turks, the Ottoman Empire, and the Republic of Turkey. In terms of Turks being at the forefront of Islam, which is implied in history textbooks used in Turkey as a general opinion, 67.5% of the participating higher education Arab students studying in Jordan agreed that Turks have been at the forefront of Islam religion throughout history. Thus, a majority of students in Jordan have a similar opinion as the general opinion in Turkey. Furthermore, 71.5% of students agreed that Turks have made important contributions to Islamic culture. This rate is higher than the rate for the first item. According to Ozay (2014), tenth-grade history textbooks in Jordan include the following statement: "The Ottoman Empire, though it did not put much effort into enhancing Arabian culture, opened many scientific and cultural centers" (p. 229). This statement concurs with the results obtained from the scale. In addition, young Arab people's views are parallel to the statement in the textbooks. Gok (2014) conducted a study in Turkey and found that 70% of the participating students agreed that their perspective of Arabs was influenced by their religious views. In addition, 74.7% believed that Turks should act with Arabs to protect and spread Islam. These rates are consistent with the students' views presented in the current study. According to Gok (2014), this result implies that the views of Turkish students, the majority of whom are Muslim, regarding Arabs are influenced by Islamic beliefs. Generally, history textbooks in Turkey deal with Turkish-Arab relations and the Arab image not only within the context of nationality, but also as the determining factor of Islam religion (Akbaba, 2014; p. 351).

The third item in the current study asked students whether Turks came from Central Asia; 71% of the students remained neutral or disagreed, suggesting that Arab students studying in Jordan do not know general Turkish history.

These two cultures shared a common history for four hundred years, so students should have better knowledge of the cultures. Therefore, these results might contribute to conducting common studies to explore mutual cultural and historical backgrounds for both countries. Again, in relation to this issue, the twenty-third item of the scale asked whether Turkish subjects in Jordan's high school history textbooks were adequate. While 23% of the students responded neutrally, 53% did not believe the textbooks adequately covered subjects related to Turkish history, thereby supporting the results of the third item.

A majority of students (62.5%) believed that the Ottoman sultans engaged in positive activities, and 42.5% believed the Ottoman Empire had a tolerant rule, while another 40% remained neutral. The 20% difference in the positive responses to these two items is quite noteworthy. Although the students generally perceived the activities of the Ottoman sultans in a positive light, they were hesitant to claim the Ottoman Empire adopted a

Table 5. Comparison of Arab students' views of Turks, the Ottoman Empire, and the Republic of Turkey by gender.

Gender	N	\bar{x}	ss	sd	t	p
Female	164	3.49	0.33			
Male	36	3.59	0.34	198	-1.498	0.136

tolerant rule. This result might stem from the late Ottoman administration of Arabs and the policies as well as approaches implemented in the region; such information, rather than the work of the sultans, is presented in history textbooks used in Jordan's high schools. One explanation for this can be found in the predominantly (56.5%) negative responses to the fifteenth item (that is, "I think the Committee of Union and Progress had an influence on the separation of Arabs from the Ottoman Empire"). The negative responses to the policies of the Committee of Union and Progress may be due to Arabs' perceptions of events that took place during that period. Considering results from the previously discussed items, a common history study in the future should take into account these aspects for both countries. Ozay (2014) found that Jordan's tenth-grade textbooks include the following statement: "The Ottoman Empire, which did not intervene in the internal affairs of the nations it ruled, let the nations free in their traditions, customs, and languages" (p. 230). Yigit (2009) analyzed textbooks used in Jordan and found that the textbook *Arab Movement and Turkification Policy* claimed that the Ottoman Empire stood against Arab culture and law, and Turks were considered superior to Arabs (p. 22). He added that the textbooks provided biased information about the policy and structure of the Ottoman Empire.

