

JEW, ISRAEL AND PEACE IN PALESTINIAN SCHOOL TEXTBOOKS

*A Survey of the Textbooks
Published by the Palestinian National Authority
in the years 2000-2001*

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The Center for Monitoring the Impact of Peace, (CMIP) is a non-governmental, not-for-profit organization established in 1998 under the Not-For-Profit Corporation Law of the State of New York. Its purpose is to encourage the development and fostering of peaceful relations between peoples and nations, by establishing a climate of tolerance and mutual respect founded on the rejection of violence as a means to resolving conflicts.

Is it possible to establish and maintain a climate of peace when the people of the countries and communities directly concerned are being taught from early childhood to beware of other peoples and communities, receive a negative and hateful image of their neighbors, and are led to identify almost exclusively with heroes embodying the cult of force and the resort to violence?

This is one of the crucial questions that the center is considering, especially through the study of curricula, schoolbooks for students and handbooks for the teachers, a revealing indicator of the views and values societies want to instill in their youth.

CMIP will disseminate these findings and consider initiatives to promote the renunciation of violence and the changing of stereotypes. Thus we hope to build a sound basis for a genuine and lasting peace between Israel and its Arab neighbors in the Middle East, with a view to expanding this mission to other regions in the world.

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In the two academic years 2000-2001 and 2001-2002, the Palestinian National Authority (PNA) introduced 58 new textbooks and two teachers' guides for grades 1,2,6,7 and 11. CMIP has conducted a **comprehensive survey** of these textbooks in order to determine how they relate to **peace, tolerance, recognition and reconciliation** according to criteria set by the international community.

CMIP has found that the new PNA textbooks do not fulfill these criteria in educating to peace and reconciliation with Israel, but rather foster a multi-faceted rejection of its existence. The educational approach employed by the PNA does not reflect international standards as defined by UNESCO (see their criteria in the Introduction). The textbooks do not teach acceptance of Israel's existence on the national level, and instead of working to erase hateful stereotypes, the new PNA curriculum is instilling them into the next generation's consciousness.

- **The concept of peace with Israel is not to be found anywhere in the Palestinian schoolbooks.** The peace process between Israel and the Palestinians, based on the Oslo Accords, is not mentioned. They fail to teach the youth to see Israel as a neighbor with whom peaceful relations should be desired.
- Tolerance, both in a historical and a contemporary context, is addressed at length in the Palestinian textbooks. It is described as being based on Islam's traditional approach of "accepting the members of the monotheistic religions" and "respecting the People of the Book in their religion, property and ceremonies". However, in their examples, **the textbooks refer only to tolerance between Moslems and Christians.** The Jews are not mentioned.
- The Jewish connection to the Holy Land is confined to antiquity. From the Roman period onwards this Jewish link is ignored. The Jews' return to Palestine is described as "infiltration". Zionism is mentioned in a negative context only. **The Jews are not "deserving" of Palestine.** Hebrew is not considered one of the languages of the land.
- The State of **Israel**, a member state of the UN since 1949, **is not recognized.** It is referred to by substitute names such as the lands within the "green line", "interior" or "1948 lands". Its name does not appear on any map, nor do any towns, villages and projects (industries, harbors, railways, etc.) created and developed by Israel. Israel is presented as the usurper and occupier since its establishment in 1948.
- By contrast, the State of Palestine (Dawlat Filastin) is often referred to and its name appears with the official emblem of the Palestinian National Authority, on the cover and the front page of many textbooks. **Palestine stretches from the Jordan River to the Mediterranean Sea** and is exclusively Arab. The 5.5 million Jewish inhabitants are not counted.
- The **maps** that appear in the textbooks continue to **disregard the existence of the State of Israel.** In most cases no names are given at all. In other cases Israel's place on the map is marked "Palestine". There are several maps that delineate the contours of the West Bank and the Gaza Strip but do not name them. Areas located in the territory of Israel within its 1949 borders, such as the Negev, are presented as an integral part of Palestine. The Arab population of Israel is counted among the inhabitants of Palestine.
- **Jerusalem is presented as belonging to the Palestinians alone**, and as the capital of Palestine. Its central importance and holiness for the Jews are not mentioned, neither is the fact that the Jewish population constitutes the vast majority of its inhabitants.
- The holy places in Palestine are exclusively Muslim and Christian. There is **no reference to Jewish holy places as such.** Rather, they are presented as Muslim holy places that the Jews have attempted to Judaize, such as the "Tomb of the Patriarchs" in Hebron, "the Western Wall" a.k.a. "the Wailing Wall", in Jerusalem, and "Rachel's Tomb" in Bethlehem.
- There are a series of references to the liberation of Palestine, presented as a struggle against Israeli occupation. At times, the liberation from Israeli occupation points to the territories of the

West Bank and the Gaza Strip occupied by Israel in 1967. Sometimes this expression refers to the territory of the State of Israel, within its 1949 borders. There is an explicit reference to the Israeli occupation of 1948 and another to the need to establish an independent Palestinian state on the entire national soil.

- The struggle for the liberation of Palestine is presented mainly as a military one. There is no direct support of terror in the textbooks, but the Feda'i and the Shahid are praised as the spearheads of this struggle. Palestinians hanged by British Mandate authorities for murders of Jewish civilians are presented as Shahids. Those arrested and jailed in Israeli jails for acts of terrorism against Israeli civilians are depicted as "prisoners of war". **Jihad continues to be glorified and martyrdom is praised, with special attention given to the martyrs of Palestine.**
- There is no attempt to encourage reconciliation with Israel. **Israel is presented exclusively as inhumane and greedy.** It has destroyed the Palestinian villages, driven them away, seized their lands and water, inflicted on them pain and loss, taken over their holy places. **Israel is responsible for the obliteration of Palestinian Arab national identity,** the crippling of Palestinian economy, and for social and ecological ills.
- Israel is accused of being responsible for the creation of the Palestinian refugee problem, with no consideration being given to the consequences of the Arab and Palestinian rejection of the 1947 UN Partition Plan. The solution to this problem presented in PNA textbooks is "the return of every refugee" to his former home, i.e. to the territory of the State of Israel within its 1949 borders.
- Although bilateral treaties and accords have determined the allocation of land and water between Israel and the Palestinians by mutual agreement, (The Israeli-Palestinian Agreement on the West Bank and the Gaza Strip, 1995, Article XI and Appendix I article 40, and the Israel-Jordan Peace Treaty 1994, Annex II.). Israel is accused of robbing the lands and waters from the Palestinians.
- **Reference to the Jews is minimal.** Although their historical connections to Palestine are mentioned, these references do not provide the pupils with at least a basic knowledge of Jews and Judaism, as one of the three monotheistic religions. Several of these references, however, contain negative generalizations attributing traits of trickery, greed and barbarity to the Jews, and insinuation that they do not keep agreements and treaties as Muslims do. Accusations of racial discrimination that were leveled against Israel in a textbook published in 1995 have since been removed (in 1996 and 2000).
- Inaccuracies in determining and presenting historical facts appear in several instances, particularly in the textbooks of Grade 7. For example, statements such as: "[Israeli] attempts at obliterating the artistic [Palestinian] heritage: ...Setting fire to the antique pulpit of Saladin in the al-Aqsa Mosque." (National Education, Grade 7, p. 55). "The Arab Jebusites built it [Jerusalem] five thousand years ago in that distinguished place and it has remained since that time a capital of Palestine during the ages." (Geography of Palestine, Grade 7, p. 77) are to be found in the textbooks, as well as the falsification of a stamp issued by the British Mandatory Government.
- The Palestinian **textbooks use Terminology that is associated with war and violence** and is likely to create prejudice, misunderstanding and conflict, such as: "The demographic weapon" will play "a positive role in **winning** the Arab-Israeli conflict" (The Palestinian Society-Demographic Education, Grade 11 (2000), p. 29), and :“The coming of the Jewish throngs to Palestine continued until 1948 and their goal was taking over the Palestinian lands and then taking the original inhabitants’ place after their expulsion or **extermination.**” (National Education, Grade 7, p. 20)
- The tendency towards educating pupils to reject and delegitimize Israel that was prevalent in the PNA textbooks of 2000-2001 has not been addressed in the new textbooks. Instead, it appears to have gained impetus through instilling animosity and the implicit aspiration to replace the State of Israel with the State of Palestine.

Introduction

In September 1993 the State of Israel and the Palestine Liberation Organization signed what came to be known as the Oslo Accords, which started a peace process between the two parties after long years of belligerency. Under the terms of the Oslo Accords Israel withdrew from most populated areas in Judea and Samaria (the West Bank in pre-1967 Jordanian political parlance) and the Gaza Strip, where Palestinian self-rule under the Palestinian National Authority (PNA) was established. It was an interim arrangement. The final settlement of the Palestinian-Israeli conflict was meant to take place later, and solve the more delicate issues of Palestinian statehood, boundaries, sovereignty over Jerusalem, the fate of the Israeli settlements in the aforementioned areas, and the Palestinian refugee problem.

The present violent confrontation between Palestinians and Israelis has dealt a severe blow to the Oslo Accords. Yet neither of the parties concerned has renounced its commitment to their essence: mutual recognition and a peaceful settlement of the conflict between the two peoples. The question that should be asked in this context is whether these two issues are present in the educational curriculum of both entities.

The Center for Monitoring the Impact of Peace (CMIP) has previously conducted a survey of Israeli textbooks dealing with this issue (published in September 2000), as well as a survey of Palestinian textbooks. The Palestinian National Authority pointed out that hitherto, the textbooks in use had been published by the Jordanian and Egyptian Ministries of Education, and therefore the PNA had no responsibility for their content. They would take responsibility for the books they themselves publish. Indeed, the first series of 14 such textbooks appeared in 2000 (following 6 experimental books published in the 1990's), on which CMIP issued a preliminary report in November 2000.

The present survey covers all of the textbooks that have been published so far by the PNA for grades 1, 2, 6, 7 and 11. They consist of 58 books (including 3 experimental and 3 improved editions), as well as 2 teachers' guides, in various subjects, such as Language, Mathematics, Islamic Education, National Education, History, Geography, Civics etc. (For the full list of the books, see List of Sources below.) The other grades are still using the Jordanian and Egyptian textbooks.

The books were carefully scrutinized in the light of two sets of criteria:

CMIP criteria of analysis

1. The image of the other peoples and communities (in this case the Palestinians and the Israelis). Does one side **recognize** the other? Are they **accepted**? Are they **respected**? Or are they **stereotyped** and **prejudiced**?
2. Peace and the peace process. Does education **foster peace**? Does it support the peace process? Is there room for improvement?

UNESCO relevant criteria

1. Are the data given accurate and complete?
2. Are illustrations, maps and graphs up-to-date and accurate?
3. Are the achievements of others recognized?
4. Are equal standards applied?
5. Are political disputes presented objectively and honestly?
6. Is wording likely to create prejudice, misapprehension and conflict avoided?
7. Are ideals of freedom, dignity and fraternity being advocated?
8. Is the need for international cooperation, for the formation of common human ideals and the advancement of the cause of peace, as well as for the enforcement of the law, emphasized?

PART ONE: THE JEWS

I. The Jews as a People

Reference to the Jews is minimal and does not provide the pupils with at least a basic knowledge of Jews and Judaism as one of the three monotheistic religions. There are several generalizations attributing traits of trickery, greed, and barbarity to the Jews, and insinuations that they do not keep agreements and treaties as Muslims do.

1. The Jews of Medieval Times

“Yathrib [today’s Medina] was established in an agricultural oasis, north of Mecca. The two tribes of Aws and Khazraj dwelt in it. Jewish tribes settled there [as well] and were active in agriculture and [other] vocations.” **(History of the Arabs and Muslims, Grade 6, p. 11)**

“The Second Unit: The Emergence of Islam

The Unit’s Goals: ...

6. Comparing the position of Muslims and Jews in keeping agreements and treaties.” **(History of the Arabs and Muslims, Grade 6, p. 24)**

“The Messenger [Muhammad] ordered Zayd Bin Thabet to learn the Jews’ language in order to be safe from their trickery.” **(History of the Arabs and Muslims, Grade 6, p. 133)**

“The Messenger of God organized the relationship between the Muslims as a nation apart and the Jewish tribes who lived in Medina and its surroundings. These tribes did not welcome the immigration [*Hijrah*] of the Messenger of God and the Muslims from Mecca to Medina but they did not show any opposition or controversy [either]. In the document between him and them he left them with absolute freedom regarding their religion and property. Among the most important clauses that appear in that document [are the following ones]:

- The Jews have their own religion and the Muslims have their own religion.
- They must support one another against anyone who fights against the people of this document or against anyone who attacks Yathrib [Medina]...”

(Islamic Education, Grade 7, pt. 1, p. 75)

“Homework: The Messenger strove to established good and clear relations between the [Muslim] Immigrants [*Muhajirun* - from Mecca] and the [muslim] Supporters [*Ansar* - of medina] on one hand and the polytheists and the Jews [i.e., the non-Muslim inhabitants of Medina] on the other hand. Resort to the books of the *sirah* [Muhamad’s biography] and write a report about the attitude of the Jews towards that relation.” **(Islamic Education, Grade 7, pt. 1, p. 77)**

“[Caliph] al-Ma’mun used to respect the Jewish and Christian scientists and be affectionate towards them in his company because of their education in the Arabs’ language and [because of] their knowledge of the Greek language and its literature. They translated books of philosophy, history, geometry and other [books].” **(History of the Arabs and Muslims, Grade 6, p. 134)**

2. The Jews in Modern Times

References to modern-day Jews in the Palestinian textbooks:

“1. Mention the attitude of the Ottoman State towards the greedy ambitions of the Jews regarding Palestine.” **(Homework, National Education, Grade 7, p. 22)**

“The Jews saw her [a Palestinian teacher who helped the injured people in the village of Deir Yassin in the war of 1948] from afar saving an Arab youth, so they directed their fire towards her. A fatal bullet hit her and she fell as a martyr among the martyrs of Deir Yassin.” **(Our Beautiful Language, Grade 7, pt. 1, p. 95)**

“The coming of the Jewish throngs to Palestine continued until 1948 and their goal was taking over the Palestinian lands and then taking the original inhabitants’ place after their expulsion or extermination.” **(National Education, Grade 7, p. 20)**

“The submission of Palestine to the British Mandate at the beginning of the last century brought about the increase of the Palestinian industry’s backwardness as a result of putting obstacles such as: ... 4. the Jewish competition.” **(Geography of Palestine, Grade 7, p. 60)**

II. **The Jews and Palestine**

Although they acknowledge Jewish ancient history in the land, the Palestinian textbooks ignore the historical links of the Jews to Palestine from the Roman period onwards. The return of the Jews to Palestine since the 16th century is described as infiltration. The Jews do not “deserve” Palestine. Jews are not counted among its inhabitants. Jewish holy places in Palestine are ignored or presented as Muslim holy places usurped by the Jews. The Jews’ language - Hebrew - is not considered one of the languages of the land and is portrayed as a dialect.

