

JEWES, ISRAEL AND PEACE
IN THE PALESTINIAN AUTHORITY TEXTBOOKS
THE NEW TEXTBOOKS FOR GRADES 5 AND 10

Compiled, Translated and Edited

By

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Table of Contents

Executive Summary	3
Introduction	6
Chapter One: The Attitude to Other Religions and Their Followers	8
Chapter Two: The Jews	12
The Jews in History	12
The Jews in the Context of the present Conflict.....	19
Zionism	19
Jewish Holy Places	25
Chapter Three: Israel.....	26
Israel and Palestine	26
Israel's Image.....	38
Chapter Four: The Conflict	53
The Palestinian Problem.....	53
The Refugee Problem	70
Jerusalem	77
The Liberation Issue	81
Chapter Five: Peace	85
Tolerance	85
Peace with Israel	91
Chapter Six: War.....	94
War in General	94
Jihad	94
Martyrdom	97
Terror	100
Chapter Seven: The West	101
Conclusion	117
List of Sources	121

Executive Summary

This is the fifth in a series of surveys by the Center for Monitoring the Impact of Peace (CMIP) on the new school textbooks published by the Palestinian Authority (PA) as part of the general project that began in 2000 to replace all the textbooks that were then in use in the PA schools. The present report covers the latest issue of 30 textbooks that were published by the PA Ministry of Education in 2004 for grades 5 and 10. CMIP has again adopted the same method followed in its earlier reports and applied the same criteria (see in the Introduction).

The findings are as follows:

- *Though Christianity and Judaism are presented as Heavenly religions like Islam, very little is taught about them in the textbooks (except, of course, about Christianity in Christian Education textbooks that are intended for Christian students in the Palestinian school system). Also, Islam and the Muslims are portrayed as superior to all other religions and their respective followers. For example, the Qur'an alone is safeguarded by God against loss and distortion, unlike sacred books of other religions, and Jews and Christians – unlike Muslims – are not part of "Abraham's nation".*
- *The Jews are hardly mentioned in historical contexts either in antiquity or in modern times (except in a special section on Zionism). Their strong historical ties to Palestine are virtually ignored – even in Christian Education textbooks that speak of Old and New Testament events. At the same time, the Canaanites, and all other ancient nations in the region, are presented as Arab nations, the forebears of the Arabs, including the Palestinians, of today.*
- *Although a seemingly objective quotation from the late Zionist and Israeli leader David Ben Gurion is given and an attempt is made to present Zionism's history objectively, Zionism is depicted as a racist movement with a strong connection to Western Imperialism. Moreover, the infamous "Protocols of the Elders of Zion" are treated as a historical document, said to constitute an integral part of Zionism, and described as the confidential resolutions of the first Zionist congress.*
- *As in earlier school books published by the PA, there is no recognition of any Jewish holy place as such.*
- *Similarly, Israel is not recognized as a sovereign state. Its name does not appear on any of the maps where, in some cases, the name "Palestine" appears instead. There is one sentence in which the phrase "the State of Israel" appears within quotation marks. Israel's pre-1967 territory is never mentioned as such and phrases like "the 1948 areas" are used instead. There are cases in which Palestine replaces Israel as the sovereign state in the region.*

Regions, sites and cities within pre-1967 Israel are described as Palestinian and once or twice the West Bank and the Gaza Strip are implicitly described as part of a larger Palestine. On the other hand, there is a sole reference to Israel as a sovereign state in an official document issued by Christian religious leaders, which is quoted in a Christian Education textbook.

- *Israel's image is wholly negative: It has been an occupying entity since 1948, exclusively responsible for the Palestinian Catastrophe of that year and the source of violence. Israel shells schools, arrests and tortures people, demolishes Palestinian houses, blocks roads, oppresses the Palestinians – including by means of the “racist annexation and separation wall”, steals Palestinian land and water, strives to destroy Muslim and Christian holy places, tries to impoverish the Palestinians and destroy their agriculture and economy, maltreats its own Palestinian citizens, etc. On the other hand there is one piece of literature that presents a dead enemy soldier as a human being.*
- *The presentation of the conflict is biased. Israel is made exclusively responsible for the 1948 war and the ensuing refugee problem, and there is no mention of any Arab responsibility, even though it was the Arab side who started that war in defiance of the UN Partition Resolution of 1947 which it rejected. A new line of argument appears in this latest issue of textbooks: the religious importance of Palestine to Muslims and Christians is given a political meaning within the conflict. The viewpoint of the opponent is not presented in any way.*
- *As regards the 1948 refugee problem – besides Israel's exclusive responsibility for its creation, the textbooks emphasize the refugees' miserable living conditions in camps and their determination to return to their former homes within today's Israel.*
- *The struggle for liberation, though referred to less in these latest textbooks, still exists. But, unlike the earlier textbooks, areas and sites within pre-1967 Israel are not mentioned in this context (though it should be remembered that, according to the textbooks, Israeli occupation began in 1948 not in 1967, and Israeli sites and cities are regarded as Palestinian).*
- *The city of Jerusalem is portrayed as exclusively Arab. Nothing is said about the strong connection of the Jews to the city historically and at present, both religiously and nationally. The facts that the Jews constitute the absolute majority in the city today, and have done so for some 120 years, and that it serves as Israel's capital are ignored. Jewish holy places there are not mentioned as such. Rather, it is said that Jerusalem is facing Israeli attempts at Judaization.*
- *Tolerance is an ideal taught in the PA schools, mainly from an Islamic perspective. The present conflict and the Jews, however, are*

not mentioned within that context, save for a brief sentence in a Christian Education textbook that implies tolerance toward Israelis. Furthermore, in what is presented as one of the outstanding examples of Islamic tolerance, namely, that shown to the Christians of Jerusalem after its capture by Umar bin al-Khattab, it is just the Jews who do not benefit from it.

- *Peace with Israel is never mentioned, let alone encouraged. Indeed there is at least one text that holds out the hope of final victory and the disappearance of the Israelis as such from the region. The Oslo Accord of 1993 is now presented as part of the violent struggle against Israel and inserted between the two Intifadhas of 1987 and 2000.*
- *Instead, there are several favorable references to war and power, enhanced by the glorification of Jihad and martyrdom.*
- *As before, terror against Israel is not mentioned. But there are positive references to “martyrs” and “prisoners-of-war” within the context of the struggle against Israel.*
- *This latest issue of textbooks includes much more objective information about Western history and civilization than before, but, at times, also features a biased attitude, especially in the context of Imperialism. There are other cases that betray a non-sympathetic attitude to the West, such as the presentation of European Renaissance as a direct offshoot of Islamic Medieval civilization and the portrayal of Western knowledge as potentially harmful to Islam.*

In summary, the above findings in the light of the criteria followed by CMIP indicate only too clearly that this latest issue of PA textbooks too does not meet international standards as far as the attitude to the “other” and to peace is concerned. Though short-lived and minute nuances of improvement have been noticed at times during the last five years, including in this latest issue, the bottom line is unequivocally clear: The PA project of school textbook publishing has not contributed, and still does not contribute, to peace and reconciliation with Israel. Rather, the opposite is true. There are still two grades – eleven and twelve – that are supposed to receive their new books next year.

Introduction

This is the fifth in a series of reports¹ by the Center for Monitoring the Impact of Peace (CMIP) of thirty new Palestinian school textbooks. It reviews books for grades 5 and 10 that were published by the Palestinian Authority's Ministry of Education in 2004 and introduced into the PA educational system in the 2004/5 school year. CMIP has in this report followed the same method and employed the same criteria as in the earlier ones, namely, quoting verbatim from the source material anything relating to the various subjects discussed, with a minimum of analysis, so that the source material will be able to speak for itself. Where necessary, short prefaces have been added and explanatory remarks appear either within square brackets in the quotations or in footnotes. CMIP's own assessment of the books is given in the Conclusion at the end of the report.

As with the earlier reports, the material has been evaluated in the light of two sets of criteria developed by UNESCO and CMIP which are as follows:

CMIP's Criteria of Analysis

- 1. The image of other peoples, religions and communities: Are they recognized? Are they accepted as equal? Or are they presented in a stereotyped and prejudiced way?*
- 2. Peace and the peace process: Does education, as reflected in the textbooks, foster peace? Does it support the peace process? Is there any room for improvement in this respect?*

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?*

¹ *Jews, Israel and Peace in Palestinian School Textbooks 2000-2001 and 2001-2002, November 2001, Jews Israel and Peace in the Palestinian Authority Textbooks and High School Final Examinations – A Complementary Report, October 2002, Jews, Israel and Peace in the Palestinian Authority Textbooks – The New Textbooks for Grades 3 and 8, May 2003 and Jews, Israel and Peace in the Palestinian Authority Textbooks – The New Textbooks for Grades 4 and 9, October 2004. These reports are hereinafter referred to respectively as PA1, PA2 PA3 and PA4.*

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 the enforcement of the law, emphasized?*

CMIP has now scrutinized five yearly issues of school books by the Palestinian Authority. Such continuous monitoring affords the opportunity to trace such changes as there have been in the Palestinian curriculum since 2001. This present report, therefore, affords ample opportunity to make comparisons between the latest issue of textbooks and those published by the PA earlier.

This report, in addition to having a chapter on attitudes toward the modern West, a matter hardly addressed in the textbooks reviewed in the first three reports, also contains a separate chapter on the attitude to other religions and their followers.

Chapter One: The Attitude to Other Religions and Their Followers

The material usually given to the Palestinian Muslim student about Judaism and Christianity is meager. In earlier textbooks published by the PA there was almost nothing available for CMIP to make a specific chapter on the matter. This time there is a little more material in the books, which justifies this short chapter. There are three characteristics found in the PA books regarding the attitude to other religions and their followers: A. There is hardly any information given to the student about them. B. The two other monotheistic religions are mentioned favorably in general. C. None of the two other religions is really valid compared to Islam.

A. Little Information is given to the Student about Other religions

Except for calling Christianity and Judaism “Heavenly religions”, as compared to “man-made religions” such as Buddhism and Hinduism, and besides mentioning the holy books of each, the two other monotheistic religions are dealt with very briefly, with no adequate information given to the student about them.

The continent [Asia] is considered to be the cradle of the three Heavenly religions. Also, there are many non-Heavenly religious faiths there, such as Buddhism in Japan, Confucianism in China and Hinduism in India.

Geography of the World's Continents, Grade 10 (2004) p. 25

The Heavenly books, some of which are the Torah, the Gospel and the Qur'an...

History of the Ancient Civilizations, Grade 5 (2004) p. 8

The following text has much more information about the Old Testament, but it has been taken from a Christian Education textbook, used by Christian students only.

The Old Testament contains a collection of books (46 books) which are divided into four parts:

The Torah, and their names indicate their contents: The book of Genesis which relates the creation of the world, the book of Exodus which relates the Children of Israel's exodus from Egypt, the book of Leviticus in which the legislation of worship is found, the book of Numbers in which statistics of the twelve tribes are found, and the book of Deuteronomy which is a repetition of the law.

The historical books which is a collection of books that tells the history of redemption from the Hebrews' entrance into the land of Canaan

until the coming of Lord Christ. Their most important ones are Joshua, Judges, First and Second Samuel, First and Second Kings, and others.

The books of wisdom which is a collection of books characterized by wisdom pertaining to [man's] life. Their most important ones [are]: the book of Proverbs, Ecclesiastes... Among the books of wisdom [there is] the book of Psalms which is a collection of beautiful prayers we use a lot in Christian liturgy.

The prophetic books which tell us what God has said through the prophets so that they would preach to the people, bring them back to the right path and guide them to the way of piety and understanding of the events that take place. The Major Prophets are Isaiah, Jeremiah, Ezekiel, [and] Daniel, and the Minor [ones] are twelve [in number] of whom the most important are Hosea, Joel, Amos, Jonas...

Christian Education, Grade 10 (2004) p. 38

B. The Monotheistic Religions' Close Relation to Islam

The Heavenly books, some of which are the Torah, the Gospel and the Qur'an...

History of the Ancient Civilizations, Grade 5 (2004) p. 8

Christians, Muslims and Jews [all] revere Abraham and consider him "Father of the Believers".

Christian Education, Grade 10 (2004) p. 15

Research and Activity:

- Let us do research on Abraham's importance in Christianity, Islam and Judaism, relying on the appropriate sources.

Christian Education, Grade 10 (2004) p. 16

C. All Other Religions and Their Followers Are Inferior to Islam and Its Followers

God has described the nation of Islam as the best nation brought forth to mankind...

Islamic Education, Grade 10, Part 2 (2004) p. 102

Contrary to the message given in a Christian Education textbook that Christians, Muslims and Jews revere Patriarch Abraham, according to an Islamic Education textbook Christians and Jews are not really related to him (unlike the Muslims).

The Holy Qur'an has rejected the claim by both the Quraysh [pagan tribe of Mecca] and the People of the Book [that is, Christians and Jews] that they

belonged to the nation of Abraham. I will explain verse No. 67 of Surat Al-Baqarah which rejects their claim.

Islamic Education, Grade 10, Part 2 (2004) p. 13

The Muslim traditional claim that the Qur'an alone is guaranteed by God against omission and distortion is repeated here.

The Holy Qur'an is God's Book which He revealed to His Messenger Muhammad... God has distinguished it from other Heavenly books, and some of these distinguishing characteristics are [as follows]:

1. It contains regulations and laws that organize all [aspects] of the individual's life...
3. It is safeguarded against distortion and loss...
4. It is devoid of errors. There is no controversy or contradiction between its regulations and laws...

Islamic Education, Grade 5, Part 1 (2004) pp. 3-4

2. I will mention three characteristics of the Qur'an that distinguish it from other Heavenly books.

Islamic Education, Grade 5, Part 1 (2004) p. 5

I will put a (V) sign next to the correct phrase and an (X) sign next to the incorrect phrase in the following [sentences]:

- God has undertaken to safeguard all Heavenly books against distortion and loss.