In relation to the item about the Ottoman Empire's colonization of Arabs, 67.5% of the students agreed to some degree, which is quite noteworthy. High school history textbooks used in Turkey have contradictory information about this issue. These textbooks claim that, far from colonizing, the Ottoman Empire helped these regions because these lands are holy for Islam and host Ka'ba, where Muslims make pilgrimages that cross both Syria and Jordan. Students' responses to this item concur with Yigit's (2009) findings related to Arab history textbooks. According to Yigit (2009), the *Sure Alayı* (a group of people sent from Istanbul to Mecca and Madinah with gifts) are considered to have been denied (p. 31). The *kiswah* and gifts sent by the Ottoman Empire at the beginning of the pilgrimage season and the security and investment works are not mentioned in the textbooks. This issue relates to the content of textbooks used in Jordan and should be taken into account if a common history book is considered in the future. Similarly, 71% of students agreed to some degree that the weakening of the Ottoman Empire led to the colonization of Arab lands. Thus, the students think the

Ottoman Empire colonized Arab lands, but the weakening of the Ottoman Empire led to the colonization of the region as well. Therefore, it can be deduced that the Arab students consider the Ottoman rule to be a colonizing rule, but they also consider Western powers following the Ottoman rule to be colonizers. They may frown on being under the rule of another nation.

Similarly, 45% of the students agreed to some degree that the Ottoman Empire prevented Arabs from being independent, whereas 16% disagreed, which is a really low percentage. Thus, a considerable number of the students were of the opinion that Arabs, who were wishing to be independent, were prevented from doing so by the Ottoman Empire.

The data obtained from the survey may be a result of the perception created by the history textbooks used in the high schools in Jordan. In his study about the content of history textbooks in Jordan, Yigit (2009) detected an indicator of "fixation" as Ottoman capitulations for foreigners are given under the same title, "Capitulations for Foreigners and European Greed on Arab Regions," as the colonization of Arab lands (p. 25). According to Yigit's (2009) deductions, it is believed that the capitulations granted by the Ottoman Empire encouraged the European countries, and the Ottoman Empire inflicted the Europeans upon Arab lands. Yigit (2009) claimed that the actual reasons for the capitulations, especially those during the reign of Suleiman the Magnificent, were not mentioned in the textbooks, suggesting the existence of an effort to create a misguided perception in the minds of Arab students. In addition, the causes for weakening the Ottoman Empire were limited to internal and external causes and given in small explanations (Yigit, 2009, p. 36). Ozay (2014) also analyzed textbooks in Jordan and found that the expressions of occupant and colonizer were not used for the Ottoman Empire in the history textbooks in primary and secondary school education. Ozay (2014) reported that the Ottoman Empire was considered not as a colonizer, but as the occupying power in these history textbooks, whereas the term "colonizer" was used for Western powers occupying Arab lands. According to Ozay (2014), the reason given by the tenth-grade history textbooks in Jordan for the Ottoman Empire sought to govern the Arab world was the "occupation of western Arab region by Portuguese". Ozay (2014) added that the textbook includes the following statement: "The Ottoman Empire took the rule of Arab world due to these reasons and protected it against

European states and saved the Arab world from the ambitions of Europeans until the late 18th century.” Similarly, Yigit (2009) found that Jordan’s history textbooks give the impression that the Ottoman Empire used Spanish as an excuse to conquer Western Arab provinces (p. 21). Yigit (2009) further claimed that these textbooks mislead students because Arabs were unable to resist Spain and Portugal, particularly strong countries engaged in geographical explorations, or even to protect their holy places; however, the fact that Spain would invade these areas were it not for the domination of the Ottoman Empire was skipped. Yigit (2009) noted that Arabs’ history was reflected more gorgeously than the period they lived under the Ottoman rule, and it was implied that they did not receive any investment through the Ottoman Empire and did not show any cultural development during that period (p. 32). This situation was revealed by Yigit (2009) through the analysis of Jordan’s history textbooks, which deny the services and investments of the Ottoman Empire in Arab provinces and claim that such activities started only after their independence.