3. **The Jews in Ancient Palestine**

The Jews, and their ancient kingdoms and dynasties, are referred to several times in the Palestinian textbooks as part of Palestine’s ancient history.

“Palestine throughout the Ages

...The Jews – the Kingdom of David 1000-923 BC

The Northern Kingdom of Israel 923-722 BC

The Kingdom of Judea 923-586 BC”

(Excerpts from a historical table that appears twice:

1. History of the Middle Ages, Grade 7, p. 105

2. National Education, Grade 7, p. 3)

“Jaffa is a harbor and a city in Palestine... The Maccabeans and the Seleucids exchanged [authority over] it.” **(Our Beautiful Language, Grade 6, pt. 1, p. 120)**

“There was between them [the Samaritans] and the Jews a strong enmity.” **(Christian Education, Grade 7, p. 58)**

“The priests of the Jews accused Jesus of blasphemy.” **(Christian Education, Grade 7, p. 71)**

“After King Solomon the kingdom was split into two parts. Then came the king of Babylon, took over Jerusalem, destroyed the temple and the inhabitants were exiled to Babylon. The people lived a long [time] in exile. When they returned, they lived under the authority of a foreign rule (Persian, Greek, Roman) until the coming of Lord Christ.” **(Christian Education, Grade 7, p. 19)**

4. **The Jewish infiltration into Palestine in Modern Times**

“The Jewish infiltration into Palestine began [long] before the emergence of the Zionist political movement following the first Zionist Congress that was convened in the city of Basel in Switzerland in 1897. The first of these infiltrations took place at the beginning of the Ottoman rule in Palestine [in the 16th century] and brought about the formation of a Jewish community in the country. Most of it settled in the city of Jerusalem.

“The number of Jews in Palestine was estimated in 1832 at about 1500. In 1860 their number became about 15 thousand. In 1881 their number reached approximately 22 thousand and most of them were concentrated in Jerusalem. The abominable British Mandate and the unfortunate Balfour Declaration supported the Jewish immigration to Palestine and in 1944 the number of Arab inhabitants reached 1,363,387 and that of the Jews – 614,229.” **(The Palestinian Society – Demographic Education, Grade 11, p. 21)**

“The first wave of Jewish settlers from Russia arrived in Palestine in 1882 and the second wave was in 1905. The coming of the Jewish throngs to Palestine continued until 1948 and their goal was taking over the Palestinian lands and then taking the original inhabitants’ place after their expulsion or extermination.” **(National Education, Grade 7, p. 20)**

“Let us clarify the development of the Jewish immigration to Palestine in the 19th and 20th centuries, demonstrating the role of the British Mandate in this respect.”

(Homework, The Palestinian Society – Demographic Education, Grade 11, p. 37)

“...collective immigration that is politically oriented with the objective of realizing planned goals and purposes, such as the immigration of the Jews of the world to Palestine.” **(The Palestinian Society – Demographic Education, Grade 11, p. 34)**
[Taken from “Zionism”]

5. *The Jews do not “Deserve” Palestine*

“The Balfour Declaration fits the saying ‘the one who does not own gave to the one who does not deserve.’ Comment on this saying.” **(National Education, Grade 7, p. 22)**

6. *The Jews in Today’s Palestine*

The term “Palestine” in the Palestinian textbooks refers to the whole area stretching between the Jordan River and the Mediterranean Sea, including the territories of the State of Israel. In the following chart enumerating the inhabitants of this area today, one finds Israel’s Arab population and even the Palestinians living abroad, but not the 5.5 million Jewish inhabitants.

“The Inhabitants of Palestine on 1.2.1999

1. The West Bank	1,973,000	}
2. Gaza	1,113,000	}36%
3. The Palestinians of the Interior*	1,094,000	13%
4. The Palestinians of the Diaspora	4,419,000	51%
Total:	8,598,000	100%”

(National Education, Grade 6, 2000, p. 11)

**The term “the interior” [al-dakhel] is commonly used by the Palestinians to denote the territory of the State of Israel without having to name it as such. The expression “the Palestinians of the interior” refers to the Arab citizens of Israel.*

The only mention of the Jewish population in the region is to explain its increase as a result of immigration, ignoring natural growth.

“Immigration constitutes the fundamental factor of the Jewish population growth in Palestine.”

(Principles in Human Geography, Grade 6, p. 23)

“The Jewish settler immigration.” **(The Palestinian Society – Demographic Education, Grade 11, p. 9)**

The Jewish presence in the country is ignored as well in all the maps where cities established by Jews, such as Tel Aviv, never appear. This is also the case with roads and railroads constructed by Israel. Below are several maps – some of many – which illustrate this.



٤ ألاحظ خريطة فلسطين والجهات الأربع :



خريطة المواصلات في فلسطين

“Map of transportation in Palestine”

“ I will look at the map of Palestine and the four points of the compass.”

7. The Holy Places

The holy places in Palestine are exclusively Christian and Muslim. No Jewish holy places are mentioned as such in the Palestinian textbooks. The ones that are mentioned are presented as Muslim holy places threatened by Judaization.

“The Christian Holy Places in Palestine”

(National Education, Grade 7, p. 64)

“The Muslim Holy Places in Palestine”

(National Education, Grade 7, p. 67)

These are two sections of a chapter about the holy places in Palestine. There is no third section about the Jewish holy places in the country.

“Activity 3: We will collect photographs of the Muslim and Christian holy places in Palestine and assort them on a cardboard sheet.” **(National Education, Grade 6 (2000), p. 14)**

“Jerusalem... is the focus of attention of the world because of the Muslim and Christian holy places there.” **(Geography of Palestine, Grade 7, p. 76)**

“Activity 2: Let us prepare a report about the city of noble Jerusalem and the most important Muslim and Christian holy places there, based on one of the Internet sites, and read it to the students as one of the activities.” **(Civic Education, Grade 7, p. 37)**

“C. The Sanctuary of Abraham

Abraham erected it. Within it there is the Cave of the Machpelah which includes the tombs of our lord Abraham and his wife Sarah, Isaac and his wife Rebecca, and Jacob and his wife Leah.” **(National Education, Grade 7, p. 68)**

The Machpelah sanctuary is holy to the Jews as well, which is not mentioned here. Rather, the Jews are accused of attempting to Judaize Muslim holy places.

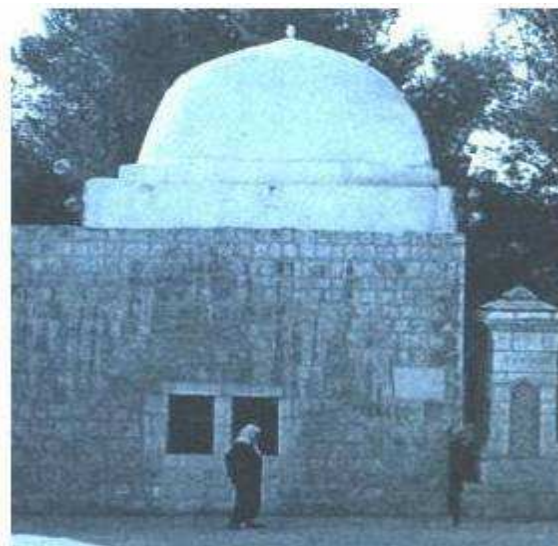
“The attempt to Judaize some of the Muslim religious places like the Mosque of Abraham [the Machpelah sanctuary] and the Mosque of Bilal Bin Rabbah.”
(National Education, Grade 7, p. 55)

Bilal Bin Rabbah was one of Prophet Muhammad’s companions.

“The Mosque of Bilal Bin Rabbah (Bethlehem)” **(National Education, Grade 7 (2001), p. 54)**

The inscription under the photograph below of Rachel’s Tomb, in Bethlehem, a holy place for the Jews. In a previous textbook, this holy place was still called:

“The Tomb of Rachel: mother of our lord Joseph and wife of Jacob.” **(Palestinian National Education, Grade 6 (1996), p. 89)**



مسجد بلال بن رباح (بيت لحم)

“Several Palestinian, Arab and Islamic centers and associations are working for the revival of the Palestinian Arab heritage in order to safeguard the Arab character of Palestine, and of Jerusalem in particular. They have issued educational brochures and publications defending Palestine and its heritage, such as:
Al-Buraq Wall – The Wailing Wall [Ha’it al-Mabka]
The Mosque of Bilal Bin Rabbah – Rachel’s Dome [Qubbat Rahil].”
(National Education, Grade 7, p. 56)*

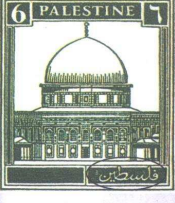
**[According to Muslim belief, the Prophet Muhammad tied his heavenly beast, al-Buraq, to the Wailing Wall while ascending to Heaven during the night of al-Israa and al-Mi’raj. For the Jews, the Wailing Wall (Western Wall) is the only remaining part of their ancient Temple that was destroyed by the Romans in AD 70. As such, it is considered the holiest Jewish place of worship today.]*

“... the Jews’ attempts at controlling the al-Buraq Wall.”
(National Education, Grade 7, p. 21)


8. The Hebrew Language

There is a case where the Hebrew part of an inscription is deleted from a stamp of British Mandate Palestine and another case where the Hebrew language is referred to as a dialect.


النشاط الثاني:
نصل بين الكلمة والصورة التي تدلّ عليها:



يبوس



غزة



أرض كنعان

“ Exercise 2: Draw a line between the word and the picture. Jebus, Gaza, Land of Canaan.” **(National Education, Grade 2, pt 1, 2001, p. 7)**

The stamp in the Palestinian textbook bears inscriptions in English and Arabic only, whereas the original one – like all other official documents of the Mandate Government of Palestine – bore inscriptions in the three official languages of that time, namely, English, Arabic and Hebrew. The inscription in Hebrew was deleted as can be seen in the photograph of the original stamp:



“C. Attempts at obliterating the artistic [Palestinian] heritage [by Israel], such as:

- a. transplanting the genuine Arabic songs and melodies into the Hebrew dialect [*lahjah*], or mixing them with Hebrew songs, such as the song 'Alluma 'alluma". **(National Education, Grade 7, p. 55)**

III. Zionism

Zionism, the Jewish national movement in modern times, is referred to in the textbooks several times, almost always in a negative context. The sole exception is the following quote which just mentions it, with no further elaboration:

“Unit 1: The Palestinian Society

Goals of the Unit: ...

1. Understanding the following concepts and terms: natural borders, Zionism, ...” **(National Education, Grade 6 (2000), p. 2).**

This is the only reference to Zionism in the book and no other information about Zionism is given to the student.

“The Zionist colonial greedy ambitions in Palestine began in the year 1882. These greedy ambitions increased after the convention of the first Zionist congress in the city of Basel in Switzerland in the year 1897, as this congress, headed by Theodor Herzl, encouraged immigration to Palestine... The Zionist greedy ambitions increased [further] with the support of British imperialism, as the foreign minister of Britain, Lord Balfour, issued his declaration on November 2, 1917, which called for granting the Jews a national home in Palestine.” **(National Education, Grade 7, p. 20)**

“The Palestinians resisted the British occupation of Palestine, which started in 1917, with several revolts, protesting the British practices and the Zionist greedy ambitions... [In 1948] the Zionist terrorist organizations forced thousands of Palestinians to leave their country under the threat of arms, which led to the emergence of the refugee problem.” **(National Education, Grade 7, p. 21)**

“At that time the dream of Israel and Zionism became realized, as the United Nations Organization decided to partition Palestine in 1947 into two states: Arab and Jewish. It was accompanied by Britain’s notification of ending its Mandate over Palestine on the 15 of May 1948, after it had enabled the Jews to control and seize 77% of Palestine’s area in the war of 1948 and to expel half of its Arab population.” **(The Palestinian Society – Demographic Education, Grade 11, p. 21)**

“[The village of] al-Qastal faced Zionist aggression [in 1948]...” **(National Education, Grade 7, p. 23)**

“The occupation of the West Bank and the Gaza Strip in 1967 brought about the fall of the whole of Palestine under Zionist control.” **(The Palestinian Society – Demographic Education, Grade 11, p. 21)**

“Earnest work to protect the cultural identity of the Palestinian people against the Zionist assaults...” **(From the resolutions of the Islamic Organization for Education, Science and Culture as quoted in: National Education, Grade 7, p. 57)**

PART TWO: ISRAEL

IV. Israel's Image

Israel's image in the Palestinian textbooks is wholly negative. Israel alone is responsible for the results of the 1948 war. Israel is presented not as a legitimate neighbor who has its own legitimate rights and interests, but rather as an evil power whose policies and actions are all directed against Palestinian survival and well-being. The contribution of the Palestinians themselves to the conflict is ignored.

9. Expulsion and Extermination

The war of 1948, which was started by the Arab side, and its tragic results for the Palestinians, are depicted as a predetermined operation by the Jews, with the aim of occupying the land and exterminating and expelling the Palestinians. Such motives are attributed to Israel today as well, as inferred from the last quote in this section.

“The coming of the Jewish throngs to Palestine continued until 1948 and their goal was taking over the Palestinian lands and then taking the original inhabitants' place after their expulsion or extermination.” **(National Education, Grade 7, p. 20)**

“The Palestinian people were expelled from their land as a result of the Israeli occupation of Palestine, [they] faced massacres and were forced to emigrate to the neighboring countries.” **(National Education, Grade 6 (2000), p. 13)**

“She did not find the girls who had been her students... They were body parts thrown here and there on a ground that every inch thereof had become wet by blood... The enemy turned to the houses, which were empty of their folks, plundering and carrying off whatever they could carry from the village that became a cemetery after it had been a village... Hayat went out of the slaughtered village... The Jews saw her from afar saving an Arab youth, so they directed their fire towards her. A fatal bullet hit her and she fell as a martyr among the martyrs of Deir Yassin.” **(Our Beautiful Language, Grade 7, pt. 1, pp. 94-95)**

“Human rights are divided into several categories. Among them [are the following ones]:

1. Absolute rights, such as the right of life and [of] no torture.
2. Basic rights, such as the right of work, food, domicile and [of] living in a clean environment.

Evidently, the states of the world vary from one another regarding the level of their commitment to the realization of these rights and granting them to their citizens. An example of that is what the Palestinian people is exposed to, i.e., violation of its rights, whether absolute or basic.” **(Civic Education, Grade 7, p.44)**

10. Destruction of Villages

The 1948 war bore devastating results for the Palestinians. The mass exodus of Palestinians and the inpouring of hundreds of thousands of Jewish refugees from the Arab states and from post-war Europe have transformed the characteristics of the land. The newcomers settled in or near the deserted Arab houses. Again, this development is depicted in the Palestinian textbooks as a predetermined operation on the part of Israel.