Islamic Education, Grade 5, Part 2 (2004) p. 26

Accordingly, texts of other Heavenly books are refuted.

The [Qur'anic] Surah of Maryam [Mary]... explains the miracle of the creation of Jesus, may peace be on him, without a father... and explains that he... is the servant of God who bestowed upon him the grace of being [His] messenger, as He has done with other prophets beside him, which contradicts those who have made him god.

Islamic Education, Grade 10, Part 2 (2004) p. 4

The prevailing view regarding woman before Islam was based on the principle that she was the cause of sin, curse and expulsion from God's mercy. Woman was evil and a means of seduction... The verses of the Holy Qur'an indicate that eating from the tree [in Eden] was done by both Adam and his wife. The[se] verses do not lay the responsibility for that on the woman [alone].

Islamic Education, Grade 10, Part 2 (2004) p. 93

Islam is superior to all other religions in moral terms as well.

The reason why morals in Islam are steady is that they emanate from the Islamic faith. They are God's commands and prohibitions... They differ in that from morals among other peoples, because among them they [morals] are characterized by relativity, unsteadiness and subordination to the criterion of interest and benefit. Such people are not bound by them unless they bring them certain gains.

Islamic Education, Grade 10, Part 1 (2004) p. 81

Chapter Two: The Jews

The Jews in History

Unlike earlier textbooks, in which Jews were presented at times in the context of various historical periods, mostly in negative light, the latest issue is almost devoid of historical references. This phenomenon is especially apparent in Christian Education textbooks which simply refer to “the people” when dealing with Old Testament history. The longest reference to Jews found in the books of this issue is a story about a Jewish thief who mended his ways after becoming a Muslim.

While Jews are not mentioned as an integral part of the region’s history, a recurrent phenomenon in the PA textbooks is the claim that all other ancient nations of the Middle East were Arab. The following quotations refer to the Accadians, Babylonians, Chaldeans, Assyrians, Arameans, Phoenicians and Canaanites as Arabs. In the case of the Canaanites this claim has a political value: proving that the Arabs preceded the Jews in Palestine. The modern Palestinians are thus presented as the descendants of the Canaanites. It should be stressed that this posthumous Arabization of the ancient nations of the Middle East – none of which spoke the Arabic language – is a product of modern Arab historiography. It is not substantiated by any serious archeological finding or reliable historical source.

The easy contact of its [the Arabian Peninsula’s] inhabitants with these [neighboring] areas brought about the emergence of Arab emigrations from it and the establishment of the most ancient civilizations such as the Babylonian civilization in Iraq and the Canaanite and Aramaic [civilizations] in the land of [Greater] Syria [*Al-Sham*].

History of the Ancient Civilizations, Grade 5 (2004) p. 15

The Accadians were Arab tribes. a great number of whom moved from the Arabian Peninsula and settled in Iraq to the north of the Sumerians.

History of the Ancient Civilizations, Grade 5 (2004) p. 44

The Assyrians 1400-626 BCE: an Arab people that emigrated from the Arabian Peninsula and settled in northern Iraq...

History of the Ancient Civilizations, Grade 5 (2004) p. 47

Babylon remained subject to the Assyrians until it managed to rid itself of their rule with the help of the Chaldean tribes that came from the Arabian Peninsula... It set out to spread its rule over all the lands of Iraq, Palestine and Syria. The most famous king of this state was Nebuchadnezzar. When it became weak the Persians invaded it in 539 BCE and thus the Arab rule of ancient Iraq ended until the Muslim conquest in 637 CE.

History of the Ancient Civilizations, Grade 5 (2004) pp. 47-48

Activity 1: Let us do research and write an essay in the [class] wall magazine about Nebuchadnezzar's expedition against Jerusalem in 586 BCE [should be 586 BCE]².

History of the Ancient Civilizations, Grade 5 (2004) p. 50

The Phoenician Arab merchants established the city of Carthage in Tunisia³.

History of the Ancient Civilizations, Grade 5 (2004) p. 71

The Arameans descended from Aram the son of Shem, the son Noah, peace be on him. They emigrated from the Arabian Peninsula around 1500 BCE and settled in most parts of the land of [Greater] Syria [*Al-Sham*] between the Babylonian civilization in the east and the Canaanite civilization in the west.

History of the Ancient Civilizations, Grade 5 (2004) p. 36

The origins of the Palestinian people are the Canaanites, who immigrated to Palestine from the Arabian Peninsula in approximately 3500 BCE. The Palestinians embraced Islam after the Muslim conquest of Palestine and its liberation from the Byzantines in the reign of Caliph Umar bin al-Khattab in the first century AH.

National Education, Grade 5 (2004) p. 30

The Canaanites could not establish one single state, but every city, and the group of villages surrounding it, constituted a petty state. Among them were [Hebrew Biblical names are given, followed in parentheses by their present Arabic equivalents]: Yabus (Al-Quds [Jebus-Jerusalem]), Hebron (Al-Khalil), Sidon (Saida), Akko (Akka [Acre]), Yafo (Yafa [Jaffa]), Yeriho (Ariha [Jericho]), Megido (Tall al-Mutasallim), Shechem (Nablus) and others.

And when the Canaanites became weak some of the coastal areas like Ashkelon and Gaza fell under the control of the Philistines who came from the island of Crete in the Aegean Sea.

...Palestine became known by this name after the tribes of the Philistines who settled in the land of Canaan alongside the Canaanites. They established five cities in southern Palestine: Gaza, Ashdod, Ashkelon, Ekron (Aqer) and Gat (Iraq al-Manshiyyah)

History of the Ancient Civilizations, Grade 5 (2004) p. 33

² The preceding chapter provides no information from which the student could draw an answer to this question. In a book from the first issue, the following passage appears:

6. The Chaldean (Second Babylonian) civilization which was ruled by Nebuchadnezzar who put an end to the Hebrews' occupation of Jerusalem.

Arts and Crafts, Grade 6 (2000), p. 38

³ It is worthy of note that the Tunisians themselves do not refer in their textbooks to the ancient Phoenicians as Arab.

The Romans established many cities on the Canaanite remnants in Palestine, such as Jerusalem (Iliya [Aelia Capitolina]), Caesarea, Nablus (the New City [Neapolis⁴]) and Tiberias.

History of the Ancient Civilizations, Grade 5 (2004) p. 72

The Shekel is an Arab Canaanite currency unit used by the inhabitants of Palestine in ancient times. The Torah mentions that our lord Abraham purchased from Ephron the Canaanite-Hittite the cave [of the Machpelah in Hebron] where he buried his wife [Sarah], for an amount of four hundred silver Shekels.

History of the Modern and Contemporary World, Grade 10 (2004) p. 63

In the following text the ancient Hebrews are mentioned with no further additions.

The most important Aramean kingdom in Syria was the Kingdom of Damascus. One of its most famous kings was Ramin who managed to unite several Aramean kingdoms in order to withstand expansion by the Hebrews.

History of the Ancient Civilizations, Grade 5 (2004) p. 36

The following quotations talk of traditional figures in ancient Jewish history but hardly refer to them as such.

One of God's favors [bestowed on] Abraham when he separated himself from his people and from their worship was that He rewarded him and gave him pious posterity. He gave him Isaac and his son Jacob...

Islamic Education, Grade 10, Part 2 (2004) p. 14

Abraham alone was granted a great favor, as God appointed all the prophets after him from among his descendants and revealed the Heavenly books to the prophets from among his sons.

[Qur'an] Recitation, Grade 10 (2004) p. 65

...Israel is Jacob...

Islamic Education, Grade 10, Part 2 (2004) p. 17

Pharaoh was an oppressive ruler of Egypt. His oppression [against the Israelites in Egypt] reached [such a degree] that he ordered the killing of every newborn male of the Children of Israel, because some of the priests had

⁴ This Greek name was corrupted in Arabic to Nablus, the current Arab name for the city.

informed him that a boy would be born to the Children of Israel who would bring about the end of his reign⁵.

Islamic Education, Grade 5, Part 2 (2004) p. 51

One of its [Sheba's] most famous rulers is Queen Balkis who visited King Solomon in Jerusalem.

History of the Ancient Civilizations, Grade 5 (2004) p. 19

A Christian Education textbook for Grade 10 describes (on pages 50-51) the events related in the Old Testament, including the reigns of David and Solomon, but refrains from mentioning any national or religious identity of the people concerned. Instead, they are referred to as “the people” [al-sha’b]. The following text is what the book says about the Babylonian captivity:

The holy city fell to the Babylonians in 587 BCE [should be 586 BCE] and the inhabitants were sent into exile.

Christian Education, Grade 10 (2004) p. 51

This phenomenon repeats itself on the following page, as no reference is made to the nationality of the kingdoms mentioned:

⁵ A picture on that page shows women holding their babies and facing Pharaoh’s soldiers. The rest of the story goes according to the lines of the traditional Biblical-Qur’anic narrative.



Comprehensive Look at the Old Testament

The Northern Kingdom (Samaria)

The Southern Kingdom (Jerusalem)

Christian Education, Grade 10 (2004) p. 52

And again:

As for Vespasian, he sent his son Titus to Jerusalem, who besieged it and destroyed its Temple in 70 CE.

Christian Education, Grade 10 (2004) p. 61

The only mentioning of the Jews in the context of Palestine is in the following quotation:

As for Palestine, there were numerous Jewish religious sects there, among them the Pharisees, the Scribes and the Sadducees.

Christian Education, Grade 10 (2004) p. 61

The same phenomenon appears also in the textbooks in which the life story of Jesus Christ is told. The term "people" is widely used, but there are cases where the Pharisees, Scribes and priests are mentioned with no further description. Only in quoted texts of the Christian Scriptures are the Jews mentioned.

Jerusalem [*Ururshalim*] and Judea [*Al-Yahudiyyah*]... Samaria [*Al-Samirah*], Galilee [*Al-Jalil*]...⁶

Christian Education, Grade 5 (2004) p. 74

The People of the Book were divided regarding Jesus and formed diverse factions. Some of them falsely claimed that he was God. Some of them falsely claimed that he was God's son. Some of them accused his mother of adultery. The Holy Qur'an answers all of that, [saying] that it is a lie and slander, and threatens those who believe it with severe punishment on Judgment Day.

Islamic Education, Grade 10, Part 2 (2004) p. 12

With the advent of the seventh century CE the Persians and others⁷ destroyed these churches [on the northern shore of Lake Tiberias].

Christian Education, Grade 10 (2004) p. 84

The [Qur'anic] Surah tells the story of an oppressive and infidel king who wanted to take revenge on the believers who worshiped God⁸.

Islamic Education, Grade 5, Part 1 (2004) p. 14

God granted the believers victory over [the Jewish tribe of] Bani Qurayzah⁹ [of Medina] who had helped the aggressive "Groups" [a confederation of Bedouin tribes that attacked the Muslims in Medina].

[Qur'an] Recitation, Grade 10 (2004) p. 31

"And no Jew will live in Jerusalem." ([Part] of [Caliph] Umar [bin al-Khattab]'s covenant [with the Christian inhabitants of Jerusalem following its conquest by the Muslims in 638 CE])

Linguistic Sciences, Grade 10 (2004) p. 149

[Caliph] Ali Bin Abi Taleb... Commander of the Faithful, lost a coat of mail of his and found it with a Jew in Medina. But the Jew claimed that the coat of mail was his. They went to Judge Shuraykh to reach a verdict. The judge

⁶ The text is taken from the Christian Scriptures. Usually, Palestinian textbooks refrain from using the bracketed names. They use Al-Quds for Jerusalem and the West Bank for Judea and Samaria. On the other hand, Galilee is widely used in its Arabic form.

⁷ The word "others" here probably implies the Jews who cooperated with the invading Persians against Byzantine rule. The textbook avoids mentioning them here explicitly.

⁸ The Qur'anic story does not mention any specific nation in this context, but early Arab historians and commentators identify that ruler with one of the Yemeni kings before Islam who became Jewish and maltreated his Christian subjects. The textbook does not repeat that here.

⁹ Again, the text does not refer to the Qurayzah tribe as Jews. But it is a well known fact in Islamic history.

asked Imam Ali to bring two witnesses who would testify that the coat of mail was his. His servant Qunbur came forth, as well as his [Ali's] son Al-Hasan. They both testified that the coat of mail was his.

Judge Shuraykh said to Imam Ali: "As regards the testimony of your servant I accept it. As regards your son's testimony we do not accept it." And he said to the Jew: "Take the coat of mail". When the Jew saw the Muslims' justice he converted to Islam and admitted that the coat of mail was Ali's and returned it to him. But Ali gave it to him because of his conversion and gave him more presents besides that.

Islamic Education, Grade 5, Part 2 (2004) p. 46

References to the Jews in modern times are almost non-existent (except the chapter about Zionism, and see below):

There are also minorities on the continent [Europe] which profess Judaism and Hinduism.

Geography of the World's Continents, Grade 10 (2004) p. 56

The section on Nazi Germany in the history book for grade 10 mentions the racist theory of the regime (p. 75) but does not mention the Jews as its immediate victims in this context. There is, however, a sentence that may imply that without naming them.

The manifestations of Hitler's totalitarian state:

...

3. The purification of Germany of non-German elements.

History of the Modern and Contemporary World, Grade 10 (2004) p. 76

The section on the Second World War in the same book (pp. 78-84) does not mention the Holocaust.

The Jews in the Context of the present Conflict

Contrary to books that were published previously, no reference to the Jews in the context of the conflict has been found in the latest issue.