Despite such comments in the textbooks, the results obtained from our survey differ, suggesting the possibility that these issues are perceived differently by the students. A common history book that can be produced in the future could exemplify the Ottoman activities in Arab regions during the Ottoman rule concretely and eliminate such misleading ideas. For instance, Arab cities during the Ottoman rule offer a good example regarding this issue. The best evidence of this issue is students’ response to the ninth item in our survey: “The construction of a railway in Jordan by the Ottoman Empire was a positive development.” A large majority (77.5%) of the students strongly agreed or agreed with the item. If the Ottoman Empire made similar investments as the Hejaz Railway within Jordan’s boundaries and young Arabs are made aware of them, it could lead to positive perceptions among younger generations of Arabs.

Almost half (45.5%) of the students agreed that the Ottomans’ non-adoption of modern European techniques led to the regression of Arab people. This perception is thought to be the result of Jordan’s history textbooks as well. According to Yigit (2009), although the textbooks covered the Ottoman Empire’s agricultural administration of Arab lands, the only cause of agricultural weakening mentioned in the textbooks is the Ottomans’ poor administration, which misleads readers by skipping the conditions of the period, the influence of industrial revolution, the drought that took place during those years, and the grasshopper invasion (p. 24). These points, as identified in Yigit’s (2009) study, might have influenced students’ responses if they had been included in the textbooks.

Historical books and history textbooks in Turkey explain that during the reign of Selim I, one of the Ottoman sultans, caliphate authority, referring to the representation

of the Islam world, was passed on to the Ottoman Empire from the Egyptian Mamluk Sultanate. In relation to caliphate, the survey used in this study contained an item stating that the caliphate should have been possessed not by the Ottomans, but by Arabs. When responding to this item, 38% of the students remained neutral while 53.5% agreed to some degree. Considering these rates, it can be concluded that the majority of the students believed that the caliphate should have been possessed by Arabs, not the Ottomans. Regarding this issue, Yigit (2009) analyzed the textbooks used in Jordan. When mentioning the advancement of the Ottoman Empire in the Arabian Peninsula, the textbooks put a particular emphasis on sending the key of Al-Aqsa Mosque by Mecca Sheriff following the conquest of Egypt by Selim I and paying homage to the Ottoman Empire (p. 24). Yigit (2009) interpreted this as a possible intention to impose on the students the idea that Sheriff Hüseyin reclaimed this power, which had been lost long before. Yigit (2009) mentioned in his study that Jordan’s textbooks cover Sheriff Hüseyin’s rebel during the Arabian riot, pointing out that it was not carried out toward the caliphate, but toward the Unionists. Although he added that the textbooks mention the need to found a new Arab caliphate, they failed to deal with the passing of the caliphate authority to the Ottomans.

To determine how students perceived the Committee of Union and Progress, which is considered as one of the factors contributing to the collapse of the Ottoman Empire, the students were asked to respond to two items: “I think the Committee of Union and Progress led to the collapse of the Ottoman Empire” and “I think the Committee of Union and Progress had an influence on the separation of Arabs from the Ottoman Empire.” Students responded similarly to both items: 35.5% remained neutral for both the first and second items while 58.5% and 56.5%, respectively, agreed to some degree with the items. In other words, more than half of the students perceived the Committee of Union and Progress to be an influential factor in the collapse of the Ottoman Empire and the separation of Arabs from the Ottoman Empire.

Generally, in Turkey, allying with Germany during World War I is connected to the Committee of Union and Progress policies, with a special reference to Enver Pasha. Nearly half of the students (42.5%) responded neutrally to the twelfth survey item: “The Ottoman Empire should not have entered the war with Germany during World War I,” while 53% agreed to some degree with this statement. According to Yigit (2009), although Jordan’s history textbooks discuss the life of Sheriff Hüseyin, the leader of the Arab riot, his dislike for the Unionists from the start is mentioned as well as his advice to Turkey not to enter World War I. Yigit (2009) further explained that, by ignoring many contributing factors, such as the conditions of that time, loneliness of the Ottoman Empire in a blocking world, the allied powers’ rejection of the