“As a result of the Arab-Israeli war in 1948, 479 Palestinian villages out of 807 came under Israeli occupation. Of these villages, over 370 were destroyed between the years 1948-1950... Some of the Palestinian villages were destroyed and [Jewish] settlements were established on them. [There are] villages that were not completely destroyed and Jewish families settled there after they had been totally emptied of their original inhabitants. In some villages that were destroyed some contours of the old houses are still visible after the expulsion of their inhabitants”. **(National Education, Grade 7, p. 55)**

“Mention the names of Palestinian villages whose inhabitants were expelled or that were destroyed by the Israelis.” **(Assignment, National Education, Grade 7, p. 56)**

“I will copy to my copybook and answer by ‘yes’ or ‘no’:

Among the Palestinian villages that were destroyed and have become part of the Jewish residential areas are the village of Deir Yassin – Jerusalem district, and the villages of Salamah and al-Khayriyyah – Jaffa district.” **(Homework, National Education, Grade 7, p. 57)**

“Let us collect information about... some of the Palestinian villages and places that the Israelis have destroyed.” **(Homework, National Education, Grade 7, p. 57)**

“Let us recount the names of some of the Palestinian villages that the Israelis have destroyed, removed their marks and established settlements and residential concentrations on their land.” **(Homework, National Education, Grade 7, p. 54)**

“Israel followed a new policy in occupying the Palestinian lands – the establishment of agricultural, industrial and residential settlements.” **(National Education, Grade 6 (2000), p. 16)**

“A large portion of the Palestinian lands has been confiscated for the construction of [Jewish] settlements. How could we oppose that?” **(Islamic Education, Grade 6, pt. 1, p. 68)**

11. The Refugee Problem

According to the Palestinian textbooks, Israel is the sole responsible party for the refugee problem. The textbooks ignore several important facts in this context, of which the main one is that Israel did not start the war that created the problem. They also ignore the fact that many Palestinians chose not to flee and remained under Israeli rule, and that many other Palestinians left their homes already in the early phases of the war – before Israel’s victory became evident. According to the Palestinian textbooks, Israel is also responsible for a second wave of Palestinian refugees, a smaller one this time, following its occupation of the West Bank and Gaza in 1967. This argument is presented even though the war was short and did not destroy Arab villages and towns, and those who chose to leave were asked to sign a document stating that they were doing so out of their own free will.

“The Palestinian resistance in 1947-1948, following the resolution to partition Palestine into an Arab state and a Jewish one. This resolution was issued by the United Nations on November 29, 1947. Among the most famous battles fought by the Palestinians is the battle of al-Qastal... in addition to battles in the other Palestinian places. Following these battles, the Zionist terrorist organizations forced thousands of Palestinians to leave their country under the threat of arms, which led to the creation of the refugee problem.” **(National Education, Grade 7, p. 21)**

“The Israeli occupation destroyed most of the Palestinian villages and cities, expelled the Palestinian inhabitants and forced them to leave their lands and villages.” **(National Education, Grade 6 (2000), p. 16)**

“The occupation of the West Bank and the Gaza Strip [by Israel] in the year 1967 also led to ... the second Palestinian compulsory emigration in which the number of emigrants from the West Bank exceeded 350 thousands.” **(The Palestinian Society – Demographic Education, Grade 11, p. 21)**

“Compulsory emigration is forcing individuals and groups to leave their country as a result of wars and occupation, like the compulsory emigration of large numbers of the Palestinian people in the years 1948, 1967. In the wake of the 1948 war more than three quarters of a million Palestinians were dispersed outside their homeland in the adjacent areas, in order to remain close to their houses and lands, hoping to return shortly. This dispersion assumed painful forms as the refugees lived in temporary camps, schools, deserted houses, caves and tents. The number of the Palestinian refugees was more than tripled during the 44 years between 1950-1994.” **(The Palestinian Society – Demographic Education, Grade 11, p. 34)**

“Emigration Motives

3. Natural, such as... [natural] disasters or draught...
4. Economic and social, such as lacking job opportunities and services...
5. Political, as the Palestinians faced compulsory emigration following the wars of 1948 and 1967.”

(Geography of Palestine, Grade 7, p. 36)

“There are numerous reasons for emigration the most important of which are: ... Wars: like the war of Palestine that made a large number of Palestinians emigrate outside their land.”

(Principles in Human Geography, Grade 6, p.22)

“Wars play a role in making the inhabitants emigrate to new places... as happened in the years 1948, 1967 when a large number of the inhabitants of Palestine were made to emigrate.” **(Principles in Human Geography, Grade 6, p. 33)**

“Activity 2: I will discuss in class:

1. The compulsory emigrations forced upon the Palestinian people.
2. The demographic results that followed.”

(Geography of Palestine, Grade 7, p. 44)

“Who is more numerous: the Palestinians in Palestine or the Palestinians in the Diaspora?”

(Geography of Palestine, Grade 7, p. 43)

“Let us be helped by our acquaintances and relatives in order to get acquainted with the Palestinian towns from which some of us have been made to emigrate, and let us talk about them in class to our colleagues.” **(The Palestinian Society – Demographic Education, Grade 11, p. 37)**

“Let the pupils collect pictures of various Palestinian refugee camps and put them on a wall board inside the class.” **(Assignment, National Education, Grade 2 (2001), pt. 1, p. 36)**

12. Robbery of Lands and Water

There is no reference in the textbooks to international and bilateral treaties and accords which have determined the allocation of land and water by mutual agreement between Israel and the Palestinians. Examples of these are: the Israeli-Palestinian Interim Agreement on the West Bank and the Gaza Strip, 1995, Article XI; Apppendix I Article 40, and the Israel-Jordan Peace Treaty 1994, Annex II.

“When we look at the Palestinian natural resources we could say that they are poor and the larger part of the lands, water and shores is still subject to occupation in one way or another.” **(The Palestinian Society – Demographic Education, Grade 11, p. 124)**

“In the case of our country, Palestine, this interaction [between the inhabitants’ efforts and the available resources] faces challenges of which the most important ones are: ... overcoming the limitedness of the natural resources that suffer from Israeli plunder.” **(The Palestinian Society – Demographic Education, Grade 11, p. 134)**

“... Palestine who suffers from... dangerous and destructive problems such as the robbery of the land where spoils have been distributed by the occupation [authorities] among the settlers, the military bases, the military closed areas, etc., and the robbery of ground and surface water of which nothing has been left, except for [few] drops for domestic consumption or agriculture.” **(The Palestinian Society – Demographic Education, Grade 11, p. 67)**

“The political factor was the most important and the gravest one regarding the use of lands in the [West] Bank and the [Gaza] Strip. The occupation [authorities] confiscated about 25% of the [West] Bank lands and also prevented the inhabitants of the [Gaza] Strip from utilizing nearly 22% of the [Gaza] Strip lands [to become part of] settlements and security areas connected with them. The occupation [authorities] presented these lands, of which the

majority was state land, to the settlers as a gift.” **(The Palestinian Society – Demographic Education, Grade 11, p. 74)**

“... The agricultural and residential land acreage that is available to the Palestinians is dwindling continuously as a result of Israel’s continuing confiscation of land for the benefit of its settlement project.” **(The Palestinian Society – Demographic Education, Grade 11, p. 126)**

“... The exploitation of the large water resources in the [West] Bank and the [Gaza] Strip for the benefit of the settlers and other Israelis at the expense of the Palestinian citizens.” **(The Palestinian Society – Demographic Education, Grade 11, p. 78)**

“The consumption of water in the [West] Bank and the [Gaza] Strip is affected by... Israeli control over the utilization of these resources and over the distribution of water... This control is plainly visible in the utilization of ground water, especially for agricultural purposes, whereas the Palestinians are prevented from digging wells more than 150 m deep while the settlers are permitted to use wells more than 600 m deep.” **(The Palestinian Society – Demographic Education, Grade 11, p. 81)**

“Agriculture [in the Gaza Strip] suffers from over-pumping of water in the Israeli settlements that have been established on the lands of the [Gaza] strip.” **(The Palestinian Society – Demographic Education, Grade 11, p. 20)**

“Israel pumps out water from the Jordan river and its tributaries to the Negev... and the Israeli settlements in the West Bank also pump out from the river about 550-600 million cubic meters a year.” **(The Palestinian Society – Demographic Education, Grade 11, p. 79)**

13. Demolition and Uprooting

The political and moral dilemmas accompanying the violent confrontation between Israel and the Palestinians over land, are not addressed. The case of the other side is not presented. Stereotypes, instilling resentment, are presented to young children of six and seven years old.

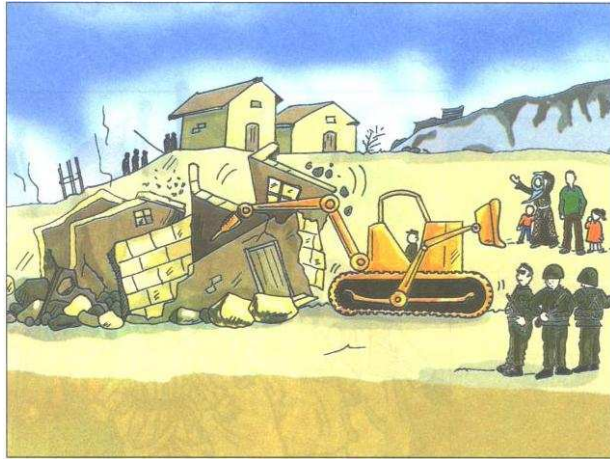
“Let us answer the two questions in writing:

“What are the workers doing?”



(Our Beautiful Language, Grade 2, pt. 1, p.88)

“What is the bulldozer doing?”



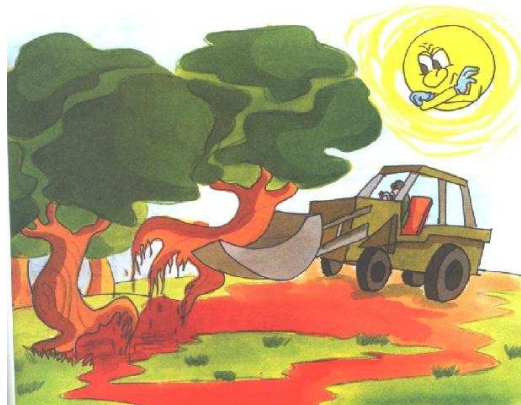
(Our Beautiful Language, Grade 2, pt. 1, p.88)

“Let us express orally the following:”



(Our Beautiful Language, Grade 2, pt. 1, p. 78)

“Let us express orally what is taking place in the picture:”



(Our Beautiful Language, Grade 1, pt. 1, p. 90)

“The occupiers have not encouraged olive tree growing.”

(Our Beautiful Language, Grade 6, pt. 1, p. 86)

14. Loss and Pain

The present conflict with all its entailed suffering to both parties is presented in a one-sided manner. There is a clear dichotomy in the Palestinian textbooks between the suffering Palestinian and the Israeli who is always the one that inflicts suffering.

“Activity

Having learned history and experienced events and realities in which we live:

1. Mention some violent incidents to which our people was exposed on the enemies’ part.
2. How do the enemies and occupiers treat the people of the occupied lands?
3. How were the Muslims treating the people of the conquered lands?”

(Islamic Education, Grade 6, pt. 2, p. 84)

“This important location of Jericho has been [the source of both] blessing and misfortune. Difficulty and ease have come upon it consecutively, as happened during the Israeli occupation in 1967, when it was among the cities of our country Palestine that [suffered] loss and pain most.” **(Our Beautiful Language, Grade 7, pt. 1, p. 34)**

“The Intifadah Hymn

We are burying the child in no hurry...

The mother and the small child may die...

And the middle-aged man suffers in the cell of the great prison...”

(Excerpts, Our Beautiful Language, Grade 6, pt. 1, pp. 130-131)

“From the ‘Prison Literature’*

A boy of fourteen [years of age]... when he entered the cell he looked behind him as if he was registering the closing of the door... He rubbed his hands nervously and sat on the edge of the iron bed... ‘Where are you coming from?’ I asked him. ... ‘I was in the ‘slaughterhouse’ thirteen days.’

[A note in the text:] ‘slaughterhouse’ – the interrogation place. It is a nickname given by the prisoners to that place because of the interrogators’ cruelty.” **(Our Beautiful Language, Grade 6, pt. 1, pp. 124-125)**

**The “Prison Literature” is a Palestinian literary genre which deals with the life of Palestinian prisoners in Israeli jails.*



“A Visit to the Negev Prison

... They waited a long time in front of the prison gates. After three hours one of the soldiers peeped out at them and said: ‘visits are prohibited today’.”

(Our Beautiful Language, Grade 2, pt. 1, p. 72.)

15. Restrictions and Discrimination

Security measures resulting from the conflict and sometimes even legal measures applicable to all Israeli citizens, such as building restrictions, are depicted as anti-Palestinian policies.

“In some other Palestinian villages and cities restrictions have been imposed upon the inhabitants and they have been prevented from building, like Jaffa, Lyda, Ramle, Acre and the villages of Galilee, the Triangle and the Negev.” **(National Education, Grade 7, p. 55)**

“Clarify the policy that is pursued by Israel against the Palestinian people following its occupation of Palestine.” **(National Education, Grade 6 (2000), p. 18)**

The accusation of racial discrimination was leveled implicitly in a 1995 schoolbook of Palestinian National Education. This accusation was dropped in the 1996 and the 2000 editions.

“Clarify the meaning of racial discrimination by illustrating [it] with an example that applies to the Palestinian specific case.” **(Palestinian National Education, Grade 6 (1995), p. 55)**

16. Obliteration of National Identity

Israel is accused of attempting to obliterate the national identity of the Palestinians in various ways.