Zionism

*The material for most of this sub-chapter has been taken from a specific chapter on Zionism in a tenth-grade history book. As in earlier PA textbooks, Zionism is presented not as a legitimate national movement of the opponent but as a racist movement connected with world Imperialism. But, unlike the former books, and for the first time in the history of PA textbook publishing, the infamous “**Protocols of the Elders of Zion**” are mentioned in the text as an authentic part of Zionist history.*

The following is a quotation attributed to the first Israeli Prime Minister, David Ben-Gurion and is the first time that a Zionist and Israeli leader is quoted objectively in a Palestinian textbook.

Let us read the following text and reflect on it

[Israel's first prime minister] David Ben Gurion said about Zionism:

“Zionism was not just a comprehensive theory or a philosophic or religious concept separate from time, place or circumstances. Rather, it was in reality a Jewish philosophy which was in its essence a struggle against assimilation in Western societies.”¹⁰ (Rafiq Al-Natshah and others, Modern and Contemporary History of Palestine, p. 46)

History of the Modern and Contemporary World, Grade 10 (2004) p. 60

The following text, on the other hand, uses biased terminology, with outright denial of any historical rights the Jews may have in Palestine.

Educational Summary

Zionism: A racist ideological and political movement that appeared in the second half of the nineteenth century. Its appearance coincided with the appearance of modern European Imperialism, because Zionism itself is a racist-imperialistic movement and because it, in its reality, constitutes an integral part of world Capitalism. It aimed at creating a state embodying the phrase “A land without a people to a people without a land”. It mixed religion with nationalism in order to form its principles and ideology, relying on alleged religious and historical rights expressed in the Zionist writings for the realization of two fundamental ideas which were:

¹⁰ CMIP could not verify this specific quotation.

1. The idea of longing and yearning and the return to the land of Zion, according to their claim.
2. The idea of salvation, by which the Zionist movement means that the Diaspora that was imposed on the Jews and prevented their return to the Promised Land, according to their claim.

History of the Modern and Contemporary World, Grade 10 (2004) p. 60

The Rise of the Zionist Movement

It is possible to relate the rise of the modern Zionist movement to the following factors:

1. The Europeans' hostility to the Jews for several reasons:
 - The traditional religious aversion [based] on the assumption that the Jews are responsible for the crucifixion of Lord Christ
 - The obscurantist religious instructions [of the Jews] that sanctified the idea of Jewish purity and the prohibition of intermarriage with others.
 - The business of usury [practiced] by the Jews, which was forbidden to the Christians.
2. The failure of the enlightenment movement, or *Haskalah*, which means "understanding" in the Hebrew language¹¹. In the modern era it came to denote the Jewish movement in the late nineteenth century which aimed at the assimilation of the Jews in the societies where they were living, as the Jews were then living in separate quarters and every Jewish quarter was called "*Ghetto*", so that the Jew's loyalty would be [given] to the state where he lives and not to Jewish nationalism. One of the most famous of its [i.e., the *Haskalah* movement] proponents was the Jewish philosopher Moses Mendelssohn.
3. The growth of the Jewish national feeling following the rise of the idea of nationalism and the national state in Europe, especially after the spread of the principles of the French Revolution, liberty, fraternity and equality.
4. The support it received from some of the imperialist states, which contributed to the realization of Zionism's goal.

History of the Modern and Contemporary World, Grade 10 (2004) p. 61

The Phases of the Emergence of the Zionist Movement

The first phase – before the Basel Congress, 1897: It appeared in the form of writings by Jewish intellectuals as well as the appearance of Jewish associations and movements that focused in their mission on the need to solve the Jewish question and return to the Promised Land. We would mention some of them:

¹¹ *Haskalah* means "learning", "rational erudition", "enlightenment" in this context

1. Moshe Hess was a German Jew who dealt with the Jewish question in his book “Rome and Jerusalem” and said that the solution of the Jewish question would not come through the assimilation of the Jews in the societies in which they lived. He focused on the need for the conviction that Jewish nationalism existed and called for the establishment of Jewish colonies in Palestine.
2. Leo Pinsker was a Russian Jew who rejected the idea of Jewish assimilation in the societies in which they were living and said in his book “Auto-emancipation” (self liberation): “The real liberation of the Jews will not come unless a national entity is created for the Jews where they will live”. But he did not focus on Palestine and stated that it could be anywhere.
3. The association of “Love of Zion” or “Lovers of Zion”. It was established by a group of Russian Jews in 1870 and its most important goals were:
 - Solution of the Jewish question by returning to the Promised Land, according to their claim.
 - Resurrection of the Hebrew language and Jewish nationalism.
 - Support of Jewish settlement in Palestine and providing it with money and men.
4. The BILU movement (the return of Jacob’s people to Palestine). It was established in Russia in 1881 and spread among the Jewish students. It called for the rejection of the idea of the Jews’ assimilation in the societies in which they were living and encouraged immediate emigration to Palestine.
5. The Jewish Colonization Association. It was established by [the Jewish Baron] de Hirsch in 1891. It concentrated its activity in Argentina but offered financial assistance in support of the [Jewish] colonies in Palestine.

The second phase – after the Basel Congress, 1897: The Zionist movement became associated with [the name of] the Jew Theodor Herzl, who is considered to be its real founder when he published his book “The Jewish State” in 1896. He had studied the conditions of the Jews in the societies in which they were living, and political solutions to the Jewish question, and said: “The only solution to the Jewish question is by making it a political problem that will be a focus of interest for Jewish and international circles, with a view to realizing the idea of the Jewish state.” Herzl succeeded in convening the first Zionist congress in the city of Basel in Switzerland in 1897. He presided over it and [the program adopted at it] later came to be known as the Basel Zionist Program. The Basel Congress is regarded as the proclamation of the idea of Jewish nationalism in a clear and organized form and [for all] practical [reasons as the] birth of Zionist ideology that

formulated its goals and the strategic steps, as well as the tools and material and human means, for their realization.

Theodor Herzl: A Jewish journalist born in 1860 in Budapest, the capital of Hungary. He spent most of his life in Vienna, the capital of Austria and died in 1904. He is considered the founder of the Zionist movement. In 1896 he published his famous book “The Jewish State” in which he formulated the principles of Zionist ideology.

The Resolutions of the Basel Congress

1. The goal and purpose of Zionism is the creation of a homeland for the Jewish people in Palestine guaranteed by International law. The Congress defined the following means for the realization of this goal:
 - Pursuing the colonization of Palestine by Jewish agricultural workers, industrialists and merchants.
 - Organizing world Jewry and unifying it by local and international organizations that would conform to the laws of each country.
 - Strengthening the Jewish national consciousness.
 - Taking practical preparatory steps in order to obtain international approval for the realization of Zionism’s goal.
2. The establishment of World Zionist Organization. The Congress elected Theodor Herzl to be its president.
3. The establishment of Zionist organizations that would aim at colonizing Palestine, organizing them and linking them to the Zionist movement. These organizations were the Zionist Congress, the Jewish Agency, the Executive Committees, the Jewish National Fund and the Palestine Office.
4. Granting the right of membership to every Jew in the world who adheres to the Basel Program and pays an annual fee called “Shekel”.

There is a group of confidential resolutions adopted by the Congress and known by the name “The Protocols of the Elders of Zion”¹² the goal of which was world domination. They were brought to light by Sergey Nilos and translated into Arabic by Muhammad Khalifah Al-Tunisi.

Palestine was chosen for the establishment of the [Jewish] national home for the following reasons:

¹² The “Protocols of the Elders of Zion” are presented here as the confidential resolutions of the first Zionist Congress. This is the first time the “Protocols” are mentioned in a PA school textbook. The Russian priest Sergey Nilos was the author of the “Protocols” under the auspices of Czarist secret police.

1. The proximity of British imperialistic interests to the Zionist movement's goals.
2. Palestine was easier than other countries to use for gathering the Jews of the world in order to build the national home there... because of its connection to the Jewish religion and the ancient historical memories¹³.

The Zionist Movement after the Basel Congress

Herzl continued his efforts to obtain international approval that would guarantee the realization of the Zionist project. Germany was the first state he approached, for two reasons:

1. The existence of large numbers of Jews in Germany.
2. The bonds of friendship that tied Germany to the Ottoman State, of the possessions of which Palestine was part.

Herzl also approached the Ottoman State directly in order to obtain the approval of Sultan Abd Al-Hamid II in return for Zionist financial assistance and the discharge of the State's debts. But he failed because of the Ottoman sultan's refusal. Herzl died before he realized his goal. The Zionist movement continued its endeavors with Britain, which, on November 2, 1917, issued the Balfour Declaration which guaranteed the realization of the Zionist settlement project in Palestine.

History of the Modern and Contemporary World, Grade 10 (2004) pp. 61-63

One of Zionism's goals, according to the textbook, is providing services to the imperialist states.

The Goals of the Zionist Movement

1. The establishment of the State of Israel as the solution to the Jewish question in the world.
2. The Jewish State is the real expression and embodiment of what is known by Jewish nationalism, which should embrace all the Jews of the world.
3. The establishment of this state on the land of Palestine, as it is considered the historical and religious State of Israel and, therefore, it is the property of the Jews.
4. The acquisition by this state of all the fundamentals of economic and military strength, which will enable it to defend and attack at the same time and to provide services to the imperialist states.

History of the Modern and Contemporary World, Grade 10 (2004) p. 63

¹³ This appears to be the first time that the connection of Palestine to the Jewish religion and ancient historical memories is mentioned without reservations, i.e., without such phrases as "according to their claim", in the context of Zionism. But it is such a minute change that no serious conclusions can be drawn from it.

I will test myself

1. I will explain what the following concepts and terms mean: the Zionist Movement, the *Ghetto*.
2. I will explain the goals of the Association of the Lovers of Zion.
3. I will fill in the blank space in the following sentences, after copying them into the answerbook:
 - The Zionist movement is named after...
 - The author of the book "Rome and Jerusalem" is the Jew...
 - The Association of the Love of Zion was established in the year...
 - ... is considered the founder of the Zionist movement.
4. I will trace the means defined by the Basel Congress for the realization of Zionism's goals regarding the building of the Jewish national home.
5. I will explain the following:
 - The Jewish Zionist consensus on Palestine for building their state there.
 - The Europeans' hostility to the Jews.
 - The failure of the assimilation movement.
6. I will mention the goals of the Zionist movement.

Activity: I will refer to a historical source and write down the names of the Israeli [?] settlements that appeared in Palestine during the period 1870-1914.
History of the Modern and Contemporary World, Grade 10 (2004) p. 64

The material for the rest of this sub-chapter has been taken mostly from a unit entitled "Water and the Occupation" in a tenth-grade health and environment textbook.

Water and Zionist Thinking

In the light of the availability of sources of water, agricultural land, and moderate weather, as well as the location of Palestine between Egypt and the Fertile Crescent and its relative proximity to Europe, it has over the ages been the focus of the desires of the greedy, as well as a desired place of residence for foreigners, who, having stayed there for a certain period of time, either assimilated and became part of the region or left .

The issue of water had special importance in Zionist thinking, and began to figure in its activity side by side with bringing the first Jewish settlers to Palestine and their attempts to settle them in areas rich in water sources, like the region of the coastal plain and Galilee, in addition to the area of Tiberias.

In spite of all the efforts made by the Zionist movement in an attempt to seize control of land, the Jews owned only 7% of the land surface of historical Palestine before the Catastrophe [*Nakbah*] of 1948. But this percentage

increased to 78% after the expulsion of the Palestinians and the establishment of “the State of Israel”.

Health and Environment Sciences, Grade 10 (2004) p. 124

[The Non-Alignment Movement] stood against Zionist aggression on Palestine.

History of the Modern and Contemporary World, Grade 10 (2004) p. 100

Jewish Holy Places

The following is the only reference in the textbooks surveyed for this report to a Jewish holy place. As in earlier textbooks, no Jewish holy place is recognized as such.

[The Angel] Gabriel – may peace be on him – set out with the Messenger from the Holy Mosque in Mecca to Al-Aqsa Mosque in Jerusalem. When he [Muhammad] arrived he tethered [the Heavenly beast] Al-Buraq to a ring in the western wall of Al-Aqsa Mosque, which is known as Al-Buraq Wall. ... Al-Buraq Wall is called by this name after Al-Buraq which carried the Messenger. It is the wall that the Jews claim to be the Wailing Wall.

Islamic Education, Grade 5, Part 1 (2004) p. 61

Chapter Three: Israel

Israel and Palestine

The general trend in the PA textbooks of non-recognition of Israel as a sovereign state continues in this latest issue as well. It finds its expression in various ways such as putting Israel's official name between quotation marks, referring to its pre-1967 territory as "the 1948 areas", and replacing Israel with Palestine as the sovereign state in the region. As in the earlier books, Israel's name never appears on any map and is sometimes replaced by that of "Palestine". The phenomenon of presenting Israeli cities and geographical sites as Palestinian is also repeated in this latest issue of textbooks. In some other cases it is implied that the West bank and the Gaza Strip are just part of Palestine. There is a sole reference to Israel as a state – in an official document issued by Christian religious leaders which is quoted in a Christian Education textbook (taught to Christian students only).

In spite of all the efforts made by the Zionist movement in an attempt to seize control of land, the Jews owned only 7% of the land surface of historical Palestine before the Catastrophe [*Nakbah*] of 1948. But this percentage increased to 78% after the expulsion of the Palestinians and the establishment of "the State of Israel".

Health and Environment Sciences, Grade 10 (2004) p. 124

Israel's official name – without quotation marks – appears as well, once; but it is said to have been established on Palestinian land.

Israeli Occupation

Palestinian society underwent the Catastrophe [*Nakbah*] in 1948 [inflicted] by the Zionist organizations, when the majority of the Palestinians were forced to emigrate from their land and the State of Israel was established in part of Palestine.

National Education, Grade 5 (2004) p. 30

Activity 2:

The settlements [in the West Bank] contain many industries which produce poisonous chemical waste, for these settlements are not under the jurisdiction of Israeli laws, which prevent the operation of these industries inside the 1948 areas.