empire, the textbooks attempt to impose the idea that Sheriff Hüseyin was a great foresighted figure supported by all whose actions were righteous. In this sense, the content of the history textbooks in Jordan and the data obtained in the current study concur with each other. The study's results about the rule of the Committee of Union and Progress are also in line with Ozay's (2014, pp. 230–233) conclusions about Jordan's tenth-grade history textbooks, which included the following statements: "The Unionists had the policy of Turkification, and they turned the governance into a central dictatorship. They placed Turks in important positions; made war with Arabs; forced other nations to learn the Turkish language; ignored science; enforced heavy taxes; and some of the Unionists even suggested removing Arabs from their own lands and placing Turks there instead." Ozay (2014) found that Jordan's history textbooks criticize the Unionists' Turkification policies and emphasize that the idea of a separate Arab nation not dependent on the Ottoman Empire emerged due to Unionists overlooking the Arabs. Ozay (2014) concluded that, according to Jordan's high school history textbooks, it was the oppressive rule of Kemal Pasha—a Unionist—in Syria that led Arabs to push for independence by considering their future after the Ottoman Empire entered World War I (p. 230). Ozay (2014) also found that eighth- and tenth-grade textbooks discuss how Arabs were deceived after fighting for the British and the French against the Turks. Similar conclusions were made by Yigit (2009), who also analyzed Jordan's history textbooks and found that, in the section entitled "Paris Arab Conference (June 1913)," they claimed that the reason Arab communities met in Paris was to address the Turkification policies of the Committee of Union and Progress, which had a say in the administration as well as the Ottoman Empire (p. 20). However, the same books do not cover this community's effort to break away from the Ottoman Empire or their negotiations with foreign countries. Yigit (2009) explained that this section is intended to make the readers think that the Ottoman Empire did not undertake any enterprise in the region and just ignored and oppressed the region. Yigit (2009) concluded that, in order to give the impression that Arabs had to riot and think of themselves as the Ottoman Empire entered World War I, the history textbooks do not mention the conditions of the time or the world's actions at that time, thereby misleading the readers about the reasons for their revolutions (p. 23). Yigit (2009) denoted in his work that Jordan's history textbooks made the Committee of Union and Progress a scapegoat and use the expressions cruelty, violence, and Turkification policy wherever mentioning the Unionists (pp. 27–29). He added that the Committee of Union and Progress is presented as the reason for all the misdeeds in Arab regions and the Ottoman Empire. Contrary to the accounts in Jordan's history textbooks, Lutskiy (2011) stated that when the Committee of Union and Progress seized power from the Ottoman Empire and reinforced

the constitution, their actions were welcomed enthusiastically in the Arab region. It is even claimed that Arabs rejoiced at the revolution of the Committee of Union and Progress as if it was their own and started celebrations and festivals.

Turkish history textbooks mention the serious struggles and losses experienced by the Ottomans to protect Jerusalem from the invasions, especially by the British. In order to see how this is perceived by Arab students, they were presented with the following item: "I think Turks tried to protect Jerusalem against the British during World War I." Although 48.5% of the students responded neutrally to this item, 43.5% expressed agreement to some degree. Nearly half of the students who responded to the survey displayed an approach similar to the one in the history textbooks in Turkey, but the majority remained neutral, which is a result that needs to be explored in greater detail.

In addition to the items about the Ottoman Empire, the students were asked to provide their opinions about the Republic of Turkey. First, 55% of students responded positively to some degree to the following item: "I have access to adequate sources about Turkish history and culture in my language (Arabic)." This result indicates that approximately half of the students have access to sources about Turkish history and culture. Furthermore, they agreed to some degree (55%; strongly agreed=34.5%) with the statement that they learn most of what they know about Turkey from Turkish television series, suggesting that recent Turkish television series have been followed with curiosity, especially in Middle Eastern countries. The respondents were no exception, indicating how important these series are for being informed about Turkey. Yaman (2014) questioned Arab students learning Turkish language in order to reveal their perspectives on cultural phenomena in Turkish language teaching and concluded that the rate of Jordanians watching Turkish television series is high. He also added that Turkish television series generate more interest in Turkey, but not in Turkish, among the Jordanians.