“The Palestinian people are a people who takes pride in their heritage and culture which they have inherited from its ancestors a generation after another, especially when the interest in the Palestinian popular heritage has become a pressing necessity because of what this heritage is facing during the occupation, i.e., the attempts to obliterate the Palestinian identity and to dissolve the components of Arab heritage and personality.” **(National Education, Grade 7, p. 44)**

“The attempts to obliterate the Palestinian heritage... such as changing the names of Palestinian villages, cities, places and topographic objects into Hebrew names, like the ‘Awja river whose name has become Yarkon... [and] taking over some of the Palestinian popular costumes and embroidery and presenting them at international fashion exhibitions as Israeli heritage and costumes.” **(National Education, Grade 7, p. 55)**

“C. Attempts at obliterating the artistic [Palestinian] heritage [by Israel], such as:
1. transplanting the genuine Arabic songs and melodies into the Hebrew dialect [*lahjah*], or mixing them with Hebrew songs, such as the song ‘*Alluma alluma*’.” **(National Education, Grade 7, p. 55)**

“Palestine’s heritage and culture: the resolutions of the Islamic Organization for Education, Science and Culture:

1. Working earnestly in order to protect the cultural identity of the Palestinian people against Zionist assaults and the continuing attempts to obliterate the Islamic culture.
2. Preparing an encyclopedia of Islamic antiquities and historical sites in noble Jerusalem and the rest of Palestine...
3. Conducting a comprehensive survey of all the buildings that have been destroyed.
4. Creating time schedules for the restoration, reconstruction and protection of these buildings as well as for keeping the Islamic character of Palestine in general.
5. Teaching history and geography of Palestine in all educational levels at the schools of the Islamic countries.
6. ... Propagating the map of noble Jerusalem, with its Arab place-names, on a wide scope, in order to resist Judaization and to protect the [Arab] heritage.” **(National Education, Grade 7, p. 57)**

“[Israeli] attempts at obliterating the artistic [Palestinian] heritage:
...Setting fire to the antique pulpit of Saladin in the al-Aqsa Mosque.” **(National Education, Grade 7, p. 55)***

**In 1969 a mentally-ill Christian Australian tourist set fire to the al-Aqsa Mosque and burned the said wooden pulpit.*

“Destruction and theft of Arabic and Islamic manuscripts, especially at the al-Aqsa Mosque.” **(National Education, Grade 7, p. 55)**

“The Judaization of Jerusalem and the dissolution of the Palestinian identity of its inhabitants.” **(National Education, Grade 6 (2000), p. 17)**

17. Taking Over of Holy Places

The Palestinian textbooks refer to the Jewish holy places in the Holy Land as Muslim holy places only and consider the Jews' worship there as an attempt to Judaize them.

The al-Buraq Wall referred to below, to which the Prophet Muhammad tied his heavenly beast, al-Buraq, while ascending to Heaven according to Muslim belief, is the Wailing Wall, the only visible remnant of the Jewish Temple, destroyed by the Romans in AD 70. It has been the holiest place of worship for the Jews since then.

The Mosque of Abraham is the Tomb of the Patriarchs (the Machpelah sanctuary), holy to both Jews and Muslims. In the past Jews were forbidden to enter it. Now it is open to both Muslims and Jews.

The Mosque of Bilal Bin Rabbah, one of Prophet Muhammad's Companions, is actually Rachel's Tomb in Bethlehem, a place holy to the Jews. Until recently the Palestinians themselves described the site as Rachel's Tomb, as indeed appears in a former Palestinian textbook from 1996 – Palestinian National Education, Grade 6, p. 89. In textbooks published now it is referred to as the Mosque of Bilal Bin Rabbah.

“The revolt of 1929 which is known as the *al-Buraq* Revolt in protest of the Jews' attempts at controlling the *al-Buraq* Wall. It spread in all parts of Palestine.” **(National Education, Grade 7, p. 21)**

“The attempts at Judaizing some of the Muslim religious places, such as the Mosque of Abraham in Hebron and the mosque of Bilal Bin Rabbah.” **(National Education, Grade 7, p. 55)**

“Mention the names of mosques and Muslim and Christian religious places the character of which the Israelis have tried to change.” **(National Education, Grade 7, p. 56)**

18. Crippling the Palestinian Economy

The main reasons given for the crippled Palestinian economy are closure of Palestinian territory and the Israeli objective of controlling the Palestinian economy. By contrast, the Comprehensive Plan for the Development of the First Palestinian Curriculum for General Education published by the PNA in 1996, evokes “the positive contribution of the Israeli agriculture and industry ...to the Palestinian agriculture and industry” (p. 626).

“The dependence of the Palestinian economy and its being affected by the Israeli economy.” **(National Education, Grade 6 (2000), p. 17)**

“Israel aimed during the past three decades to join the Palestinian economy in the [West] Bank and the [Gaza] Strip with its own economy... The Palestinian economy has relied almost totally on the Israeli economy in its foreign trade.” **(The Palestinian Society – Demographic Education, Grade 11, p. 117)**

“[Palestinian] exports decreased again in 1996 because of the Israeli closures in the [West] Bank and the [Gaza] Strip during that year, especially so, because the closure came at the peak of the export season of Palestinian agricultural harvests. ... Most of the Palestinian trade deficit is with Israel. **(The Palestinian Society – Demographic Education, Grade 11, p. 118)**

“The Israeli economy relied heavily on the policy of encouraging Israeli exports by way of reducing the value of the Israeli currency... These policies led to high rates of inflation within the Green Line and to higher inflation rates in the Palestinian lands that had been occupied in 1967”. **(The Palestinian Society – Demographic Education, Grade 11, p. 118)**

“Unemployment and economic stagnation are [two] of the most important problems suffered by the Palestinian economy which is afflicted with the occupation’s shackles.” **(The Palestinian Society – Demographic Education, Grade 11, p. 132)**

“Israeli policy regarding Palestinian land and water led to grave results: ...weakening the Palestinian agricultural sector because of the decrease in water quantities and the rise in their prices, which increased agricultural expenses and weakened its competitive capability in the foreign markets, and [also] the shrinking possibilities of industrial expansion as a result of the increase in land and water prices.” **(The Palestinian Society – Demographic Education, Grade 11, p. 74)**

“As a result of the developments under the occupation there has been an increase in the disparity of living standards between the rural and the urban areas. This duality has become deeper as a result of the policies of the occupation [authorities] that are related to water and land, which led to the weakening of the agricultural sector and to the emigration of the rural working force to the other sectors or to work within the Green Line.” **(The Palestinian Society – Demographic Education, Grade 11, pp. 132-133)**

“The Palestinian areas are in need of traditional sources of energy such as oil and gas. They import what they need from Israeli sources for high prices.” **(The Palestinian Society – Demographic Education, Grade 11, p. 77)**

“The economic importance of the Dead Sea stems from important mineral salts... that are found in its waters... Israel opposes the exploitation by the Palestinian Authority of its share of these mineral salts.” **(The Palestinian Society – Demographic Education, Grade 11, p. 80)**

“The main problem that is faced by the Palestinian tourism sector is the obstacles raised by the occupation authorities against Palestinian tourism, i.e., the Palestinian tourist vehicles, by preventing them from entering Jerusalem and other areas, and the negative publicity spread by the Israelis among tourists regarding the Palestinian tourist areas, such as the absence of security [there] and the poor services extended to tourists.

[Questions:]

1. Let us mention the obstacles raised by Israel against the Palestinian tourist vehicles.
2. Let us mention the elements of the negative publicity spread by the Israelis regarding Palestinian tourism.”

(National Education, Grade 7, p. 78)

“Palestinian tourism faces problems like:

Obstacles caused by the occupation [authorities], such as:

- Not granting permits for the construction of new hotels or the expansion of existing hotels in Jerusalem.
- Putting obstacles before the Palestinian tourist vehicles in order to prevent them from entering Jerusalem, which is considered a world tourism center.
- The negative publicity to which the foreign tourist is exposed regarding the Palestinian tourist areas, such as the absence of security and the poor services.
- Israeli competition with Palestinian tourism industry - in view of their expertise in tourism marketing.
- The discrimination exercised by the Israeli authorities against the Palestinian tourist organizations, for they are not permitted to enter Israeli airports and receive tourist groups or enter touristic sites under [Israeli] control.

[Questions:]

- Name the obstacles placed by the occupation [authorities] in the face of the Palestinian tourism industry.
- Mention the discrimination exercised against Palestinian tourism organizations, in comparison with their Israeli counterparts.
- Copy to your copybook and answer by “yes” or “no”:
The Israeli occupation of Jerusalem and of parts of the West Bank and Gaza brought about a deterioration of the Palestinian tourism industry.”

(National Education, Grade 7, pp. 78-79)

“The Israeli occupation of Jerusalem and the rest of the [West] Bank and the [Gaza] Strip in 1967 brought about a deterioration in the tourism sector because of the high taxes imposed by Israel upon the Palestinian touristic movement, the recurring closures, and the existence of a large number of the main religious and touristic sites, especially in Jerusalem, under Israeli control.” **(National Education, Grade 7, p. 81)**

19. Responsibility for Social and Ecological Ills

Israel is accused of being responsible for social and ecological ill, including the status of women within the Palestinian-run territories.

“The exploitation of the Palestinian economic resources for the benefit of the Israeli occupation authorities have plainly weakened the absorption capabilities of the Palestinian working force, which has led to the spread of unemployment and poverty.” **(The Palestinian Society – Demographic Education, Grade 11, p. 147)**

“It is impossible to talk about a universal development under the shadow of occupation.” **(The Palestinian Society – Demographic Education, Grade 11, p. 131)**

“The Israeli occupation and the general economic situation have contributed to the prevention of women from participating in the development activity of Palestine. That is so because the Palestinian work force has turned to answer the needs of the Israeli market, such as the construction sector that is exclusively male-oriented, at the expense of other sectors.” **(The Palestinian Society – Demographic Education, Grade 11, p. 174)**

“The Israeli occupation and the settlement [activity] have hindered the growth of educational activity in Palestine.” **(The Palestinian Society – Demographic Education, Grade 11, p. 170)**

“Neglect of health, education, and social services for the Palestinian people under the occupation.” **(National Education, Grade 6 (2000), p. 16)**

“Neglect of the educational infrastructure under the occupation.” **(The Palestinian Society – Demographic Education, Grade 11, p. 119)**

“Write a report of several lines about the settlements’ effect on ecological pollution.” **(Principles in Human Geography, Grade 6, p. 95)**

“Let us write in our copybooks a short report, not more than 10 lines, about the negative effects that have resulted from the establishment of the settlements in the Palestinian lands.” **(National Education, Grade 6, (2000), p. 19)**

“To that one must add the grave ecological and health problems which are a result of the sewage that flows from the Israeli settlements at the top of the hills and mountains towards the neighboring Palestinian lands, which ruins them and destroys the crops therein.” **(The Palestinian Society – Demographic Education, Grade 11, p. 94)**

“Various factors have led to the increase of ground water salinity in the Palestinian areas, such as over-pumping of water, especially by the Israelis, for use by the settlers and other Israelis. [Also,] Israel’s diversion of a large quantity of water from the Jordan river to the Negev, as well as the diversion of the water of the salty springs from the area of Beit Shean and Tiberias to it, have led to the increase of its salinity in the [West] Bank [region].” **(The Palestinian Society – Demographic Education, Grade 11, p. 95)**

20. Dismembering the Unity of the West Bank

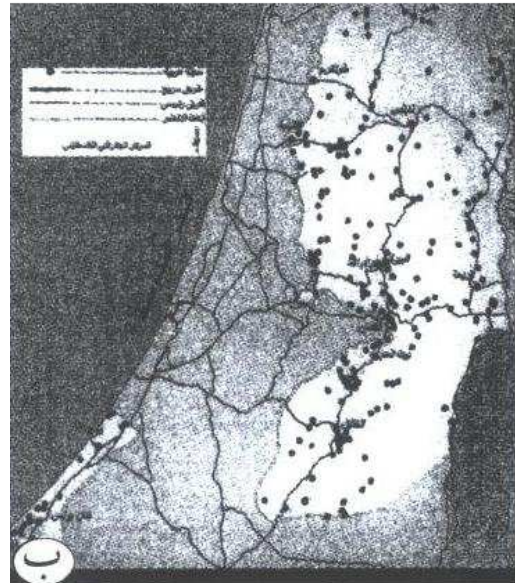
“In addition to the robbery of Palestinian lands, the Israeli policy regarding Palestinian lands and water led to grave results: dismemberment of the geographic unity of the [West] Bank by transforming the large Arab residential clusters into islands isolated from one another.” **(The Palestinian Society – Demographic Education, Grade 11, p. 74)**

“Map of the Israeli settlements in the West Bank and the Gaza Strip [Questions:]

1. Let us read the map’s title.
2. Let us mention some of the settlements that are close to our residence.
3. Let us explain Israel’s goal in establishing the settlements on Palestinian lands.”

(National Education, Grade 6 (2000), pp. 15-16)

“Let us gather information about... the names of the Israeli settlements and residential clusters in our specific environment.” **(National Education, Grade 7, p. 57)**



V. **Israel and Palestine**

Natural, geographic and historical Palestine extends from the Jordan River to the Mediterranean Sea. It is presented as wholly Arab since the dawn of history. The ancient Canaanites and Jebusites are considered Arab nations. The pupils are presented with the actual existence of a “State of Palestine”, although sometimes it is noted that such a state is still to be established. The State of Israel is neither mentioned in this context, nor does its name appear on any map. When the text refers to regions, cities and sites that are within Israel’s pre-1967 borders, they are presented as Palestinian. Jerusalem as well is depicted as wholly Arab, without any reference to its historical or religious importance to the Jews.

21. **Israel in its Entirety is Considered Palestine**

Palestine, rather than Israel, is among the countries that are included in the region of Geographic Syria (Sham in Arabic):

“The countries of Geographic Syria [Sham] are Palestine, Jordan, Syria and Lebanon.”
(Islamic Education, Grade 2, pt. 1, p. 98)

“The Geographic Position of Palestine

As regards the world, Palestine is located at the western side of Asia, east of the Mediterranean, and it overlooks the continents of Asia, and Africa with Europe through the Mediterranean Sea. As regards the Arab homeland, it [Palestine] is located south west of Geographic Syria [Sham], between the Mediterranean Sea on the west and the Jordan River on the east.” **(Geography of Palestine, Grade 7, p. 4)**

“ Geography of Palestine

Let us read the map of natural Palestine and examine it

... The Position of Palestine:

Palestine occupies an important place at the heart of the Arab homeland because:

1. It connects the three continents (Asia, Africa, Europe), serving as a crossroad for them.
2. It connects the Mediterranean with the Red Sea...”

(National Education, Grade 6 (2000), pp. 8-9)

“The area of Palestine is 27,027 square km. It has a shape of a rectangle, which causes dissimilarity in the lengths of the borders with its Arab neighbors, as follows:

1. The length of the border between Palestine and Jordan is 360 km. As for the length of the coast of the Mediterranean Sea – it is 277 km.
2. The length of the border between Lebanon and Palestine is 79 km., and with Syria – 76 km., while the length of the border with Egypt is 240 km.” **(Geography of Palestine, Grade 7, p. 4)**

22. **Palestine is Arab and Muslim**

“Lesson 4: Palestine is Arab and Muslim **(National Education, Grade 2 (2001), pt. 1, p. 16)**



“I see small things with [the help of] a magnifying glass: Palestine is Arab.” **(General Science, Grade 1, pt. 1, p. 9)**



“Activity 4

Let us understand the following text:

Palestine is part of the greater Arab homeland and the Palestinian people are part of the Arab nation.” **(National Education, Grade 6 (2000), p. 11)**

23. The Arab Palestinian Canaanites and Jebusites

The PNA textbooks endeavor to establish for the Palestinians exclusive historical rights over Palestine by giving the ancient Canaanites and Jebusites an Arab character. This way a historical continuum of Arab presence in the land since antiquity is established.