Health and Environment Sciences, Grade 10 (2004) p. 128

Palestine, not Israel, is the sovereign state that is part of the region of Greater Syria.

The land of [Greater] Syria [*Al-Sham*] presently comprises the following states:

1. Palestine
2. The Hashemite Kingdom of Jordan
3. The Republic of Lebanon
4. The Syrian Arab Republic

History of the Ancient Civilizations, Grade 5 (2004) p. 30

Palestine, alongside China and Japan, is one of the Asian sovereign states.

The Continent's Name ... [Some] of Its Most Famous States
Asia Palestine, China, Japan

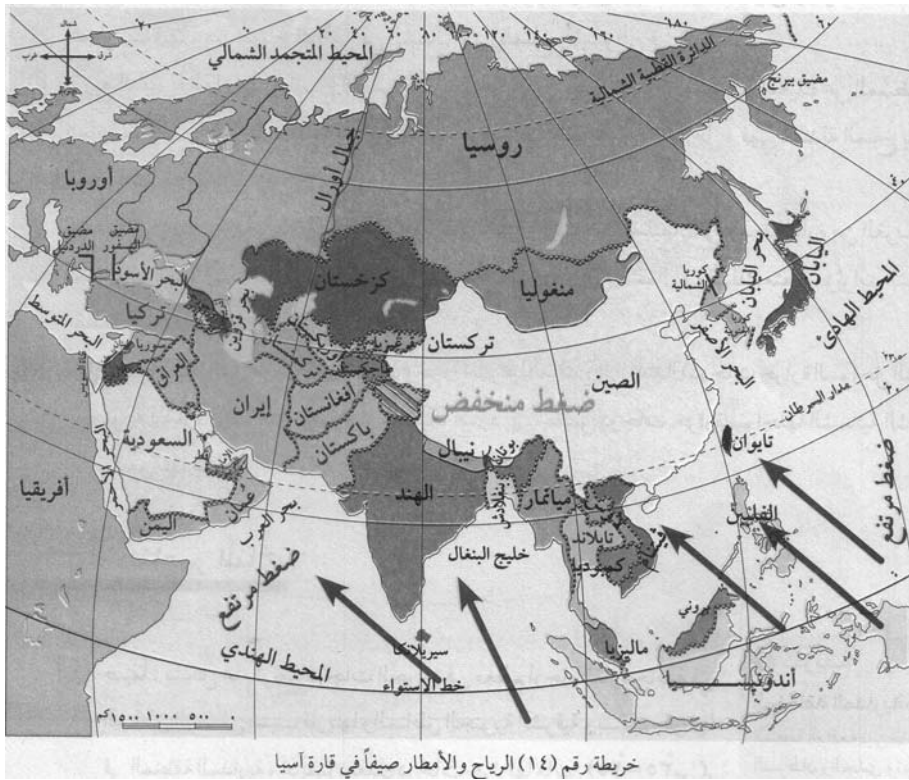
Physical Geography, Grade 5 (2004) p. 28

Following is a series of maps in which the whole country is defined as "Palestine". Israel does not exist on these maps.



Map No. 12: Geographical Position of the Asian Continent
"Palestine"

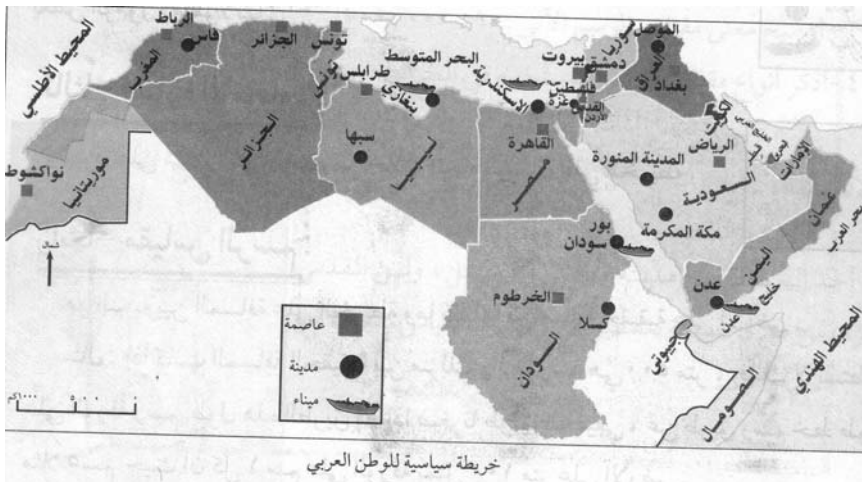
Geography of the World's Continents, Grade 10 (2004) p. 15



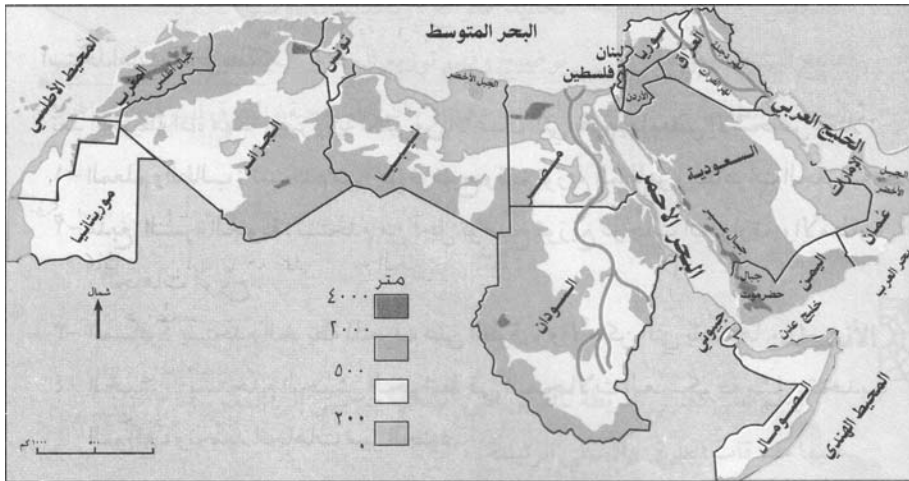
Map No. 14: Summer Winds and Rains on the Asian Continent
 “Palestine”
Geography of the World Continents, Grade 10 (2004) p. 22



Map No. 15: Winter Winds and Rains on the Asian Continent
 “Palestine”
 Geography of the World Continents, Grade 10 (2004) p. 23

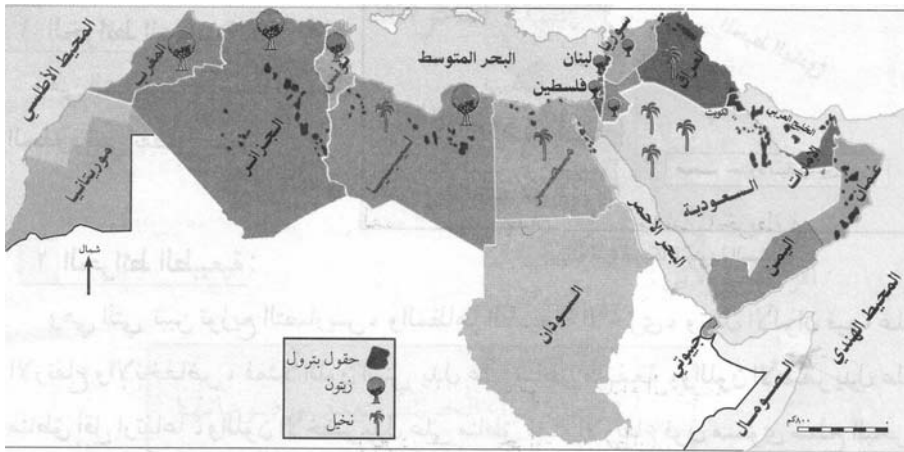


Political Map of the Arab Homeland
 “Palestine”
 Physical Geography, Grade 5 (2004) p. 61



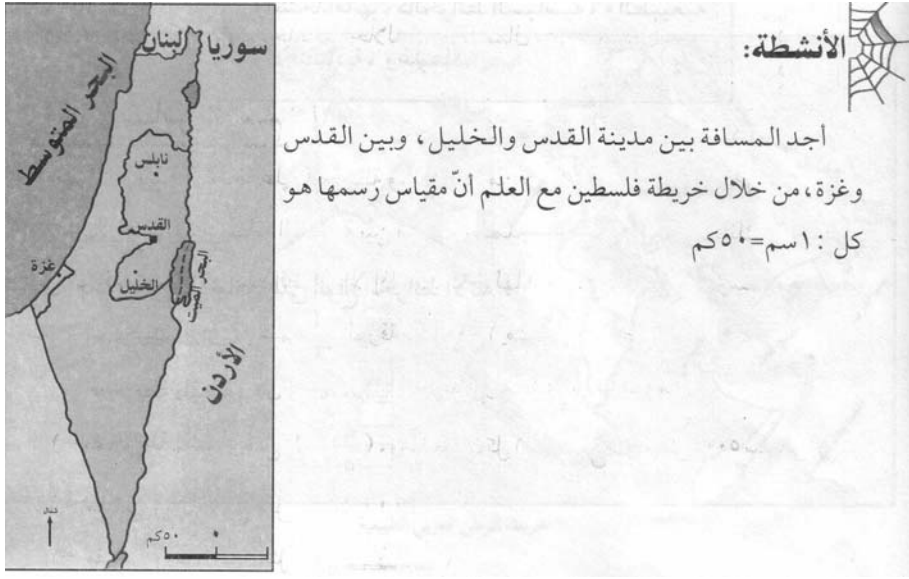
خريطة الوطن العربي الطبيعية

Physical Map of the Arab Homeland
 “Palestine”
 Physical Geography, Grade 5 (2004) p. 65



خريطة الوطن العربي الاقتصادية

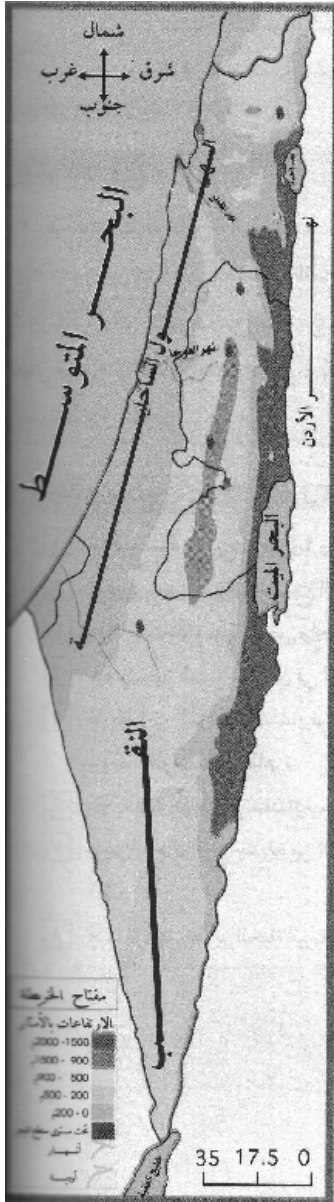
Economic Map of the Arab Homeland
 “Palestine”
 Physical Geography, Grade 5 (2004) p. 66



Activities:

I will find out the distance between the cities of Jerusalem and Hebron, and between Jerusalem and Gaza on the map of Palestine...

Physical Geography, Grade 5 (2004) p. 63



تعد فلسطين من أكثر بلدان المنطقة تنوعاً إذا ما أخذت النسبة بين عدد الأنواع النباتية في بلد ما ومساحة ذلك البلد. وقد ساهم في غنى التنوع النباتي في فلسطين عدة عوامل منها: تنوع ظروفها البيئية والمناخية (درجات الحرارة، ومعدل سقوط الأمطار، والرطوبة)، وتنوع طوبوغرافيتها، وتربتها.

المناطق البيئية الجغرافية في فلسطين

- أنظر إلى الخريطة المرفقة، ثم أجب عن الأسئلة الآتية:
- « كم عدد المناطق البيئية الجغرافية في فلسطين؟ اذكرها.
 - « ما أثر التنوع في البيئات الجغرافية على التنوع الحيوي في فلسطين؟
 - « للإجابة عن هذا السؤال أقوم بإجراء النشاط التالي:

نشاط

العوامل الجوية وأثرها في التنوع الحيوي

أقسم الصف إلى خمس مجموعات، تختص كل مجموعة بمنطقة بيئية جغرافية في فلسطين وتجمع معلومات حول:

١- درجة الحرارة.

٢- الرياح.

٣- الرطوبة.

٤- معدل سقوط الأمطار.

حاول الربط بين التنوع في الظروف المناخية في

المناطق البيئية الجغرافية وبين التنوع الحيوي النباتي في كل

منطقة من المناطق.

I will look at the map and answer the following questions:

- What is the number of the ecological-geographical regions in Palestine? I will mention them.
- What is the impact of the diversity of the geographic environment on the diversity of the flora and fauna in Palestine?

Health and Environment Sciences, Grade 10 (2004) p. 112



Activity 9:

I will explore the types of flora in Palestine.

By referring to the map I will write down the types of flora which constitute the flora of Palestine.

Health and Environment Sciences, Grade 10 (2004) p. 114

Palestine in its historical borders is distinguished by the abundance of its water sources...

River Jordan, which rises in the area of the meeting of the Lebanese-Palestinian-Syrian borders, constitutes its eastern border. There are also three lakes in Palestine, two with sweet water, Lake Tiberias and Lake Hula, and another one with salt water – the Dead Sea.

Health and Environment Sciences, Grade 10 (2004) p. 123

The textbook features a map of modern Egypt bordered by an unnamed entity on the east. But the text says:



Egypt... is bordered... on the east by Palestine...

History of the Ancient Civilizations, Grade 5 (2004) p. 54

In the following text a clear distinction is made between the West Bank and the Gaza Strip on the one hand and Greater Palestine on the other.