Almost half (46%) of the students in the current study agreed with the item about the closeness of Turkish and Jordanian cultures, suggesting that they consider the cultures of both countries to be close to each other. Similarly, 73.5% of the students agreed with the possibility of conducting good works if Arabs and Turks work together, which is quite high. Based on this item, it is possible to see that the students are leaning toward the common works of Arabs and Turks in future. Similarly, Gok (2014) concluded that Turks are eager to be more informed about Arab culture and enhance their relationships with Arabs.

Recently, organizations like Yunus Emre Institute and Turkish Corporation and Coordination Agency (TIKA) have sought to determine how Arab students perceive deep issues such as the Republic of Turkey's dwelling on problems in the Arab region. Given this situation, the current

study asked the students to respond to the following statement: "Turkey has been dealing with the problems of the Arab world recently, which is something positive." Students responded positively at a very high rate (70.5%). Related to this item, another statement was posed to the students: "I think, currently, the Republic of Turkey is supporting Palestinians." Sixty percent of the students agreed with this statement. Thus, students not only considered Turkey's dwelling on the problems of Arab world in a positive light, but also perceived Turkey as a supportive state for Palestinians. What is noteworthy here is that Turkey's dealing with the problems of the Arab world generated more positive responses (10% higher) than support for Palestine. Thus, students perceived Turkey as a state dealing not only with the Palestinian conflict specifically, but also the problems of the Arab world. In relation to this issue, Gok (2014) presented Turkish students with the following statement: "Turkey should support the development of the Arab world"; 75.3% of the students agreed.

The rest of the survey items in the current study were used to define students' views of Jordan's high school history textbooks. In response to "Generally, Turks are positively mentioned in high school history textbooks in Jordan," 74.5% of the students remained neutral, strongly agreed, or agreed. However, Yigit's (2009) findings about Jordan's high school textbooks contradicted these results (p. 99). Yigit (2009) presented 13 forms of skipping, 3 forms of misleading, 12 forms of fixation, and 8 forms of denying that resulted in the abuse of the historical narrative.

The current study also asked about whether as detailed an explanation of Turkish history is included in the textbooks as that of European history (twenty-fifth item). The data indicated that 43.5% of the students remained neutral whereas 33% disagreed with the statement, suggesting that Jordan's high school history textbooks do not cover Turkish history to the same extent as European history. This result could be used to guide future studies focusing on the preparation of a common history textbook. Another item in this study supports this recommendation as well: "Turks and Arabs can write a common history about the period they lived together."

The majority of students (63%) responded positively to this item. However, in addition to writing a common account of history, Turan (2011) argued that the long-term common history of Arabs and Turks has not been fully known yet. Therefore, it is necessary to conduct further research to reveal the aspects not known in the common history of Arabs and Turks before writing a common account of their history. Turan (2011) called for multi-dimensional research on the Arab region under the Ottoman rule, especially following the 16th century (p. 171). According to Turan (2011), the failure to conduct such a study thus far stems from the traumatic aspects of this research for both Arabs and Turks regarding the 19th century and the aftermath of 1916. However, the item in

our study, along with the data obtained from Arab students, indicates that this claim is not valid—at least not for Jordan. Indeed, Yaman (2014) stated that steps need to be taken to write a common account of the history by Turks and Arabs (p. 514) and that it is necessary to rewrite history books from an objective point of view through scholarly organizations formed by the two nations.

Ultimately, this study demonstrated that students' views are influenced by the history textbooks used in primary and high schools. A general parallelism exists between their views and the views imposed by the textbooks. However, different results were achieved for various items related to the Ottoman and Turkish images depicted in history textbooks. Certain differences on some matters were evident between the students' views and what was presented in the textbooks. Nevertheless, it is necessary to objectively present controversial issues by preparing a common textbook under the guidance of a common committee. Eliminating the differences in the historical accounts of textbooks regarding Turks, the Ottoman Empire, and the Republic of Turkey, based on the specific case of Jordan, will be beneficial for eliminating the two nations' biases toward each other.

Conflict of Interests

The author has not declared any conflicts of interest.

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