“Since the dawn of history the soil of Palestine has raised its Arab identity high through the giants of Canaan.” **(Our Beautiful Language, Grade 7, pt. 1, p. 32)**

“The Canaanite Arabs were the first ones who settled in Palestine.” **(National Education, Grade 2, pt. 1 (2001), p. 4)**

“Our Palestinian heritage is rich in antiquities that demonstrate the connection of the Arab man with the region over the ages since the [time of the] Canaanites.’ I will collect pictures of Palestinian archeological sites that support this phrase and discuss that with my classmates.” **(Homework, Health and Environment, Grade 7, p. 98)**

“[Nablus] is one of the cities of the early Arab Canaanites.” **(National Education, Grade 7, p. 71)**

“The Canaanite Palestinians are the ones who invented the alphabet.” **(National Education, Grade 7, p. 8)**

“The Arab Jebusites built it [Jerusalem] five thousands years ago in that distinguished place and it has remained since that time a capital of Palestine during the ages.” **(Geography of Palestine, Grade 7, p. 77)**

24. The State of Palestine

In some of the textbooks there are references to a State of Palestine. However, another reference shows that there is awareness on the part of the Palestinians that the independent Palestinian state is yet to be established. The 1993 Oslo Accords defer this issue to the phase of the final settlement of the conflict.

“The establishment of the State of Palestine, with noble Jerusalem as its capital, was declared in Algiers in the year 1988.” **(National Education, Grade 6, (2000), p. 30)**

“The National Council hereby declares, in the name of God and in the name of the people, the establishment of the State of Palestine on our Palestinian land, with noble Jerusalem as its capital..

[Questions:]

1. Let us mention when the establishment of the State of Palestine was declared.
2. Let us name the capital of the State of Palestine.”

(National Education, Grade 6 (2000), p. 29)

“1. Is there a constitution for every state?

2. What does the existence of a constitution for the State of Palestine point to?” **(Homework, National Education, Grade 6 (2000), p. 33)**

“Let us write down in our copybook articles from the constitution of the State of Palestine.” **(Homework, National Education, Grade 6 (2000), p. 35)**

“The [district] governor’s mission is to carry out the laws, regulations and administrative decisions. The President of the State appoints the governors.” **(National Education, Grade 6 (2000), p. 43)**

“On 5.6.1997 Mr. Yasser Arafat, President of the State of Palestine, issued his order to conduct a first census of the population.” **(The Palestinian Society – Demographic Education, Grade 11, p. 22)**

“Let us mention the names of some of the ministries in the State of Palestine” **(Homework, National Education, Grade 6 (2000), p. 36)**

“5. The increase of publicity and advertising in order to attract tourists. It is done through tourism advertisement and [through] publicity between the Palestinian state and other states after signing tourism agreements for tourist exchange.” **(National Education, Grade 7, p. 84)**

The phrase “The State of Palestine” appears on the front page and on the cover of many of the textbooks:



Another referece, however, states that the independent Palestinian state is yet to be established:

“4. Supporting the establishment of an independent Palestinian state.” **(National Education, Grade 6 (2000), p. 3)**

25. *Israel is a Usurper and a Foreign Occupier of Palestine*

“The Establishment of the State of Israel on a Palestinian land [1948].”

(Excerpt from a historical table, History of the Middle Ages, Grade 7, p. 105 and also in: National Education, Grade 7, p. 3)

“Palestine faced British occupation following the First World War in the year 1917 and Israeli occupation in the year 1948 with the help of Britain. The Israeli occupation destroyed most of the Palestinian villages and cities, expelled the Palestinian inhabitants and forced them to leave their lands and villages.” **(National Education, Grade 6 (2000), p. 16)**

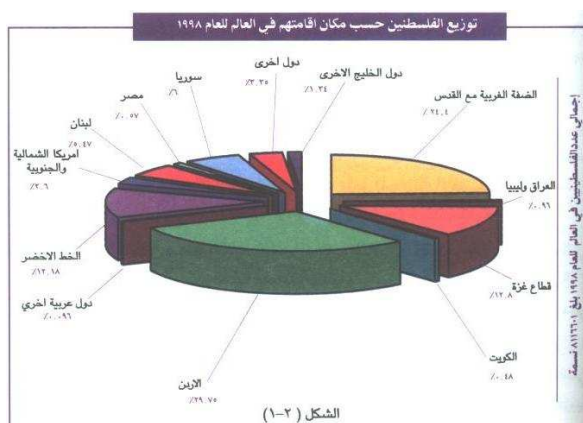
“As the result of the Arab-Israeli war in 1948, 479 Palestinian villages out of 807 villages came under Israeli occupation.” **(National Education, Grade 7, p. 55)**

“I thought it advisable to return to my book in order to reassemble it anew and present it to the sons of Arabdom in general and to the sons of Palestine in particular, so that they will remember their usurped homeland and work for its rescue.” **(From the preface of Mustafa Murad al-Dabbagh’s book “Our Country, Palestine” as quoted in: Our Beautiful Language, Grade 6, pt. 1, p. 112)**

26. *Substitute Names for Israel*

The “Green Line” describes the pre-1967 war demarcation line between Israel and the territories of the West Bank and the Gaza Strip which were then under Jordanian and Egyptian control, respectively. It was usually drawn in green whence it got its name. Both this term and the equivalent term “the lands of 1948” [aradi 1948], as well as the term “the interior” mentioned in section 6, are used as euphemisms for “Israeli territory”.

“Distribution of the Palestinians According to Their Place of Residence in the World, 1998: ...The Green Line 12.18 %...”. (The Palestinian Society – Demographic Education, Grade 11, p. 21)



“Distribution of the Palestinians According to Their Place of Residence in the World, 1998: ...The Green Line, 989,076, 12.18 %...” **(The Palestinian Society – Demographic Education, Grade 11, p. 22)**

جدول (٢: ٢)
توزيع الفلسطينيين حسب مكان اقامتهم في العالم
للعام ١٩٩٨

النسبة المئوية	عدد السكان	مكان الإقامة
٢٤.٤	١٩٧٩٦٥٧	الضفة الغربية مع القدس
١٢.٨	١٠٤٣٥٩٢	قطاع غزة
١٢.١٨	٩٨٩٠٧٦	الخط الأخضر
٢٩.٧٥	٢٤١٤٣٨٠	الأردن
٦	٤٨٢٨٥٦	سوريا
٠.٤٨	٣٨٩٤٠	الكويت
٠.٩٦	٧٧٨٨	العراق وألبانيا
١.٣٤	١٠٩٠٣٢	دول خليج أخرى
٠.٥٧	٤٦٧٢٨	مصر
٥.٤٧	٤٤٣٩١٦	لبنان
٠.٠٩٦	٧٧٨٨	دول عربية أخرى
٣.٣٥	٢٧٣٥٨٠	دول أخرى
٢.٦	٢١٠٣٧٦	أمريكا الشمالية والجنوبية
١٠٠	٨١٦٦٠١	المجموع

المصدر: مركز المناهج (مصادر مختلفة)

“As to the percentage of the Palestinian inhabitants within the Green Line – it was in that same year 12.2 % approximately.” **(The Palestinian Society – Demographic Education, Grade 11, p. 22)**

“The West Bank includes a number of streams and [small] rivers, some of which make their way westward to the Mediterranean Sea... to be utilized for agriculture within the Green Line.” **(The Palestinian Society – Demographic Education, Grade 11, p. 79)**

“Israel aimed throughout the past three decades at joining the Palestinian economy in the [West] Bank and the [Gaza] Strip to its own economy... The geopolitical separation between the [West] Bank and the [Gaza] Strip contributed to it on one hand and the opening of the labor market within the Green Line to the Palestinian work force [contributed to it] on the other hand.” **(Palestinian Society – Demographic Education, Grade 11, p. 117)**

“The Israeli economy relied heavily on the policy of encouraging Israeli exports by way of reducing the value of the Israeli currency... These policies led to high rates of inflation within the Green Line.” **(The Palestinian Society – Demographic Education, Grade 11, p. 118)**

“The policies of the occupation [authorities]... which led to the weakening of the agricultural sector and to the emigration of the rural work force to work in the other sectors or to work within the Green Line.” **(The Palestinian Society – Demographic Education, Grade 11, p. 133)**

“Lesson 15: Geographic Distribution of the Palestinian People according to Its Places of Residence

Let us look at chart no. 2...

Place of Residence	Number of Inhabitants in mid-2000
The West Bank	2,011,930 souls
The Gaza Strip	1,138,126 souls
The Lands of 1948	1,113,000 souls
The Diaspora	4,534,277 souls
Total	8,797,333 souls”

(Geography of Palestine, Grade 7, p. 42)

“Chart 2 shows that the Palestinian people resides in four geographic regions which are [as follows]: the West Bank, the Gaza Strip, the Lands of 1948 and the Diaspora.” **(Geography of Palestine, Grade 7, p. 43)**

27. *Israeli Regions, Cities and Sites are Presented as Palestinian*

“Historical Palestine is divided into four natural parts:

- 1) The coastal plain region... on the shores of which the cities of Acre, Haifa, Jaffa... are located.
- 2) The mountainous region which includes the Galilee mountains... where the cities of Nazareth... are located.
- 3) The Jordan Valley region which is traversed by the Jordan river from its sources in Mount Hermon through the Sea of Galilee... Its main cities [are]: Beit Shean...
- 4) The Negev Heights which constitute half of the terrain of natural Palestine... Its main cities [are]: Beer Sheba...”

(National Education, Grade 6 (2000), p. 9)

“The lands of historical Palestine are divided into three topographic zones stretching between north and south in the form of long strips as follows:

- The strip of the western coastal plains which stretches along the Mediterranean coastal plains and includes the plain of Acre north of Mount Carmel and the Palestinian coastal plain that stretches south of that mountain...
- The mountain strip which stretches between the Lebanese border in the north and the Egyptian border in the south. It includes the Galilee mountains, the mountains of Nablus and their north-western extension of Mount Carmel, the Jerusalem mountains... and the Negev Heights.
- The Jordan Valley strip which stretches between the upper sources of the Jordan river (Banyas, Dan, Hasbani) in the north and the Gulf of Aqaba in the south.”

(The Palestinian Society – Demographic Education, Grade 11, p. 19)

“Lesson 3: Surface Phenomena in Palestine:

1. The coastal plains: They stretch parallel to the coast of the Mediterranean Sea between Ras al-Naqura in the north and Rafah in the south...
2. The mountainous heights: They stretch from the extreme north of Palestine to the Negev in the south... They are divided into two main parts, as follows:
 - a. Galilee mountains in the north...
 - b. The central mountainous ridge: It stretches from the valley of Marj Ibn ‘Amer [Jezreel Valley] in the north to the region of Beer Sheba in the south.
3. The Jordan Valley: It stretches from the Hula Valley in the north to the ‘Araba *Wadi* in the south.
4. The Negev: The Negev region constitutes about half of the area of Palestine...

(Geography of Palestine, Grade 7, pp. 8-10)

“As far as the geography of Palestine is concerned, we find that it is characterized by geographic and climatic diversity. Within it [one could find] the depression areas, as in the Jordan Valley of Jericho, the mountainous [areas], as in the mountains of the West Bank, the desert [areas] as in the Negev, and the coastal [areas], as in the coastal strip stretching from Rafah to Ras al-Naqura.” **(Civic Education, Grade 7, p. 21)**

“First - The Most Important Rivers

- a. The Jordan River. It flows into the Dead Sea and its length is 370 km.
- b. The ‘Awja River... It is the second [largest] river of Palestine. Its length is 26 km., and it flows into the Mediterranean Sea north of Jaffa.
- c. The al-Muqatta’ River, which is the third [largest] river of Palestine. Its length is 16 km., and it flows [into the Mediterranean] north of Haifa.
- d. The Zarqa River, which is [also] known as the Crocodile River [*Timsah*]. It flows into the Mediterranean Sea north of Caesarea.

Second - The Most Important *Wadis*

- a. ...[A *wadi* in the West Bank]
- b. The Gaza *Wadi* which descends from Hebron Mountains past Beer Sheba and flows into the Mediterranean Sea south of the city of Gaza.

- c. The Qurn *Wadi* which is found in northern Palestine and its waters descend from the northern heights in Palestine. It flows into the Mediterranean Sea near the village of al-Zib north of the city of Acre.”

(Geography of Palestine, Grade 7, p. 23)

“First - Flora of the Main Regions

- a. Flora region of the Mediterranean: This region includes the Palestinian mountains which stretch from Galilee Mountains in the north to Hebron Mountains in the south. It also includes the region of the Palestinian coastal plains along the Mediterranean...
- b. The desert flora region: It includes most of the lands of the central and southern Negev, as well as the desert next to Jerusalem and Hebron...

Second – Flora of the Marginal Regions

- a. The region of the semi-arid flora: It includes the lands in the northern Negev surrounding Beer Sheba...
- b. The region of the Jordan Valley flora: It includes a narrow strip in the Palestinian Jordan Valley stretching from the Hula [Valley] to Umm al-Rashrash [Eilat] on the Gulf of Aqaba...”

(Geography of Palestine, Grade 7, pp. 28-29)

“Lesson 16: Agricultural Yields in Palestine

- a. Yields of the coastal regions... in the areas of Acre, Haifa, Jaffa, Tulkarm, Qalqilya and Gaza.
- b. Yields of the mountainous regions... in the areas of Galilee, Jenin, Nablus, Jerusalem and Hebron.
- c. Yields of the Jordan Valley... in the areas of Beisan [Beit Shean], Tiberias and Jericho.”

(Geography of Palestine, Grade 7, p. 46)

“Map no. 10 shows us a group of minerals of which the most important [ones] are the following:

1. A group of mineral salts is found in the waters of the Dead Sea.
2. Construction stones are found in the Galilee and Carmel mountains and in the mountains of Nablus, Jerusalem, Hebron and the Negev.
3. Phosphate is found in the areas of the central Negev.
4. Glass sand and quartz are found in the coast and in the north-western Negev.
5. Dry clay is found in the form of layers in central and northern Palestine.
6. Limestone is found in most of the mountainous regions in Palestine.
7. Oil rocks and asphalt are found around the Dead Sea and in the area of al-Nabi Musa.
8. Copper and manganese are found in southern Palestine.
9. Oil and gas are found in the regions of the southern coastal plains and [off] the shores of Gaza.”