Many wild... plants grow in Palestine, as the number of flower-bearing wild plants there amounts to about 2953 species... Some researchers estimate the number of species of flower-bearing wild plants in the West Bank and the Gaza Strip [alone] at about 2780.

...The number of endangered species of plants in Palestine amounts to about 543... 334 species are endangered [in the West Bank and the Gaza Strip alone]...

Health and Environment Sciences, Grade 10 (2004) p. 113

Israeli Occupation

Palestinian society underwent the Catastrophe [*Nakbah*] in 1948 [inflicted] by the Zionist organizations, when the majority of the Palestinians were forced to emigrate from their land and the State of Israel was established in part of Palestine. The West Bank was annexed to Jordan in 1950 and the Gaza Strip was placed under Egyptian administration. The Setback [*Naksah*] of 1967 befell Palestinian society when the Israelis managed to occupy the rest of Palestine comprising the West Bank and the Gaza Strip. The Sinai desert was also captured from Egypt and the Golan Heights from Syria.

National Education, Grade 5 (2004) p. 30

An implication that the West Bank and the Gaza Strip are only part of Palestine appears in the following quotation.

After the occupation of the West Bank and the Gaza Strip by Israel in 1967 the whole of Palestine... came under direct Israeli military control.

Health and Environment Sciences, Grade 10 (2004) p. 125

*A phenomenon found in the earlier textbooks is repeated here as well: presenting as Palestinian geographic regions and sites, as well as cities, inside Israel within its pre-1967 borders (in **bold**).*

...**Lake Tiberias** in Palestine.

Physical Geography, Grade 5 (2004) p. 25

...and the Dead Sea in Palestine¹⁴.

History of the Ancient Civilizations, Grade 5 (2004) p. 29

...The Dead Sea... in Palestine...

Geography of the World's Continents, Grade 10 (2004) p. 16

...River Jordan that is found between Jordan and Palestine¹⁵...

Our Beautiful Language, Grade 5, Part 2 (2004) p. 74

Activity

I will look up the names of the Arab states where the following rivers are found: River Jordan...

Physical Geography, Grade 5 (2004) p. 22

The Jordan Valley was formed between Palestine and Jordan because of...

Physical Geography, Grade 5 (2004) p. 11

The following site is defined as Syrian but it is considered part of pre-67 Israel and at times – when controlled by Syria before 1967 – was claimed by the PLO as Palestinian.

...the Syrian **Al-Hamah** [mineral] springs...

General Science, Grade 5, Part 2 (2004) p. 94

¹⁴ In fact, the Dead Sea is partly Jordanian, partly Israeli and partly within the West Bank territory.

¹⁵ River Jordan flows in Israeli territory and then becomes the boundary line between Jordan and the West Bank.

The internal valleys are situated between the mountains far away from the coasts of the seas and oceans, like the valley of **Marj bin Amer** [Jezreel Valley] in Palestine...

Physical Geography, Grade 5 (2004) p. 14

[Some] of the most famous mountains in the world are... the mountains of **Galilee**, Nablus and Hebron in Palestine...

Physical Geography, Grade 5 (2004) p. 15

The highest peak of Palestine's mountains is the peak of **Mount Jarmaq** [Meiron, near Safad].

Mathematics, Grade 10, Part 1 (2004) p. 5

[Some] of the examples of these heights are the **Negev Heights** in Palestine...

Physical Geography, Grade 5 (2004) p. 18

The **Negev Heights** in Palestine...

Physical Geography, Grade 5 (2004) p. 19

Sandy soil is abundant in southern Palestine¹⁶ and on its shores.

Physical Geography, Grade 5 (2004) p. 43

[Israel] later [in the early 1960s] built the National [Water] Carrier for the water of River Jordan to be brought to the southern parts of the Palestinian coastal plain and the northern **Negev** [region]¹⁷...

Health and Environment Sciences, Grade 10 (2004) pp. 124-125

The following chart indicates the altitude of some Palestinian cities...

Cities: Jerusalem, Jericho, Gaza, Nablus, Hebron, Jenin, Ramallah, Tulkarm, **Beisan** [Beit Shean, within pre-1967 Israel].

Mathematics, Grade 10, Part 2 (2004) p. 67

Activity:

Let us write down... the names of five Palestinian cities that are found on the coast¹⁸.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 95

¹⁶ Sandy soil is found in the Negev which is defined here as "southern Palestine".

¹⁷ The National Water Carrier was intended to supply fresh water to the southern parts of pre-1967 Israel which are defined here as Palestinian.

¹⁸ The only Palestinian coastal cities today are those of the Gaza Strip and they are four in number (Gaza, Khan Yunis, Deir Al-Balah and Rafah).

Haifa and Gaza are two Palestinian ports.
Our Beautiful Language, Grade 5, Part 2 (2004) p. 86

The following map of the whole country is unnamed. The West Bank and the Gaza Strip are shown in a different color and their respective names are given. The text on that page refers to the Israeli occupation of Palestine in 1948 (see this source in the following section on Israel's image).



National Education, Grade 5 (2004) p. 30

The following text – taken from an official document issued by Christian religious leaders in Jerusalem – provides us with a rare reference to Israel as a sovereign state:

We are called [to live] in Palestine, Jordan and any Arab country within a Christian and Muslim Arab society, and in Israel we are called to live within a society which includes Christians, Muslims, Druze and Jews...

(From a Letter by the Heads of the Christian Churches in Jerusalem on the Eve of Year 2000)

Christian Education, Grade 10 (2004) p. 102

Israel's Image

As in earlier textbooks, Israel's image is wholly negative. Israel is an occupying entity; it is responsible for the Palestinian Catastrophe [Nakbah] and for the creation of the refugee problem in 1948 and for the 1967 war; it is a source of violence; it shells schools, arrests and tortures people, demolishes Palestinian houses, blocks roads, oppresses the Palestinians, steals Palestinian land and water, strives to destroy Muslim and Christian holy places, tries to impoverish the Palestinians and destroy their agriculture and economy in general, maltreats its own Palestinian citizens, etc. However, there is one literary piece describing an enemy soldier as a human being. It seems to refer to an Israeli soldier, but the text does not say that explicitly.

A. Israel is an Occupying Entity since 1948

The theme that Israeli occupation of Palestine began in 1948 (and not in 1967) is repeated here.

British Occupation

Palestinian society fell under British occupation in 1917, which continued until the Israeli Occupation in 1948.

National Education, Grade 5 (2004) p. 30

B. Israel is Responsible for the Palestinian Catastrophe [Nakbah] in 1948, for the Creation of the Refugee Problem and for the 1967 Occupation

As in the earlier books, here again, the responsibility of the Arab side for the events of 1948 and 1967 – the initiation of the 1948 war in defiance of the UN partition resolution and the military preparations on Israel's borders prior to the 1967 war – is ignored.

Israeli Occupation

Palestinian society underwent the Catastrophe [Nakbah] in 1948 [inflicted] by the Zionist organizations, when the majority of the Palestinians were forced to emigrate from their land and the State of Israel was established in part of Palestine. The West Bank was annexed to Jordan in 1950 and the Gaza Strip was placed under Egyptian administration. The Setback [Naksah] of 1967 befell Palestinian society when the Israelis managed to occupy the

rest of Palestine comprising the West Bank and the Gaza Strip. The Sinai desert was also captured from Egypt and the Golan Heights from Syria.

National Education, Grade 5 (2004) p. 30

In spite of all the efforts made by the Zionist movement in an attempt to seize control of land, the Jews owned only 7% of the land surface of historical Palestine before the Catastrophe [*Nakbah*] of 1948. But this percentage increased to 78% after the expulsion of the Palestinians and the establishment of “the State of Israel”. In addition, Israel occupied the eastern shore of Lake Tiberias¹⁹ in order to have complete control over its waters.

Health and Environment Sciences, Grade 10 (2004) p. 124

Love of the homeland remains implanted in the heart in spite of its occupation.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 69

C. Israeli Forces Shell Civilians, including School Children

Activity 3:

We heard a call to go to the nearest hospital and donate blood for the victims of a shelling on one of the schools. Let us discuss in class the mechanism of response to this call.

Health and Environment Sciences, Grade 10 (2004) p. 14

D. Israeli Forces are a Source of Violence

Lesson 6: Violence



Health and Environment Sciences, Grade 10 (2004) p. 40

E. Israeli Authorities Arrest and Torture Palestinian Freedom Fighters

¹⁹ Rather, the narrow strip of land east of the lake, which was an integral part of Israel’s territory based on international accords signed in 1923, was occupied by Syria and was held by it until 1967.

The occupation has thrown the fighters into ignoble captivity.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 105

Read and Enjoy: Loaves

A narrow cell, a dazzling light in the ceiling, a shredded blanket from which an unpleasant odor emanates. When they closed the iron door behind him he looks around him curiously... Near the corner there is a loaf of bread filled with some slices of tomatoes. He touches the loaf cautiously... Someone else was here. Where did they take him? Why did he not eat his food? He tries to sleep but the sight of the silent loaf makes him sleepless...

In the morning they bring him a similar loaf. He tries to break a bit off its tip. He cannot swallow it... Then they come and lead him outside and the two loaves listen suspiciously and smell, like two panicked rabbits, the smell of danger behind the door.

On the following morning there were three loaves and a puddle of blood on the cell floor and no one on the bed.

Reading and Texts, Grade 10, Part 1 (2004) p. 88

F. Israel is Oppressive

The Palestinian people is subject to an oppressive siege which has restricted its means and sources of livelihood.

- I will compare the siege against the Messenger and those who were with him [by the infidels of Mecca] in [the area of] Al-Shi'b with the [present] siege against the Palestinians.

Islamic Education, Grade 5, Part 1 (2004) p. 49

Woe to the oppressors!

Our Beautiful Language, Grade 5, Part 2 (2004) p. 118

The Palestinian people has not found relief from oppression except with God.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 37

4. It has become unbearable! Woe to the enemies!

...The fourth example indicates our angry agitation.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 117

O God, support us against the enemies.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 44

G. House Demolitions

Those ones whose houses were destroyed have not found shelter to which they could resort.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 128

H. Travel Restrictions

The occupation closes the roads to travelers.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 111



Health and Environment Sciences, Grade 10 (2004) p. 42

I. The Negative Impact of Israeli Occupation on Palestinian Society

Also the political situation, such as the war situation and the siege, is reflected in violence within the [Palestinian] family and its increased rate [of occurrence].

Health and Environment Sciences, Grade 10 (2004) p. 41

The Palestinian mother is required to shed tears while smiling, to bear trouble from the cradle to the grave, to be a substitute for the father and brother in their absence, to make sacrifice after a sacrifice incessantly... She stands at the prison gate or at the gate of a merciless court lifting the banner of liberty. She wards off the worries of the wounded.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 31

[Questions:]

4. Why does the Palestinian mother stand at the prison or the court gate?

11. Let us choose the correct answer from [the words] within the parentheses:

...The author calls for steadfastness [*sumud*] against the (friends/occupation/foreigners)

Our Beautiful Language, Grade 5, Part 2 (2004) p. 33

Let us complete the sentences...:

- The mother lifts the banner of [liberty] to be rid of the occupation.
- The mother wards off the worries of the [detainees] in the prisons of the occupation.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 34

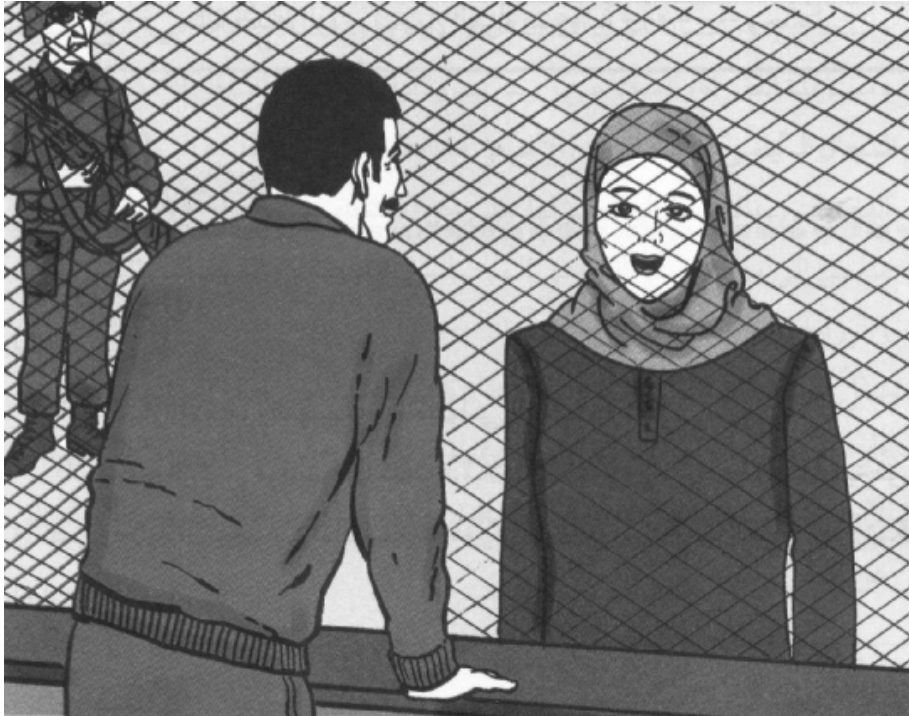
They bore their son's martyrdom with patience.

They aided the wounded.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 36

The Palestinian woman bears alone the whole responsibility for the family in the case of her husband being martyred or imprisoned, or even in the case of his being impeded [at checkpoints]. She also supports her family whenever her husband loses his job because of the circumstances of occupation experienced by Palestinian society, as a large number of workers have become unemployed.

National Education, Grade 5 (2004) p. 20



I will consider the following and answer: What are the responsibilities borne by the Palestinian woman in the case of her husband's absence?