“The mineral wealth of Palestine”
(Geography of Palestine, Grade 7, p. 55)

“Activity 1: I will draw the map of Palestine and then I will mark on it the places where potassium, phosphate and construction stones are found.” **(Geography of Palestine, Grade 7, p. 56)**

“Among the famous rocks in southern Palestine are the rocks of Beer Sheba and the Negev.” **(Our Beautiful Language, Grade 6, pt. 1, p. 64)**

“I will test myself:

1. I will determine the most important industrial centers in Palestine.
2. Why is the oil refining industry concentrated in the city of Haifa?

(Geography of Palestine, Grade 7, p. 65)

“In some other Palestinian villages and cities restrictions have been imposed upon the inhabitants and they have been prevented from building, like Jaffa, Lydda, Ramle, Acre and the villages of Galilee, the Triangle and the Negev.”
(National Education, Grade 7, p. 55.)

“The desert is found in southern Palestine and it is called the Negev.” **(National Education, Grade 2 (2001), pt. 1, p. 19)**

“Beer Sheba: It is located in southern Palestine and considered to be the key to the Negev and its main center.” **(Geography of Palestine, Grade 7, p. 80)**

Lesson 29: Palestinian Cities

Palestine has always been full of human dwelling places [in] villages, towns and cities. Most famous among them are noble Jerusalem, Safed, Acre, Nazareth, Tiberias, Haifa, Beisan [Beit Shean], Jenin, Nablus, Tulkarm, Qalqilya, Caesarea, Ramalla, al-Bira, Lydda, Ramle, Jaffa, Jericho, Bethlehem, Hebron, Ashkelon, Asdod, Gaza, Khan Yunis, Rafah, Beer Sheba.” **(Geography of Palestine, Grade 7, p. 76)**

“Jerusalem is connected... with all the cities of Palestine, such as Nazareth, Safed, Haifa, Nablus, Jaffa, Ramle, Hebron, Beer Sheba, Gaza, Jericho and Beisan [Beit Shean].”
(Geography of Palestine, Grade 7, pp. 76-77)

“Let us draw a map of historical Palestine and indicate on it the following geographic objects:

1. The main coastal cities
2. The main mountainous cities
3. The main cities in the Jordan Valley region
4. The rivers and lakes: the Jordan River, Sea of Galilee, the Dead Sea.”

(National Education, Grade 6 (2000), p. 11)

A Trip in the Lands of the Homeland

“The family of Karim and Leila went on a trip to the city of Jaffa...” **(Our Beautiful Language, Grade 2, pt. 1, p. 60)**

“Jaffa is a harbor and a city in Palestine, on [the shores of] the Mediterranean.” **(Our Beautiful Language, Grade 6, pt. 1, p. 120)**



“We are in the city of Jericho. Who remembers the name of another city in Palestine famous for orange growing? ... The name of a Palestinian city famous for orange growing [is]: Jaffa.” **(General Science, Grade 1, pt. 2, pp. 5, 7, respectively)**

“The Cities of Palestine

There are many cities in Palestine, the most famous of which is Jerusalem... And there are other cities such as: ... Jaffa and Haifa...” **(National Education, Grade 2 (2001), pt. 1, p. 22)**

“I will compare between the city of Haifa and the city of Jericho regarding rain quantities and temperature.” **(Geography of Palestine, Grade 7, p. 19)**

“Let us express in a descriptive and correct manner the religious position of one of the following Palestinian cities: ... Nazareth...” **(Our Beautiful Language, Grade 6, pt. 1, p. 44)**

“Let us fill in the following chart:

<u>The Palestinian City</u>	<u>The Holy Places</u>
... Nazareth	...”

(National Education, Grade 6 (2000), p. 14)

“The fields of the popular Palestinian heritage could be categorized within three types: 1 – the material heritage, 2 – the literary heritage, 3 – the artistic heritage

1. The Material heritage

a. The structural objects...

1) [City] walls, like the wall of Jerusalem and the wall of Acre.”

(National Education, Grade 7, p. 47)

“The natural Spa Sites in Palestine

1. Springs: there are mineral springs alongside the Palestinian Jordan Valley region and the Dead Sea region. The most important ones among them [are]:

A. Al-Hamma springs. They are located near the Yarmuk river’s mouth at the Jordan river...

B. The [mineral] spring of Tiberias...”

(National Education, Grade 7, p. 75)

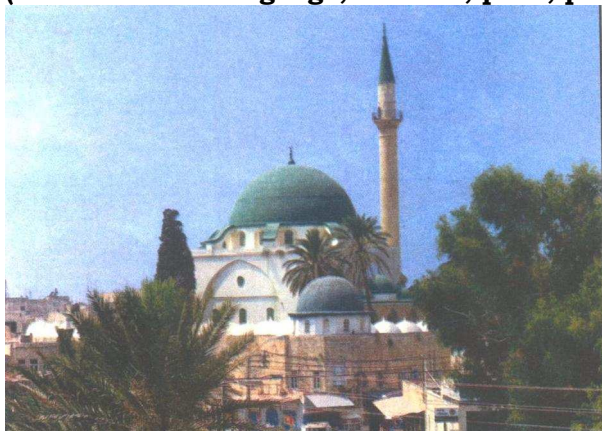
“Our Homeland, Palestine

The al-Jazzar Mosque in the city of Acre”

(Our Beautiful Language, Grade 6, pt. 1, p. 121.)

“Landmarks from My Country”

(Our Beautiful Language, Grade 1, pt. 1, p. 10)



(Our Beautiful Language, Grade 1, pt. 1, p. 12)

28. Jerusalem

Jerusalem is depicted as wholly Palestinian. Its historical and religious importance to the Jews, as well as its present position as Israel's capital are not mentioned. Rather, it is referred to as the capital of Palestine.

“Jerusalem is ours”



An inscription on the picture of the Dome of the Rock

(National Education, Grade 1 (2000), pt. 1, pp. 24, 25, 52, 56, 57)

“There are many cities in Palestine, the most famous of which is Jerusalem, the capital of Palestine.” **(National Education, Grade 2 (2001), pt. 1, p. 22)**

“The establishment of the State of Palestine, with noble Jerusalem as its capital, was declared in Algiers in 1988”. **(National Education, Grade 6 (2000), p. 30)**

“Let us name the capital of the State of Palestine.” **(Homework, National Education, Grade 6, (2000), p. 29)**

“I will connect the state in the first column with its capital in the second column:
Palestine.....Jerusalem” **(Islamic Education, Grade 2, pt. 1, p. 99)**

“Jerusalem is the religious, cultural and economic capital of Palestine.” **(Geography of Palestine 7, p. 76)**

The Palestinian character of the holy places in Jerusalem is emphasized:

“I will connect the picture with the country's name, with the help of the teacher:

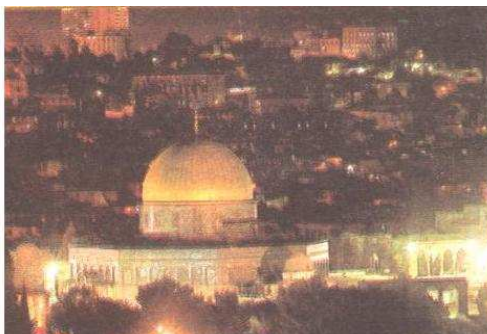
[Photograph of the Kaaba]

Palestine

[Photograph of the Dome of the Rock]

Saudi Arabia”

(Islamic Education, Grade 1, pt. 2, p. 35)



“Our Homeland, Palestine

A general view of Jerusalem, in which the Holy Sepulchre appears.”

(Our Beautiful Language, Grade 6, pt. 1, p. 45)



“Our Homeland, Palestine

The noble Dome of the Rock.”

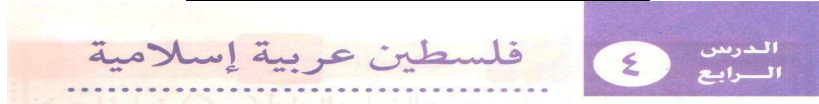
(Our Beautiful Language, Grade 6, pt. 1, p. 163)



29. Maps

There are numerous maps of the region in the examined Palestinian textbooks. Some of them indicate the boundaries of the West Bank and the Gaza strip. None of these maps bear the name “Israel”. In most cases, no names are given at all. In other cases, the name “Palestine” accompanies the country as a whole. The map of the whole area is also used as a decorative motif – on children’s shirts, for instance. Below are several examples:

National Education, Grade 2, pt. 1, p. 16



الشعب الفلسطيني جزء من الأمة العربية الإسلامية .



يتحدث الفلسطينيون باللغة العربية .
يدين معظم الفلسطينيين بالإسلام ، بينما يدين قسم منهم بالديانة المسيحية .

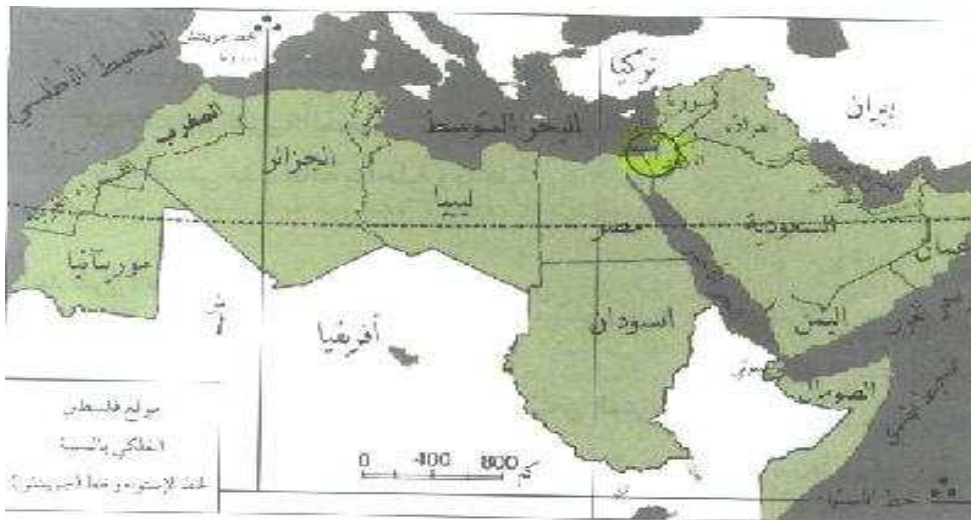
الأهداف:

- ١- أن يربط التلاميذ بين الشعب الفلسطيني والأمة العربية الإسلامية.
- ٢- أن يحدد التلاميذ اللغة التي يتحدث بها الشعب الفلسطيني.

١٦

“Palestine is Arab and Muslim”

Geography of Palestine, Grade 7, p. 6



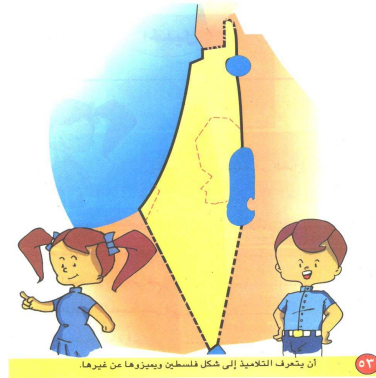
“ The position of Palestine in relation to the equator and the Greenwich Meridian.”

Mathematics, Grade 7, pt. 1, p. 117



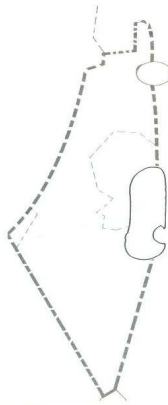
National Education, Grade 1, pt. 2, p. 53

شكل فلسطين

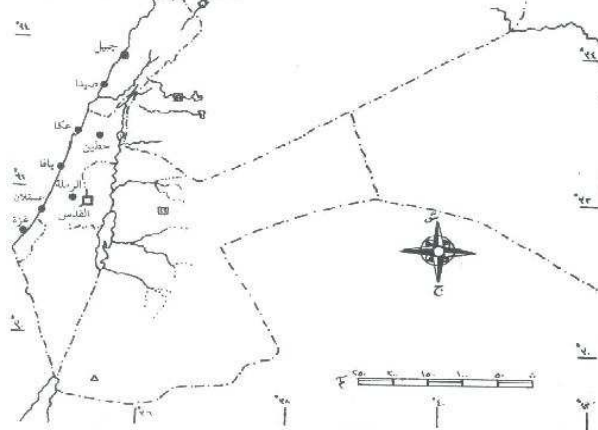


“The shape of Palestine”

National Education, Grade 1, pt. 2, p. 54



History of the Middle Ages, Grade 7, p. 69;



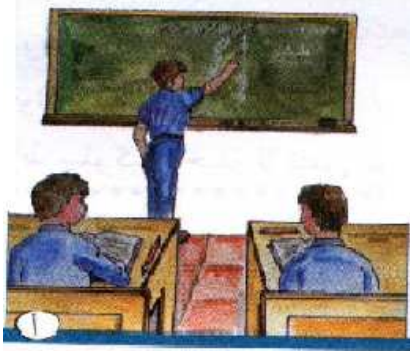
National Education, Grade 2, pt. 1, p. 48



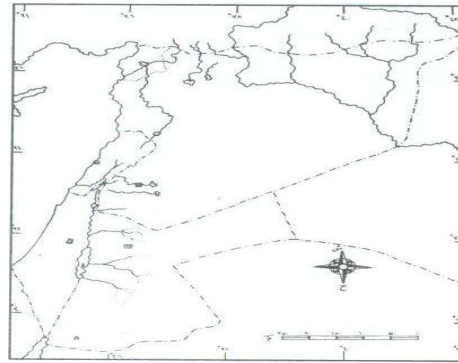
Our Beautiful Language, Grade 2, pt. 1, p. 80]



National Education, Grade 6 (2000), p. 79



Geography of Palestine, Grade 7, p. 4



PART THREE: PEACE

VI. Tolerance

The Palestinian textbooks emphasize the need for inter-religious tolerance. They are based on Islam's traditional tolerance towards followers of the other monotheistic religions, known as "the People of the Book", i.e. Christians and Jews. But when the discussion assumes a more specific and practical nature the Jews are no longer mentioned.

"Unit 1: The Arabs before Islam

Goals of the Unit:

4. Acceptance of members of the monotheistic religions." **(History of the Arabs and Muslims, Grade 6, p.2-3)**

"Unit 2: The Emergence of Islam

Goals of the Unit:...

"4. Respecting the People of the Book in their religion, property and ceremonies." **(History of the Arabs and Muslims, Grade 6, pp. 24-25)**

"Unit 3: We and the Others

Goals of the Unit: ...

B. On the Practical Level

1. Writing down evidence from the divine books which call for tolerance and reject violence and reading that to the students.
2. Visiting the religious places of the various religions and getting to know their organizations and their cultural and social activities."

C. On the Moral Level

1. Opposing fanaticism phenomena of any form.
2. Respecting tolerant positions towards the other."

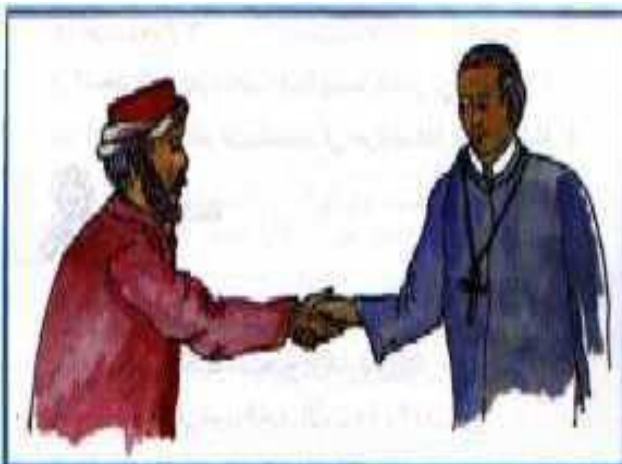
(National Education, Grade 6 (2000), pp. 64-65)

A special lesson dedicated to inter-religious tolerance concentrates solely on Muslim-Christian relations. There is no mention of the Jews.

"Unit 3, Lesson 17

Tolerance

Let us look at the following picture thoroughly



Let us think and respond:

1. What do we see in the picture?
2. What does the hand-shaking of the sheikh and the priest indicate?
3. What is the position of the Muslim and Christian religions regarding the relations among people?

Tolerance is the receptivity by an individual of the opinions of others and respect of their beliefs, ideas, customs and traditions, even if they do not coincide with his own ideas.

First

- A. Islam calls for tolerance and fraternity among human beings, and gives respect and freedom to [any] person whatever his religion, nation or color may be. God has said: 'We have honored the sons of Adam' – Verse 70 of Surat al-Israa, 'There shall not be coercion in religion' – Verse 256 of Surat al-Baqarah.*
**Free translation from the Arabic text.*
- B. The life of the honored Messenger, Muhammed, is based on tolerance and love. A delegation of the Christians of Najran came to the Messenger in Medina and he entered his mosque after al-'Asr [prayer]. The time for their [own] prayer came and the Messenger invited them to perform it, so they turned eastward and prayed.
- C. The course of our Arab Islamic history emphasizes the Muslims tolerance towards the others. One example for that is the attitude of Caliph 'Umar Bin al-Khattab towards the Christians of Jerusalem at the time of its conquest. He granted them security for their lives, property and churches and ordered to treat them well.
- D. Saladin's attitude towards the invading Crusaders after their defeat at Hittin was recorded by history. He showed a great degree of noble manners and magnanimity and forgave them all: commanders and soldiers, men, women and children. He granted the Christians the freedom of pilgrimage to Jerusalem without demanding from them any payment.
- E. The Palestinian Independence Declaration has confirmed that the Palestinians are equal before the law and judgement and it does not discriminate between them because of religion or sect, or sex, or color, or political opinion.

Second

Christianity calls for safeguarding human dignity and freedom and calls for tolerance, love, peace and harmony among [all] humans, as Lord Christ said: 'treat your enemies well'.*
**Free translation from the Arabic text.*

Third

Tolerance is not restricted to the relations between followers of [different] religions, but rather expands to include the numerous [types of] relations between human beings [in general] such as tolerance among members of competing sports teams – the spirit of sportsmanship should overwhelm all – both winners and losers, as well as tolerance between the national [political] parties that differ in their views, for they agree on one goal which is serving the homeland and the citizens.

I will test myself:

1. What is the attitude of the Muslim religion towards followers of the other monotheistic religions?
2. I will mention some of the episodes in our Islamic history that indicate tolerance and mercy.
3. I will answer by 'yes' or 'no':
 - a. Tolerance leads to prosperity and progress of society
 - b. Fanaticism leads to internal disputes among the members of the society
 - c. Tolerance is [one] of the values that are advocated by the monotheistic religions."

(National Education, Grade 6 (2000), pp. 70-72)

VII. Peace

The concept of peace with Israel is not to be found anywhere in the Palestinian textbooks. The peace process that is based on the Oslo Accords (and their formal culmination in the Declaration of Principles that was signed at the White House in 1993) is not mentioned. The agreements themselves are mentioned three times, in short passages, none of which mention peace. One of these passages talks of the Accords in a military context:

“The [Palestinian] National Council decided to create armed Palestinian battalions which were named “the Palestinian Liberation Army” for the liberation of Palestine and for the defence of the Palestinian revolution. The battalions of this army were stationed in Egypt, Syria, Iraq and Jordan. After the signing of the Oslo agreement between the PLO and Israel in September 1993 most forces of the Liberation Army entered Palestine.” **(National Education, Grade 6 (2000), p. 23)**

“The reason for this decrease [in the percentage of Palestinians living in the diaspora in 1998, compared to 1980] may have stemmed from the Iraqi-Iranian war in 1980, the Gulf War in 1991, the signing of the Declaration of Principles agreement between the PLO and the government of Israel on September 13, 1993 in Washington and the return of a number of Palestinians from the diaspora to the homeland.” **(The Palestinian Society – Demographic Education, Grade 11, P. 22)**

“Following the Declaration of Principles agreement that was signed in Washington between Israel and the PLO on September 13, 1993, several Palestinian plans for economic and social development were proposed for the Palestinian arena in the West Bank and the Gaza Strip.” **(The Palestinian Society – Demographic Education, Grade 11, p. 131)**

VIII. *The struggle for the Liberation of Palestine*

30. *The Liberation in the 7th Century*

“It [Jericho] remained under Byzantine rule until the Arabs liberated it in the reign of the just Caliph, ‘Umar Bin al-Khattab, in the seventh century CE” **(Our Beautiful Language, Grade 7, pt. 1, p. 32)**

“Palestine... since its liberation by the Arabs in the reign of the just Caliph ‘Umar Bin al-Khattab...” **(The Palestinian Society – Demographic Education, Grade 11, p. 162)**

“ ‘Amr Bin al-‘Aas, the liberator of Palestine, was one of the Arabs’ shrewd men.” **(Our Beautiful Language, Grade 7, pt. 1, p. 28)**

‘Amr Bin al-‘Aas was the Muslim commander who entered Palestine in the 7th century.

31. *The Struggle in the Past*

“Let us organize a dialogue and a discussion between groups of students in order to discuss the following questions:

- a. Comparing the Frankish settlement to the successive occupations of Palestine.
- b. The Franks lived in the Muslim Orient nearly two hundred years, 1096-1291, but they were finally defeated. Explain that.”

(History of the Middle Ages, Grade 7, p. 38)

“The Palestinian people resisted the British rule and the Israeli occupation, staged several revolts and sacrificed thousands of martyrs and victims.” **(National Education, Grade 6 (2000), p. 13)**

“The Palestinians resisted the British occupation of Palestine which started in 1917, by [staging] several revolts in protest against British practices and Zionist greedy ambitions. Among them [are the following ones]:

- a. The revolt of 1921. This was the first popular revolt which encompassed all of Palestine’s cities and villages against the idea of establishing a Jewish national home...
- b. The revolt of 1929... It spread to all parts of Palestine...
- c. The revolt of the *Jihad* fighter Sheikh ‘Izz al-Din al-Qassam in 1933...
- d. The revolt of 1936 which started in the form of disturbances to be transformed into an organized strike, armed clashes and civil disobedience against the English and lasted six full months.
- e. The Palestinian resistance of 1947-48, following the resolution to partition Palestine into an Arab state and a Jewish one. This resolution was issued by the UN on November 29, 1947. Among the most famous battles fought by the Palestinians is the battle of al-Qastal in 1948...”

(National Education, Grade 7, p. 21)

32. *The Struggle at Present*

Following are explicit or implicit references to the liberation of Palestine as a whole.

“In the case of our country, Palestine, this interaction [between the inhabitants’ efforts and the available resources] faces challenges of which the most important ones are: ... the establishment of the independent Palestinian state on our entire national soil.” **(The Palestinian Society – Demographic Education, Grade 11, p. 134)**

“There is no (relinquishment) of our right in Palestine.” **(Language exercise, Our Beautiful Language, Grade 6, pt. 1, p. 27)**

“I thought it advisable to return to my book in order to reassemble it anew and present it to the sons of Arabdom in general and to the sons of Palestine in particular, so that they will remember their usurped homeland and work for its rescue.” **(From the preface of Mustafa Murad al-Dabbagh’s book “Our country, Palestine” as quoted in: Our Beautiful Language, Grade 6, pt. 1, p. 112)**

Mustafa Murad al-Dabbagh, who fled from Jaffa in 1948, published an encyclopedia entitled “Our Country, Palestine” of which the first volume came out in Beirut in 1964. In the paragraphs immediately following the passage from the introduction to Volume I, one can find the following sentences:

“... the Jewish claim to historical rights to Palestine has no justification, it is a deceitful and disproved claim with no parallel in history, it is a blatant lie ... they [the Arabs] have resided in it [Palestine] since the dawn of the land’s history, before there were Jews in the world ... The Jews entered our homeland and left it just as other transient nations have entered and left it” (p. 8) “The Arabs, and not the Jews, are those who have the connection [to the land]. The return of the Jews to Palestine and permitting them to establish a Jewish State contradicts history” (p. 9).

Immediately after this introduction, under the title “The Geographical Part”, there is a banner which reads: “There is no alternative to destroying Israel” (p. 13).

Among the exercises that the pupils are requested to carry out regarding the chapter about Mustafa Murad al-Dabbagh, there is an exercise “5. A composition describing the importance of your city or village”. This exercise alludes to the use of Dabbagh’s work, which contains much information on each village and city of Palestine, from the historical, geographical, demographic, botanical, zoological and cultural points of view. Mustafa Dabbagh’s work is dedicated to “those who are battling for the expulsion of the enemy from our land”(p. 5)

“The Achievements of the Palestinian Liberation Organization

1. The establishment of the independent Palestinian entity on the Palestinian lands that would be liberated.”
(National Education, Grade 6, 2000, p. 23)

33. Military Liberation

“The [Palestinian] National Council decided to create armed Palestinian battalions which were named “the Palestinian Liberation Army” for the liberation of Palestine and for the defense of the Palestinian revolution. The battalions of this army were stationed in Egypt, Syria, Iraq and Jordan. After the signing of the Oslo agreement between the PLO and Israel in September 1993 most forces of the Liberation Army entered Palestine.” **(National Education, Grade 6 (2000), p. 23)**

“The Palestinian Liberation Army” was created following the establishment of the Palestine Liberation Organization in June 1964.

The concept of military liberation is sometimes conveyed through symbols, as seen in the following poem and the accompanying questions:

“We Shall Return

We shall return with the resounding storms;

With the sacred lightening and the star

With the winged hope and the songs;

With the soaring vulture and the eagle

[Question I:]

How did the poet describe the return to Palestine?

[Question II:]

To what does the poet hint by [the phrase]: ‘the soaring vulture and the eagle’?”

(Our Beautiful Language, Grade 7, pt. 1, p. 40, Question I – p. 41, Question II – p. 42)*

**A more explicit verse of this well-known poem, which talks of returning to the homeland with flags stained with blood above swords and bayonets, has been omitted.*

“Palestinian

I shall redeem my country with my soul I, the Palestinian child”
(Our Beautiful Language, Grade 1, pt. 1, p. 132)

“The Muslim Loves His Homeland and Defends It

[Question:] How would we protect Palestine, in your opinion?”
(Islamic Education, Grade 6, p. 68)

34. The Demographic Weapon

Planned increase in population is a demographic weapon that plays a positive role in winning the Arab-Israeli conflict.

“The demographic problem has occupied a central place in the Arab-Israeli conflict during the last two decades. From the Palestinian point of view it has become the numerical challenge that will enable the Palestinian people during the coming two decades to stand against the Zionist settlement expansion and overcome it. From the Israeli point of view the demographic problem has become the danger hidden in the rates of natural increase among Palestinian families, which threatens in the foreseeable future the existence of a Jewish majority population.

“Therefore, the increase of fertility rates is a demographic weapon that can be used in resisting the occupation. It plays a positive role in winning the Arab-Israeli conflict.” **(The Palestinian Society – Demographic Education, Grade 11, p. 29)**

“The net migration of the Palestinians from 1948 until 1992 was always negative, in the sense that the number of emigrants from Palestine was much greater than the number of those who entered it. The net migration became positive in 1992. According to the assessments of the Palestinian Central Department of Statistics it is expected that the net [positive] migration rates will increase.

“... Expectations indicate that the rate of population growth in the Palestinian areas [i.e., territories of the Palestinian Authority] will stay relatively high... and immigration will continue to have its weighty role in changing the data in the future, as it did in the past. We hope that this role will be positive as the sons of Palestine will return from exile to their land and relatives.” **(The Palestinian Society – Demographic Education, Grade 11, p. 36)**

35. A Struggle of Civilizations

“Turn to the school library and write a report about the Muslims’ struggle over Jerusalem with the other civilizations that succeeded one another in Palestine.” **(History of the Middle Ages, Grade 7, p. 77)**

“Let us organize a class debating group in which the students will talk about the invasions that the city of Jerusalem has faced.” **(History of the Middle Ages, Grade 7, p. 43)**

IX. *The Return of Every Refugee*

The only solution to the refugee problem acceptable in the Palestinian textbooks is the return of every refugee to his original home. Sometimes such a return is perceived as part of the liberation campaign.

“The camp is not considered an original home for the Palestinian refugee. Rather, it is a temporary place where he has been forced to live. All the Palestinians wait for the return of every Palestinian to his city or village from which he was made to emigrate.” **(Islamic Education, Grade 6, pt. 1, p. 69)**

“The camp: a place established for the Palestinian refugees who had been forced to depart from their cities and villages in Palestine and who are determined to return to them.” **(National Education, Grade 7, p. 36)**

“We Shall Return

“Beloved Palestine, how would I live far away from your plains and heights
The greened foothills call me and in the horizons there are traces of green
The shores call me weeping and in time’s ear there is an echo of a lament
Your orphan cities call me; Your villages call me with their domes
Tomorrow we shall come back and the ages shall listen
to the footfalls during the return
We shall return with the resounding storms;
With the sacred lightening and the star
With the winged hope and the songs; With the soaring vulture and the eagle
Yes! The thousands victims shall return;
Victims of oppression shall open every door

(Our Beautiful Language, Grade 7, pt. 1, p. 40)*

**A verse of this well known poem, which talks of returning to the homeland with flags stained with blood above swords and bayonets, has been omitted in the version given here.*

“[Questions:]

1. Why do the cities and villages call the poet?
2. How did the poet describe the return to Palestine?
3. The poet cannot live far away from his homeland. Which is the verse that carries this meaning?
4. Let us explain the last verse in the poem.
5. The poet has described the cities in Palestine as orphans. Do you agree with the poet regarding this description? Why?
6. The poet’s pain was plainly evident at the beginning of the poem. Later, this pain was transformed into a hope. Let us clarify that.
7. Can we live far away from our homeland? Why?
8. What did the poet mean by “victims of oppression” in the last verse? What are the forms of oppression he was talking about?”