National Education, Grade 5 (2004) p. 22

Educational Summary

The Palestinian family faces a number of problems resulting from various reasons, such as:

First: Family Problems resulting from the Occupation

The Palestinian family suffers from the impact of occupation. It may lose its father, or mother, or son to martyrdom, or to imprisonment, which results in bearing greater responsibilities, in addition to psychological suffering. It also suffers from difficulties of life occasioned by land confiscation, the clearing [of agricultural land], house demolitions, and difficulty of moving around on the ground.

National Education, Grade 5 (2004) p. 23

I will fill in the empty space in the following phrases:

- [Some] of the difficulties faced by the Palestinian family because of the occupation are and

I will answer by (V) or (X):

- Women only suffer from the occupation policy.
- The woman who loses her husband bears greater responsibilities than others.

National Education, Grade 5 (2004) p. 24

J. Israel's Attempts at Destroying Muslim and Christian Holy Places

The Organization of the Islamic Conference is an international organization established in 1969 in Rabat, Morocco, following the attempt to burn down Al-Aqsa Mosque²⁰.

National Education, Grade 5 (2004) p. 43

The Establishment of the Organization of Islamic Conference

The Organization of Islamic Conference was established in Rabat, Morocco, on... September 25, 1969 during the first conference of leaders of the Muslim world that was held in the Moroccan capital following setting on fire of Al-Aqsa Mosque on August 21 1969 by one of the Zionist extremists²¹. The Muslim world expressed its condemnation of this action.

History of the Modern and Contemporary World, Grade 10 (2004) p. 106

The [Christian] inhabitants of the village [of Abud, in the West Bank] were accustomed to go to pray there [at the cave of Saint Barbara near by] once a year, with a great procession and celebration on Saint Barbara's day. In addition, the village inhabitants venerate this site and go to pray there. They

²⁰ See next footnote.

²¹ The actual culprit in the case of Al-Aqsa Mosque burning in 1969 was a mentally-ill Australian Christian tourist.

light candles inside the cave that was blown up by the occupation forces on May 31, 2002.

Christian Education, Grade 5 (2004) p. 82

K. The Racist Annexation and Separation Wall

The Security Fence (in certain areas close to Israeli urban centers it is replaced by a high concrete wall) is being built following the severe suicide bombing attacks on Israelis in 2002. It runs across lands on the outskirts of the West Bank thus causing significant difficulties to the Palestinian inhabitants in these areas. The fence/wall issue was discussed at the UN and an opinion against it was issued by the International Court of Justice in 2004.

The Racist Annexation and separation Wall and Its Impact on Environment

The racist separation wall has been built on the basis of false arguments and claims. Anyone who follows the course of this wall understands that it corresponds to the extension of the western aquifer [in the West Bank], the richest aquifer in Palestine, in order to tighten [Israeli] control over it. In addition, the building of this wall has created much ecological damage, such as:

1. Destroying many wells and cutting them off from the agricultural lands to which they belong, which has deprived the Palestinian farmers of their benefit.
2. Controlling additional sources of water ...
3. Preventing the movement of either human beings or wild animals.
4. Uprooting thousands of trees and laying waste many areas that were used by the Palestinian people, which has diminished the extent of cultivated land and thus making available for the occupation additional quantities of water that could have been used [by Palestinians].

Activity 1:

1. I will look at a map of the course of the racist separation wall and acquaint myself with the areas that have been cut off as a result of that.
2. I will refer to the resolution of the UN General Assembly and the verdict issued by the Hague Court regarding the racist separation wall and discuss its effect on building the wall.

I will test myself

- I will enumerate four negative effects of the [Israeli] settlements on the environment in Palestine, giving examples from my own surrounding region.
- I will enumerate three negative effects of the racist separation wall on water and the environment in Palestine.

Health and Environment Sciences, Grade 10 (2004) p. 129

How ugly is the Separation Wall!

Our Beautiful Language, Grade 5, Part 2 (2004) p. 118

The [UN] General Assembly adopted a resolution to refer [to the International Court of Justice] the issue of the separation wall which Israel had begun building in 2002 on occupied Palestinian land.

History of the Modern and Contemporary World, Grade 10 (2004) p. 98

L. Stealing Land

Conditions of Environment Legislation in Palestine

One may divide the conditions of environment legislation in Palestine before the enactment of the Palestinian Environment Law into three phases as follows:

1. The phase of British Mandate...
2. The phase of Jordanian and Egyptian rule [in the West Bank and the Gaza Strip]...
3. The phase of Israeli occupation: Environmental legislation was passed which was aimed at depriving the Palestinian citizen of benefiting from agricultural lands, such as the ordinances that relate to the protection of natural regions and to hunting restrictions. They were aimed at robbing the citizens of lands more than at protecting the environment.

Health and Environment Sciences, Grade 10 (2004) p. 143

M. Israeli Settlements

The Settlements and Water

The building of settlements in the occupied territories is illegal. This is what international law stipulates. Hence, what comes out of these Israeli settlements is illegal regardless of the time that has passed [since their establishment]. The settlements were built, and are being built, for several purposes such as agricultural, military-strategic, religious, and other – in order to limit the expansion of the Palestinian centers of population. But they [all] share one element which is: systematic control over Palestinian land with the natural resources it contains, especially water.

The number of settlements in the West Bank is 200 Israeli settlements that occupy an area of 90 square kilometers of the surface area of the West Bank amounting to 5915 sq. km. The number of settlers is 220 thousand. They consume about 60 million cubic meters of water, while the number of the Palestinian centers of population is 642 and their inhabitants number 2.2 million, whose consumption of water for all [their] needs amounts to about 120 million cubic meters a year. Thus the consumption of the Israeli settler is five times the consumption of the Palestinian citizen. This difference becomes clearer in the Gaza Strip where the consumption of 1.2 million

Palestinians is estimated at about 90 million cubic meters, while the consumption of 5 thousand settlers amounts to 6 million cubic meters and they live in 16 settlements. Thus the settler's consumption is 16 times that of the Palestinian citizen.

Health and Environment Sciences, Grade 10 (2004) pp. 126-127

1. The settlements were built in implementation of the concept of fortress-and-fence. The bigger the fortress becomes and the more the number of its inhabitants increases (i.e., the settlers) the fence moves forward to swallow new lands. Then, after that, the fence besieges the Palestinian cities and centers of population. That is what happened in the past and we are witnessing it these days. As a result of the increase in the number of inhabitants their consumption of water will increase thus exerting continuous pressure on water sources.

Health and Environment Sciences, Grade 10 (2004) p. 128

I will write a report of two pages about the settlement phenomenon in my region...

Reading and Texts, Grade 10, Part 1 (2004) p. 110

Liberation movements that emerged against Apartheid, settlement [i.e., colonial settlement], robbery and usurpation (Chile, Cuba, Nicaragua, Salvador, South Africa, Eritrea, Northern Ireland, Palestine, the Philippines)

History of the Modern and Contemporary World, Grade 10 (2004) p. 86

N. Israel Steals and Pollutes Palestinian Water

Unit 9: Water and the Occupation

My dear student, after you read this unit you are expected to be able to:

- Be familiar with Zionist thinking regarding Palestinian water.
- Mention the sources of water under occupation.
- Draw conclusions regarding the impact of the [Israeli] settlements on the sources of water in Palestine.
- Explain the impact of the racist wall of annexation and separation on the environment.

Health and Environment Sciences, Grade 10 (2004) p. 122

Right after the [1967] occupation a group of military orders was issued which transferred the powers relating to all sources of water to the military governor. These powers [of the military governor] are still in force at present times.

The number of wells at the [time] of Israel's occupation of the West Bank was 750. Of those 413 wells have remained to this day. This number is

constantly decreasing, as the digging or renewing of each well necessitates the consent of the occupation authorities and their approval.

As for the Gaza strip, the number of wells [there] amounts to 2000 approximately. They produce about 90 million cubic meters yearly all in all and the quality [of their water] is below the average.

Health and Environment Sciences, Grade 10 (2004) p. 125

Sources of Water under Occupation

1. River Jordan and its tributaries. The area surrounding it has been closed, as a military area closed to the Palestinian inhabitants. After the diversion of the river's water by means of the [Israeli] National [Water] Carrier (the quantity of the transferred water is estimated at 650 million cubic meters per year) the quality of the water that flows in the river has declined continuously. That was followed by the diversion of very salty springs from the Tiberias area, in addition to waste water, to the river bed. Therefore, the quality of the water that now flows is very low and it is not suitable for any use. The salty springs that flow into River Jordan.
2. Ground water. There are three aquifers of ground water in the West Bank which are the eastern aquifer, the western aquifer and the north-eastern aquifer, in addition to the coastal aquifer in the Gaza Strip. Most of the catchment areas of the aquifers in the West Bank are within the borders of the West bank of 1967. But most of the water is drawn by the occupation. If the Palestinians want to develop their sources of water the assent of the occupation army is necessary. By that the development of the water sector and its infrastructure has been limited since 1967. For instance, the quantity of the yearly renewed water in the western aquifer is estimated at 340 million cubic meters, while the Palestinians draw 22 million cubic meters only, in the areas of Qalqilya and Tulkarm. This quantity will be decreased with the building of the racist separation wall.

Health and Environment Sciences, Grade 10 (2004) pp. 125-126

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Health and Environment Sciences, Grade 10 (2004) pp. 126-127

The Impact of Settlements on Sources of Water

The settlements have clear negative effects on the water sources in the following ways:

1. Exhausting the Palestinian water resources at the expense of the Palestinian citizen, which leads to continuously diminishing his quota with the increase of the number of settlers.
2. Choosing the sites for settlements according to non-environmental criteria that do not take into consideration the sensitivity of the area – whether it is a catchment area for ground water.
3. Exaggerated consumption of water in the settlements leading to the production of large quantities of waste water which brings about the pollution of ground water and of spring water, especially as most of the settlements have not built cleansing stations.
4. Digging deep wells under the control of the Israelis, leading to the drying up of some springs and shallow wells, caused the Palestinian inhabitants to lose their water sources.
5. The settlements were built in implementation of the concept of fortress-and-fence. The bigger the fortress becomes and the more the number of its inhabitants increases (i.e., the settlers) the fence moves forward to swallow new lands. Then, after that, the fence besieges the Palestinian cities and centers of population. That is what happened in the past and we are witnessing it these days. As a result of the increase in the number of inhabitants their consumption of water will increase thus exerting continuous pressure on water sources.

Health and Environment Sciences, Grade 10 (2004) pp. 127-128

Activity 2:

The settlements contain many industries which produce poisonous chemical waste, for these settlements are not under the jurisdiction of Israeli laws that prevent the operation of these industries inside the 1948 areas. Therefore

much dangerous industrial waste is produced in those settlements. Also, this refuse is disposed of in an unsafe manner in garbage sites in the West bank. I will discuss the effect of that on water sources and on the environment supporting my view with examples from my surrounding region.

Health and Environment Sciences, Grade 10 (2004) p. 128

The Measures Taken by the Occupation after 1967

The occupation has taken a series of measures with the view to tightening its control over the water resources and depriving the Palestinians of their water rights. Some of these measures are as follows:

1. Prevention of digging new wells, or repairing the old ones, without obtaining a special permit. Permits are not issued except in very limited cases, for drinking purposes [only]. At the same time it [the occupation authority] has given itself the right to dig many deep wells that supply sweet water to the settlements for various use.
2. It has limited the quantity of water that is allowed to be pumped from the Palestinian wells to fixed quotas that differ from one year to another.
3. During its control over the West Bank and the Gaza Strip it has not developed the water sector, neither the drinking water systems nor the drainage system. The quantity of water lost [by seepage] in these systems has reached 40% in spite of the fact that the occupation authorities has collected huge sums [of money] in the form of taxes that have not been invested in the occupied territories.

Health and Environment Sciences, Grade 10 (2004) p. 128

I will test myself

- I will explain: The settler consumes many times more water than the Palestinian [citizen].

Health and Environment Sciences, Grade 10 (2004) p. 129

O. Israel Harms Palestinian Agriculture

There is no doubt that the Israeli occupation has a negative impact on this crop [citrus] and its export. The occupiers have cleared agricultural lands, uprooted fruit bearing trees and destroyed pools and wells which has caused a decrease in the cultivated areas of citrus groves which has negatively affected our Palestinian economy.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 102

[Questions:]

8. What are the most prominent problems faced by citrus growing in Palestine?
9. Let put a (V) sign next to the correct phrase and an (X) sign next to the incorrect phrase in the following [sentences]:

Clearing of agricultural lands by the occupation has had a negative effect on the Palestinian people's economy.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 103

P. Impoverishment

Women in the local societies, in various Palestinian rural areas and [in] the refugee camps, carry out diverse activities in support of the family's steadfast stand under the shadow of impoverishment, siege and increase of unemployment average, by home economics and [by their] contribution to unpaid home labor.

Health and Environment Sciences, Grade 10 (2004) p. 35

The percentage of those who are living below the poverty line in Palestinian society in 1998 reached some 22%. This percentage has doubled several times in the shadow of the Al-Aqsa *Intifadhah*.

Health and Environment Sciences, Grade 10 (2004) p. 135

Activity 2:

I will discuss with my classmates the reasons that has brought about the increase in poverty level among the Palestinians.

Health and Environment Sciences, Grade 10 (2004) p. 136

Q. Israel's Maltreatment of its Arab Citizens

The Poem "A Nightly Chat in Prison" is considered part of the "Prison Literature" which is a literary [genre] that uses prison as a motif... It occupies a great part of modern Palestinian poetry. Tawfiq Zayyad wrote this poem in the Damun prison in 1958 and he describes in it his own experience in prison, for he was arrested at that time with a large group of [Arab Communist] politicians following a demonstration [on May Day in Nazareth] in which there was a clash with the police of the [Israeli] military rule [Nazareth and many other Arab areas in Israel were subjected to military rule between the years 1948-1966]...

Tawfiq Zayyad is one of the most prominent among the Palestinian "Resistance Poets" [a term reserved for Palestinian poets within pre-1967 Israel]. He was born in Nazareth on May 7, 1929 and suffered a lot in prison. But he remained defiantly on his land and in his homeland. At the beginning of 1976 he was elected mayor of Nazareth and stayed in this position until his death in 1994.

Damun [near Haifa] is one of the prisons where the Israeli authorities confine Arab fighters.

(1)

I remember

Damun and its bitter nights and the barbed wire
And justice that is hanged on the wall there
And the moon that is crucified upon
The steel window
And fields of red freckles
On the spotted face of the warden

I remember

When we were chatting at night in the midst of darkness
In the prison cell, in dusty Damun
We would sigh on hearing a love story
We would threaten [on hearing] a story of robbery
We would rejoice [on hearing] about the rebellion of a people
Being liberated

We would talk about the dwarves' arrogance
About a people that does not bow to darkness...

(3)

...And we would remain staring at the dwarves' night
Silently
We would challenge the bars
And the warden's key
And the warden's blue eyes
And his yellow mustache

(4)

O my people...
We would not have been content with the torment of the prison cell
And with the shackles of darkness, and its bars
And we would not have suffered from hunger and its deprivation
Had it not been for removing the bonds of the crucified moon
And for returning your robbed right to you...

Reading and Texts, Grade 10, Part 1 (2004) pp. 80-83

The poet says in the first part that he and his friends were talking in their
nightly chats in prison about many things;

...How did they describe the enemies of their people? [Answer: Dwarves]

Reading and Texts, Grade 10, Part 1 (2004) p. 84

Read and Enjoy: A Letter from [the Arab-Israeli poet] Samih Al-Qasem to [the Palestinian poet] Mahmud Darwish [Excerpts:]

...The mission I wished I would really accomplish was... taking part in the symposium of Arab intellectuals in San'a' [the capital of Yemen] in support of the *Intifadhah* of our people. What a fate is this, my brother! Until when shall I be deprived of visiting my greater [Arab] homeland?²²

Reading and Texts, Grade 10, Part 2 (2004) pp. 70-71

R. A Different Message?

The following short story, written in Lebanon in 1977 by a Palestinian writer, brings – for the first time in a PA textbook – a humanized image of the enemy. Although the latter's national identity is never specified, and the original story may have referred to a fighter belonging to a rival faction in the Lebanese civil war (1975-1990), the inclusion of the story in a Palestinian school textbook in 2004 may signal a first attempt to individualize and humanize the Israeli soldier.

He found in the pocket of the bloody jacket of the killed soldier a family photograph. The woman in the photo looked extremely happy. There was a man whose features resembled those of the killed soldier embracing the woman with one arm, while the child was sitting between them with the woman hugging him with her two arms. He remembered his constant dream that they both have a child.

The jacket was spotted with red holes and he realized that his first bullet was sufficient to end the life of the soldier. Will he be destined to meet this woman one day?

...At the moment he returned the photograph to the pocket of the killed soldier's jacket... he was surprised by another soldier exactly in front of himself... and before his finger touched the trigger he was seized by the photograph that he had inserted few seconds earlier in the pocket of the killed soldier's jacket. He began staring at the other soldier and stared for long. But the other soldier did not give him time for more than that.

Reading and Texts, Grade 10, Part 2 (2004) p. 41

²² Being an Israeli citizen, the poet could not visit Arab countries that, like Yemen, were still in a state of war with Israel.

Chapter Four: The Conflict

The Palestinian Problem

The books of this latest issue continue the line followed in the earlier textbooks, which presents the conflict in a biased way and puts the responsibility for its development exclusively on the Jewish side, whose rights and interests as a party to the conflict are neither considered nor mentioned. The Palestinians alone are presented as the true owners of the country since time immemorial and their share of the responsibility for the conflict, such as their rejection of the UN 1947 partition resolution and their declaration of war against the Jews in the country, in defiance of that resolution, is likewise not mentioned. The books of this issue feature another motif in this connection: recruitment of religion for the political cause.

A. The Problem in a Nutshell

The word “Palestine” indicates the name of our homeland.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 6

Colonization [*istitan* – settlement]. It denotes the seizure of land, the expulsion from it of its owners and the settlement on it by force of [foreign] demographic elements in the place of the indigenous inhabitants, like the Frankish [i.e., Crusader] and the Zionist colonization in Palestine

History of the Modern and Contemporary World, Grade 10 (2004) p. 57

Educational Summary

The origins of the Palestinian people are the Canaanites, who immigrated to Palestine from the Arabian Peninsula in approximately 3500 BCE. The Palestinians embraced Islam after the Muslim conquest of Palestine and its liberation from the Byzantines in the reign of Caliph Umar bin al-Khattab in the first century AH.

Palestinian society faced an invasion by the Franks [Crusaders], who came from Europe. Palestinian society lived under Ottoman rule for four centuries until the British occupation.

British Occupation

Palestinian society fell under British occupation in 1917, which continued until the Israeli Occupation in 1948.

Israeli Occupation

Palestinian society underwent the Catastrophe [*Nakbah*] in 1948 [inflicted] by the Zionist organizations, when the majority of the Palestinians were

forced to emigrate from their land and the State of Israel was established in part of Palestine. The West Bank was annexed to Jordan in 1950 and the Gaza Strip was placed under Egyptian administration. The Setback [*Naksah*] of 1967 befell Palestinian society when the Israelis managed to occupy the rest of Palestine comprising the West Bank and the Gaza Strip. The Sinai desert was also captured from Egypt and the Golan Heights from Syria.

Resistance of the Palestinian People

The Palestinians did not despair but continually resisted foreign rule in the country. [Some] of the most prominent struggles of the Palestinian people [are] their resistance to the British Mandate [authorities] through several revolts, the most famous of which [were] the revolt of 1929 and the revolt of 1936, and their resistance to the Israeli occupation through two great *Intifadhahs*. The Palestinian people embarked on its first *Intifadhah* in 1987. After the signing of the Oslo Accord in 1993 the Palestinian National Authority was established in 1994 in parts of the West Bank and the Gaza Strip. Then, in 2000, the Palestinian people embarked upon its second *Intifadhah* (the Al-Aqsa *Intifadhah*).

I will test myself:

1. I will explain the origin of the Palestinian people.
2. I will explain the impact of the Catastrophe [*Nakbah*] that befell the Palestinian society in 1948.
3. I will answer by (V) or (X) each of the following phrases:
 - Arab immigration to Palestine stopped after the immigration to it of the Canaanites.
 - The Romans [Byzantines] ruled Palestine until the Muslim conquest.
 - The Palestinians resisted the British Mandate.
 - The Palestinian National Authority was established in 1987.
4. I will fill in the empty space in the following phrases:
 - The Canaanites immigrated to Palestine from...
 - The Muslim conquest of Palestine was in the times of...
 - Palestine fell under ... occupation in 1917.
 - The Israelis occupied the rest of Palestine in...

National Education, Grade 5 (2004) pp. 30-31

Important events faced by the Palestinian society in modern times:

<u>Year</u>	<u>Event</u>
1917	British occupation
1948	The Catastrophe [<i>Nakbah</i>] (the expulsion of the Palestinians)
1967	The occupation of the rest of Palestine (the West Bank and the Gaza Strip)
1987	The first <i>Intifadhah</i>

- 1994 Entrance of the [Palestinian] National Authority (into the West Bank and Gaza Strip)
 2000 The second *Intifadhah* (the Al-Aqsa *Intifadhah*)

I will consider the following [question] and answer it: Why did the Palestinian people embark upon the first and the second *Intifadhahs*?
National Education, Grade 5 (2004) p. 29

Activity 2: I will copy the following chart into my exercise book and write down the event next to the year and the year next to the event:

Year: 1948 1967 1994

Event: British occupation 1st *Intifadhah* 2nd *Intifadhah*

National Education, Grade 5 (2004) p. 31

Let us write down the meaning of each of the following dates in the journey of the Palestinian national struggle: 9/12/1987 [the beginning of the first *Intifadhah*]; 28/9/2000 [the beginning of the second *Intifadhah*].

History of the Ancient Civilizations, Grade 5 (2004) p. 6

Let us choose the correct answer from those in the parentheses that follow:

- The first Palestinian *Intifadhah* erupted in ('75, '87, '95)
- The Al-Aqsa *Intifadhah* broke out in ('98, '99, 2000)

Our Beautiful Language, Grade 5, Part 1 (2004) p. 90

B. The Religious Importance of Palestine and its Political Significance

This is a relatively new motif in the textbooks and it appears in both the Islamic and the Christian Education books. One of the items discussed in this context is Palestine being the land of the prophets, among whom David and Solomon are mentioned – as they both are considered prophets in Muslim tradition rather than central figures in Jewish history. There are texts where this religious importance is used to encourage the student to become part of the “garrison”.

Palestine is a blessed land.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 5

Palestine has great virtues in Islam. The Qur'an and the Prophetic Sayings [*ahadith*] have mentioned some of Palestine's virtues. Among these virtues [are the following]:

1. God has blessed the Al-Aqsa Mosque and its surroundings, namely, the land of [Greater] Syria [*Al-Sham*], of which Palestine is part.

2. The angels spread their wings over the land of Syria, as Zayd bin Thabet [Prophet Muhammad's private secretary] has told... saying: "The Messenger of God said: 'Blessed be Syria! Blessed be Syria!' I said: 'What of Syria?' He said: 'The angels spread their wings over Syria'."
3. Many Muslim religious places are found in Palestine. Most important among them are Al-Aqsa Mosque and the Dome of the Rock in Jerusalem, as well as the Ibrahimi Mosque [the Machpelah Sanctuary] in Hebron.
4. Some of the prophets were born there, such as God's prophet Jesus, may peace be on him. Others lived there, such as Abraham, may peace be on him.
5. The graves of some of the prophets are found there, such as Abraham's grave, as well as the graves of some of the Companions [of Prophet Muhammad] such as Ubadah bin al-Samet, Shaddad bin Aws and Abi Ubaydah bin al-Jarrah.

The Muslim's Duty towards Palestine

The Muslims conquered Palestine in the time of Caliph Umar bin al-Khattab... He came by himself and received the keys of Jerusalem from the Byzantines in order to honor it and promote its status. The Muslim who lives in Palestine, protects its land and defends it, is considered a member of the defending garrison of Islam [*murabit*] in the cause of God and his reward from God is plentiful.

The hearts of the Muslims in all parts of the world are bound to Palestine. They look forward to its liberation, to visiting it and to praying in Al-Aqsa Mosque.

Some of the Virtues of Al-Aqsa Mosque

Al-Aqsa Mosque includes the noble Dome of the Rock, which was built at the place whence the Prophet was made to descend to Heaven. It also includes the Marwani Mosque [the underground space known as "Solomon's Stables"] and the courtyards, buildings and the wall that surrounds it, including the Al-Buraq Wall [the Jews' holy place of the Western Wall]... Al-Aqsa Mosque has many virtues, of which some [are as follows]:

1. It is the first of the two directions of prayer [it was later replaced by Mecca]...
2. It comes third after the two noble mosques, as it is the third most important mosque after the Holy Mosque [of Mecca] and the Mosque of the Prophet [in Medina]. It is one of [the three] mosques that people are [encouraged] to journey to, that is, visiting it and praying in it is deemed desirable.
3. It is the second mosque built on earth [according to Muslim belief] after the Holy Mosque [in Mecca]. The Prophet [Muhammad] was

asked: “Which mosque was established first on earth?” He answered: “The Holy Mosque [in Mecca]”... “Then which?” He said: “Al-Aqsa Mosque”... “How much [time] elapsed between [the building of] them?” He said: “Forty years.”

4. A prayer at the Al-Aqsa Mosque has a great virtue, because the reward for it is doubled and higher than for a prayer in other mosques, except the Holy Mosque [in Mecca] and the Mosque of the Prophet [in Medina].
5. The Messenger was made to travel to it [from Mecca] at night and he was made to ascend from it to the upper heaven[s] [according to Muslim belief].
6. God has bound it to the Holy Mosque [in Mecca] by a bond that is considered part of the Muslims’ faith.

Assessment [Work]

3. I will write down a Prophetic Saying [*hadith*] indicating that the land of Syria is a land

where one should stay in position [*ribat*] [on guard].

6. What is my duty towards Al-Aqsa Mosque?

Islamic Education, Grade 5, Part 1 (2004) pp. 77-79

The Virtues of Palestine and the land of [Greater] Syria [*Al-Sham*] in the Qur’an and the Prophetic Tradition [*Sunnah*]

Palestine has an important place in Islam. God has blessed it and made it the residence of many prophets. The holy verses [of the Qur’an] and the noble Prophetic Sayings [*Ahadith*] explain its importance. The first of the two directions of prayer and the third [most important mosque] after the two holy mosques [of Mecca and Medina] – the destination of the Nocturnal Journey of God’s Messenger [according to Muslim belief] – are there. Its soil has been mixed with the blood of its faithful martyrs, who have defended it throughout its long history. The people of Palestine have a great status in Islam.

Palestine is Blessed

God has blessed Palestine in [several] holy verses [of the Qur’an] of which some are [as follows]:

1. God has said: “Glory to Him who made His servant go by night from the Sacred Temple [in Mecca] to the Farthest Temple [*Al-Masjid Al-Aqsa*] whose surroundings We have blessed.” (Al-Isra’ 1). The word “surroundings” includes the whole of Palestine.
2. God has said about Abraham: “We delivered him and Lot, and brought them to the land which We have blessed for all mankind.” (Al-Anbiya’ 71). Abraham and Lot were saved by God and they came from Iraq to Palestine.
3. In the story of Solomon God says: “To Solomon We subjected the raging wind: it sped at his bidding to the land which We have

blessed.” (Al-Anbiya’ 81). By “the land which We have blessed” is meant Palestine.