(Our Beautiful Language, Grade 7, pt. 1, p. 41.)

“[More questions:]

1. What does the poet’s repeated phrase “call me” in the poem indicate?
1. Let us clarify the literary form in the poet’s phrase “Your orphan cities call me”.
2. Let us clarify the beauty of the illustration in the poet’s phrase “and in time’s ear there is an echo of a lament”.
3. To what does the poet hint by [the phrase] “the soaring vulture and the eagle” in the seventh verse?
4. Let us extract the phrases that indicate pain, and the phrases that indicate hope.
5. Two [kinds of] emotions were prevailing upon the poet in the poem. What are they?
6. Let us determine the verses which indicate the following two ideas:
 - a. The insistence of the forced emigrants on the return to their homeland.
 - b. The sun of liberty shall rise no matter how long darkness prevails and no matter how prevalent oppression is.”

(Our Beautiful Language, Grade 7, pt. 1, p. 42)

“We shall return”



(Our Beautiful Language, Grade 7, pt. 1, p. 41)

“The Phoenix Story

This is a Canaanite legend dealing with a legendary bird that emigrated from the homeland looking for food. It lived in exile... and after a while longings for the homeland overcame it... and it endeavored tirelessly and with no respite to return to the land where it had grown up... until it landed on its land... and all gathered and there was the joy of mutual encounter under the protection of freedom and independence.

Questions:

1. What is the exalted idea that is dealt with in this story?
2. To what extent is the story of the phoenix bird applicable to the Palestinian people living in exile?“

(National Education, Grade 7, p. 7)

“The [Palestinian Declaration of Independence [in Algiers, in 1988] emphasized the Right of Return” **[Civic Education, Grade 7, p. 44]**

X. *Jihad and Martyrdom*

“*Jihad* comes first after worship.” (Our Beautiful Language, Grade 6, pt. 1, p. 20)

“Lord of the Martyrs”*

The goals: Our dear students, may peace be upon you and God’s mercy and blessings.

We expect you, after studying this unit, to realize the following goals:

... Glorification of the concept of martyrdom and martyrs.”

(Our Beautiful Language, Grade 6, pt. 1, p. 46)

*“*Lord of the Martyrs*” is the title given to Hamzah Bin ‘Abd al-Muttalib, the first Muslim martyr.

“The Martyr” by ‘Abd al-Rahim Mahmud [Excerpts]

I shall carry my soul in my palm

And toss it into the abyss of destruction

By your life! I see my death

But I hasten my steps towards it

I see my death without my stolen right

And without my country as a desired one

Hearing [weapons’] clash is pleasant to my ear

And the flow of blood gladdens my soul

And a body thrown upon the ground

Skirmished over by the desert predators

Whose blood covered the land with crimson

And burdened the east wind with perfume

He fell asleep in order to dream the dream of eternity [i.e., Paradise]

And enjoy in it the loveliest visions

By your life! This is the death of men

And who asks for a noble death – here it is

I shall throw my heart at the enemy’s face

My heart is iron and my fire is a blaze”

(Our Beautiful Language, Grade 7, pt. 1, p. 97)

“[Questions:]

1. Let us choose the right answer for the following:

A. the life desired by the poet is:

1. A life of traveling and migration.
2. A life of freedom and dignity.
3. An ordinary life devoid of hardship.

B. What is meant by the phrase “a noble death” in the poet’s verse “And who asks for a noble death - here it is” is:

1. Death as a result of a disease.
2. A sudden death.
3. Martyrdom in defense of the homeland.

2. The poet sees his death close, yet he hurries towards it. Why?

3. The poet has described the martyr’s body in the seventh and eighth verses. Let us clarify that.

4. What will the poet throw at the face of the enemy?

5. Why does the poet want to be a martyr?

6. The poet defined his attitude towards life and death in the poem. What is this attitude?”

(Our Beautiful Language, Grade 7, pt. 1, p. 98.)

“Let us connect between the name of the martyr in the first column and the place of his martyrdom in the second column:

Yusuf al-‘Azmah	Libya
‘Izz al-Din al-Qassam	Syria
‘Umar al-Mukhtar	Morocco
‘Abd al-Karim al-Khitabi	Egypt

Suleiman al-Halabi **Palestine”**
(Our Beautiful Language, Grade 6, pt. 1, p. 52)

Special attention is given to the martyrs of Palestine:

“In the history of Palestine there are many battles. Let us mention three of the martyrs of these battles.” **(Our Beautiful Language, Grade 6, pt. 1, p. 52)**

“Let us express [in writing]:

- An event of martyrdom of a hero in the land of Palestine, using the following phrases: they have fulfilled what they had promised to God; they have stood the test; he is defending his religion and homeland; a bullet hit him in ...; he fell as a martyr; he watered the land with his pure blood.
- The emotions of a mother whose son fell as a martyr on the soil of Palestine.”

(Our Beautiful Language, Grade 6, pt. 1, p. 58)

“Let us express the importance of our city or village, using the following expressions: ... Its martyrs are: ...” **(Our Beautiful Language, Grade 6, pt. 1, p. 119)**

“Let us write about one of the following subjects: ... A martyr from Palestine.” **(Our Beautiful Language, Grade 7, pt. 1, p. 107)**

“Among the most famous battles fought by the Palestinians is the battle of al-Qastal in 1948 where the *Jihad* fighter ‘Abd al-Qader al-Husseini fell as a martyr on April 8, 1948.” **(National Education, Grade 7, p, 21)**

[Assignment:] “Mention the names of Palestinian and Arab *Jihad* fighters who fell as martyrs while defending Palestine.” **(National Education, Grade 7, p. 22)**

“Let us write down the biography of some of the martyrs of Palestine, who sacrificed their lives for the sake of their homeland, and put that in the class’s wall magazine.” **(National Education, Grade 7, p. 23)**

“Let us mention the name of the Arab commander who fell as a martyr at Ya’bad in 1935 in his struggle against British imperialism.” **(National Education, Grade 6 (2000), p. 15)**

The correct answer is ‘Izz al-Din al-Qassam, whose photograph appears on the same page.

“The Martyr”



(Our Beautiful Language, Grade 7, pt. 1, p. 98)

XI. Terror

There are no references to terrorist activities against Israeli civilians in the Palestinian textbooks. However, the textbooks show a positive attitude towards people who were known to be engaged in such activities.

36. Fida'i

“My Country’s Anthem (excerpts)

Fida’i, Fida’i, Fida’i O my land, the ancestors’ land
Fida’i, Fida’i, Fida’i O my people, the people of eternity
I shall live as a *Fida’i* and continue as a *Fida’i*
And shall die as a *Fida’i* until it returns
Fida’i, Fida’i, Fida’i O my land, the ancestors’ land
Fida’i, Fida’i, Fida’i O my people, the people of eternity
To the teacher: The teacher will repeat with the pupils the national anthem several times.”
(National Education, Grade 1, pt. 2, pp. 57-58.)

The term “Fida’i”, i.e., “a warrior who is ready to sacrifice his life for a cause” has been a common epithet for members of the Palestinian organizations that have been engaged in terrorist activities against Jewish and Israeli civilians.

37. Martyr Terrorists and Murderers

“The commander ‘Izz al-Din al-Qassam fell as a martyr while fighting against the [British] occupation, whereas the commander Khalil al-Wazir (Abu Jihad) fell as a martyr while fighting against the [Israeli] occupation.” **(National Education, Grade 6 (2000), p. 18)**

‘Izz al-Din al-Qassam was a Syrian-born Muslim cleric who emigrated to British Palestine where he established a religiously inspired organization that attacked British soldiers and Jewish civilians between 1933-35. He was killed by British soldiers in 1935. Hamas, a Palestinian Islamic terrorist organization today names its military squads after him.

Khalil al-Wazir, alias Abu Jihad, was a senior commander of the Fatah terrorist organization and was responsible for numerous terrorist attacks against Israeli civilians. He was killed in Tunis in April 1988.

“Let us turn to the library and write down in our copybook the poem ‘Red Tuesday’ by Ibrahim Tuqan which talks about the three martyrs who were executed by Britain in 1929 – ‘Ata al-Zir, Muhammad Jamjum, Fu’ad Hijazi.” **(National Education, Grade 6 (2000), p. 19)**

“Britain executed some of the revolutionaries in its [the revolt’s] wake, of whom the most famous ones were Muhammad Jamjum, Fu’ad Hijazi and ‘Ata al-Zir.” **(National Education, Grade 7, p. 21)**

The “revolt” of 1929 was a massacre of Jewish civilians who resided in Arab cities such as Hebron and Safed. The British authorities sentenced the main culprits to various terms of imprisonment and hanged the three people mentioned above.

38. Prisoners and “Prisoners of War”

A distinction is made between “ordinary” prisoners and “national” ones. The latter are described as “prisoners of war” [asra] rather than prisoners [sujanaa].

“How do we look at a prisoner who is a thief and a prisoner who resists the occupation?”
(Our Beautiful Language, Grade 6, pt. 1, p. 126)

“ From the “Prison Literature”*

The Goals: ... Appreciation of the sacrifices of our prisoners-of-war for the sake of freedom and independence.” (**Our Beautiful Language, Grade 6, pt. 1, p. 122**)

**The “Prison Literature” is a Palestinian literary genre that deals with the life of Palestinian prisoners in Israeli jails.*

“Let us name one of the prisoners-of-war in our hometown.” (**Our Beautiful Language, Grade 2, pt. 1, p. 73**)

“A Visit to the Negev Prison” [Excerpts]

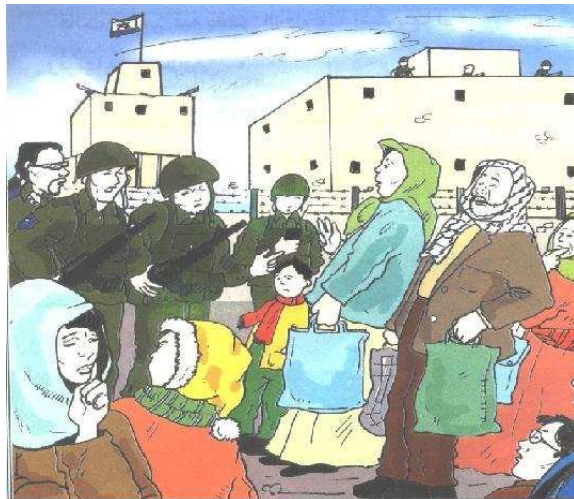
... where the Red Cross buses were waiting for the families of the prisoners-of-war...

Questions:

- ... Where did the bus go with the families of the prisoners-of-war?
- ... When did the families of the prisoners-of-war arrive at the prison?
- ... When did the soldier peep down at the families of the prisoners-of-war?
- ... What did the soldier say to the families of the prisoners-of-war?

**The Negev prison is one of the places where Palestinians who were involved in terrorist activities against Israeli civilians are jailed.*

(**Our Beautiful Language, Grade 2, pt. 1, pp. 71, 73**)



“Let us fill in the blank with the appropriate phrase from among the framed ones, and read:

The prisoners-of-war are in the bus
The families are behind bars
The passengers are in front of the prison gates”
(**Our Beautiful Language, Grade 2, pt. 1, p. 77**)

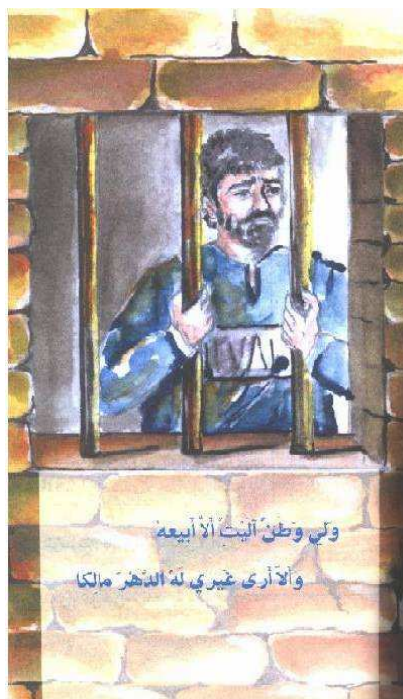
Pictures of prisoners behind bars appear several times. Examples can be seen below:



National Education, Grade 6 (2000), p. 3;



Arts and Crafts – Teacher’s Guide, Grade 1, p. 41



Our Beautiful Language, Grade 6, pt. 1, p. 123

“A released prisoner-of-war”

[Question:]

“What is the feeling of the citizen after his release, and [after] the liberation of his homeland from the colonialists?”

(National Education, Grade 6 (2000), p. 73)

One of the 23 ministries of the Palestinian National Authority is dedicated to the prisoners-of-war:

“The Ministry of the Affairs of the Prisoners-of-War [*Wizarat Shu’un al-Asra*] is concerned with pursuing the affairs of the prisoners-of war and [those of] the released ones. **(National Education, Grade 6 (2000), p. 41)**

Conclusion

The introduction of these new textbooks into the PNA's educational system has been eagerly anticipated. Until now the PNA felt that they should not be held accountable for the content of school textbooks since they were using books of Jordanian and Egyptian origin, until such time as they could produce their own.

In addition, several agreements have been concluded since 1993, which concerned the PNA's active participation in establishing reconciliation and peace with Israel. All this gave rise to the expectations that the beliefs and values of the international community, which has mobilized vast financial resources to help the PNA produce its own textbooks, would be upheld, and the incitement and negative stereotypes found in these Jordanian and Egyptian textbooks would not re-appear.

The struggle to end occupation, viewed by most international and Israeli circles as legitimate, is being used to teach a systematic rejection of Israel and to promote hatred towards it. It is disturbing that even the very young pupils of six and seven years are exposed to the rejection of mutual recognition, tolerance, respect and peace, in favor of glorifying martyrdom and Jihad. The terminology and style employed, particularly in the textbooks for higher grades, is more consistent with journalistic technique than with education.

Recent tragic events in America have demonstrated the far-reaching effects of an education based on incitement and indoctrination and how urgent and crucial it has become to move to a democratic system of education worldwide.

All children should be entitled to a factual, comprehensive and bias-free education, seeking to favor a culture of peace and tolerance. With the passing of every school year, and the introduction of new textbooks by the Palestinian National Authority, CMIP is concerned by the lack of sufficient progress towards an education of reconciliation incorporating truly democratic values.

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