4. In the story of Sheba God says: “Between them and the cities that We have blessed...” (Saba’ 18). The cities that God has blessed are Palestine and Syria [*Al-Sham*].

The First of the Two Directions of Prayer and the Third after the Two Holy Sanctuaries

Al-Aqsa Mosque was the first direction of prayer for the Muslims. They used to pray facing it until the direction of prayer was changed to Mecca sixteen months after the *Hijrah*. It is the third [holiest mosque] after the Holy Mosque [of Mecca] and the Mosque of the Prophet [in Medina] as far as its status and the virtue of prayer in it are concerned. [Muhammad] said: “No [pilgrimage] journey is to be made, except to three mosques: This mosque of mine [in Medina], the Holy Mosque [in Mecca] and Al-Aqsa Mosque [in Jerusalem]”.

Palestine is the Land of the Prophets

Many prophets dwelt and lived in the land of Palestine. Among them were Abraham, Lot, Isaac, Jacob, David, Solomon, Zachariah, Yahya and Jesus, may peace be on them. God honored it by making it the destination of the Nocturnal Journey of His Messenger. From it he was made to ascend to Heaven and on it he led the prayer of the prophets. All these stress its [Palestine’s] importance and [high] standing.

Palestine and [Greater] Syria [*Al-Sham*] in the Noble [Prophetic] Sayings

Many sayings of the Prophet indicate the [high] standing of the land of [Greater] Syria [*Al-Sham*], which includes Palestine. One of these is his saying about Syria [*Al-Sham*]: “God gathers His best servants into His best land”... This saying, as well as others, indicates the virtue of the land of [Greater] Syria [*Al-Sham*] and the virtue of those who live there. Perhaps one of the reasons for this virtue is that the land of [Greater] Syria [*Al-Sham*] was throughout the ages of Muslim history the fortress that stood firm against all the invading expeditions to which the Muslim world was exposed. It was the field of struggle with the invading forces. The battlefield with the Franks [i.e., the Crusaders] was the land of [Greater] Syria [*Al-Sham*] and they were defeated at Hittin near Tiberias. The defeat of the Tartars was at Ein Jalut [in Palestine] after they had swept through many of the regions of the Muslim world and destroyed Baghdad, the capital of the Caliphate, and killed millions of people.

I will think:

1. What is indicated by the Prophet’s saying: “God has guaranteed [Greater] Syria [*Al-Sham*] and its people for me”?

Therefore the Prophetic Sayings stress the connection between the triumphant group that will stay clinging to truth and protect it and the land of Syria [*Al-Sham*] and Palestine. He [Muhammad] said: “If the people of [Greater] Syria [*Al-Sham*] become corrupt, then no one will be good among you. A group of my nation is still triumphant and until the Day of Judgment those who desert them will not harm them”... The Messenger prayed for the good and blessing of the people of [Greater] Syria [*Al-Sham*] and said: “O God, bless our Syria [*Al-Sham*] for us”... And he said: “Blessed be Syria [*Al-Sham*]” We said: “For what, O Messenger of God?” He said: “Because God’s angels spread their wings over it”... And he said: “...Syria [*Al-Sham*] is the very midst of the believers’ house”... And he said: “The people of Syria [*Al-Sham*] are God’s scourge on earth”...

These many sayings indicate the virtue of the land of Syria [*Al-Sham*] and the virtue of Palestine, as well as the virtue of those who stay there as a garrison on its soil in spite of the challenges, the suffering and the pain which they find. That is so because God has entrusted the people of this land with a great mission, namely, that they be the vanguard in the battle between the Muslims and their enemies. They will not receive the reward mentioned by these Prophetic Sayings unless they perform their duty to their religion and their nation and land.

Home Assignment

I will write briefly about the virtue of being [part of the] garrison in Palestine and put that on the [class] wall magazine or read that on the school radio.

Assessment

3. The event of the Nocturnal Journey has given Palestine a distinguished status. I will explain that.
5. The Muslim Nation’s history emphasizes blessing and role of Palestine. I will explain that.
6. What is indicated by the connection made by the Prophet between Jerusalem and the triumphant group that will stay clinging to truth?
7. How will the people of Palestine receive the great reward promised by God to those who stay as a garrison?
8. Based on the lesson, I will explain the Muslims’ duty towards Palestine and blessed Al-Aqsa Mosque.

Islamic Education, Grade 10, Part 2 (2004) pp. 48-51

The emphasis on Palestine's religious holiness as a national-political value is, to a certain extent apparent in Christian Education textbooks as well.

More than two thousands years ago Lord Christ was born in the city of Bethlehem in our beloved country Palestine.

Christian Education, Grade 5 (2004) p. 41

Our country is a holy land²³.

Christian Education, Grade 5 (2004) p. 73

The Holy Land

Jesus lived in our country and on our land and traveled about there... Nazareth, Capernaum, Jericho, Tiberias and other places mentioned by the Gospels which we know well.

Christian Education, Grade 10 (2004) p. 62

Saint George, Saint Stephen of Asqalan [Ahkelon] and Saint Barbara who lived in our country and... Saint Helene who... built many churches in Palestine...

Christian Education, Grade 5 (2004) p. 78

C. Aspects of the Problem

Let us complete: Palestine [is Arab]...

Our Beautiful Language, Grade 5, Part 2 (2004) p. 15

Let us read and enjoy:

Palestine is not just a geographic mass that has been exposed to long years of oppression and aggression. It is more than that, because its loss feeds within us the feeling of the absence of liberty. This tormenting feeling is in its essence the most painful fact of our existence. Therefore, for the Palestinian and Arab poet, Palestine is part of the issue of liberty, independence and the struggle for it. The usurpation of its land has not been merely a violation against geography or an ephemeral aggression against it. Rather, it is in the eyes of all an aggression against their liberty, coherence and human delight.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 95

The Balfour Declaration was an illomen for the people of Palestine.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 57

²³ The text on this and the following pages mentions the sites related to Jesus Christ's life, including a map and questions.

[Lord] Balfour issued his ill-omened declaration in 1917. The declaration was issued in the [...] century.

Mathematics, Grade 5, Part 2 (2004) p. 114

Britain strove to obtain a resolution from the League of Nations regarding its Mandate over Palestine [which was adopted] on 24.9.1922. The Balfour Declaration was embodied in the Mandate Charter.

History of the Modern and Contemporary World, Grade 10 (2004) p. 93

Activity 2

Let us obtain the Mandate Charter over Palestine and read it in class.

History of the Modern and Contemporary World, Grade 10 (2004) p. 94

The Role of the Arab League in Supporting the Palestinian Cause

Since its establishment [in 1945] the Arab League has been interested in the Palestinian problem, and has defended the Palestinian cause in the various world organizations. The Arab League has discussed the Palestinian problem in its sessions, considering it the pivot of the Arab-Israeli conflict. The most important resolutions adopted at its [summit] conferences included the following:

1. Recognizing the Palestine Liberation Organization (PLO) as the sole legitimate representative of the Palestinian people, in the seventh summit conference which was convened in Rabat in 1974.
2. Supporting the Palestinian people's right to establish its independent state in the West Bank and the Gaza Strip.
3. Supporting the Palestinian people's steadfastness on its land and opposing the Judaization of Jerusalem and the change of its Arab and Muslim features.
4. Supporting the Palestinian national Authority materially, in order to help it develop Palestinian society.

I will test myself:

4. I will mention three resolutions adopted by the Arab League in support of the Palestinian cause.

5. I will answer by (V) or (X) each of the following phrases:

- The Arab League has been interested in the Palestinian problem since its establishment.
- The Arab League has contributed to prompting the international community regarding the need to grant the Palestinian people its right of self determination.

National Education, Grade 5 (2004) pp. 40-41

...as happened in Palestine on April 4, 1956, when the [UN] Secretary General was entrusted by the Security Council with [the task of] easing the

tension on the armistice lines and establishing an international emergency force in order to achieve this goal.

History of the Modern and Contemporary World, Grade 10 (2004) p. 98

The Palestinian problem constitutes a major pivot in the UN apparatuses. Many resolutions have been passed by this international body, such as 181, 194, 242, 338. In spite of the adoption of these resolutions by the highest international body none of them have been carried out on the ground.

Activity

Let us split into four groups and each group will discuss one of the international resolutions relating to the Palestinian problem: 181, 194, 242, 338.

History of the Modern and Contemporary World, Grade 10 (2004) p. 99

The [UN] General Assembly adopted a resolution to refer [to the International Court of Justice] the issue of the separation wall which Israel had begun building it in 2002 on occupied Palestinian land.

History of the Modern and Contemporary World, Grade 10 (2004) p. 98

[The Non-Alignment Movement] opposed Zionist aggression on Palestine.

History of the Modern and Contemporary World, Grade 10 (2004) p. 100

Palestine and the Non-Alignment Movement

Palestine has been admitted as a member in the Non-Alignment Movement and it takes part in its debates. The Movement has supported the struggle of the Palestinian people for independence and for the achievement of its legitimate national rights.

History of the Modern and Contemporary World, Grade 10 (2004) p. 101

The Organization [of African Unity] backed the Palestinian cause and called upon Israel to withdraw from the occupied Arab territories.

History of the Modern and Contemporary World, Grade 10 (2004) p. 105

Palestine and the Organization of Islamic Conference

The Organization of Islamic conference has supported Palestine through its following institutions:

First – The Islamic Development Bank... The Islamic Development Bank has, since its establishment, contributed to the support of the Palestinian economy. This has notably increased since the [Palestinian] National Authority's entry into the homeland in 1994, in order to support the Palestinian people's steadfastness on its land. These contributions have

focused on the establishment of the Jerusalem Fund, and the Islamic Development Bank has supported many projects in Palestine...

Second – The Jerusalem Committee. The Organization of Islamic Conference established the Jerusalem Committee because of Jerusalem's special position among the Muslims and because of the attempts at Judaization, to which it is subjected, and in order to protect its Muslim character and its steadfastness. The Jerusalem Committee is presided over by the king of Morocco.

I will test myself:

3. What was the purpose of the establishment of the Jerusalem Committee?

4. I will complete the empty space in the following phrases:

- The purpose of all the projects carried out by the Islamic Development Bank is to support the steadfastness of...
- The establishment of the ... Fund has been [one] of the important achievements of the Organization of Islamic Conference in support of Palestine.

5. I will answer by (V) or (X) each of the following phrases:

- Supporting the struggle of the Palestinian people is [one] of the goals of the Organization of Islamic Conference.
- The aim of the Jerusalem Committee is to support the city of Jerusalem.

National Education, Grade 5 (2004) pp. 43-45

The Goals of the Organization of Islamic Conference

3. Protection of the holy places, support for the Palestinian people's struggle and to help it
reclaim its rights and liberate its land.

Palestine in the Organization of Islamic Conference

Palestine has been the focus of attention of the Organization of Islamic Conference since its establishment. It has backed the Palestinian people by:

1. Establishing the Jerusalem Committee for protecting Jerusalem's Arab identity and its Muslim monuments...
2. Supporting Palestine materially through the Islamic Development Bank.

History of the Modern and Contemporary World, Grade 10 (2004) p. 107

D. The Problem in Literature

Before the Catastrophe [*Nakbah*] of 1948 poetry played a great role in the indoctrination of the masses, inflaming their enthusiasm and inciting them to revolt... Its subjects were the homeland, taking revenge on the [British] occupiers, glorifying sacrifice, memorializing the martyrs, holding on to the

land, denouncing hostile [Zionist] immigration to Palestine, revealing the enemies who were striving to usurp the homeland, and mobilizing the masses to stand up against these conspiracies...

The short stories of that phase... gave expression to the Palestinian people's preoccupation with the cause of its country and what it was doing in defense of its homeland against the enemy and [against] the enemies of the homeland [from within] – those with [evil] ambitions, and land dealers...

Reading and Texts, Grade 10, Part 2 (2004) pp. 49-50

The Race between the Eagles and the Vultures

"The Race between the Eagles²⁴ and the Vultures" is based on an idea. It is a symbolic story... aimed at deepening the national consciousness...

[Excerpts]:

...The eagles came back from their daily journey of bringing food and found out that the vultures had already occupied their nests and driven their youngsters away from them. The eagles asked for an explanation and the leader of the vultures told them that they had decided to settle in these mountains and asked the eagles to look for another place for themselves.

The eagles' leader said: "Is this our reward for having given you the opportunity to rest and have something to eat before you continue on your journey?"

The vultures' leader turned his beak towards the sky and said: "Why should we go? You go, and, whenever you come here, we will show you our hospitality."

A sparkle of astonishment filled the eyes of the eagles' leader and he said: "But this is our homeland!" ...

...One wise eagle realized that a disaster would befall the eagles if the two parties met in battle. The wise [eagle] looked beyond the vultures and saw the... crows and other immigrating birds and did not find any of the [local] mountain population. If fighting took place the immigrating birds would support the vultures and the eagles would fight alone. The wise eagle said: "Instead of fighting each other... I suggest that the vultures appoint five strong vultures and the eagles will appoint five strong eagles and those chosen will have a race. Victory will give the winning team and its kin the right to reside in this place."

²⁴ It should be noted that the eagle is the emblem of the Palestinian Authority, which, incidentally, appears in every textbook, and the symbolism of the story is immediately clear to the student.

...The vultures discussed [the matter] and agreed... The eagles gathered to consult about the matter and one of them criticized the wise eagle saying: "This is our land from time immemorial, why, then, should we make our staying here subject to the result of a race we might lose?"

...The two teams gathered and the wise eagle said: "Every team will fly from the highest peak in the mountains to the valley below and come back here carrying prey. The team that brings bigger prey and arrives sooner will be the winner. Then we will repeat the [race] and the one who wins both races will have the right of residence [here]."

...The vultures soon came back carrying large animals... and a while later the eagles came back carrying small animals... The wise eagle was astonished to see the team losing and said: "...I want to hear from the team the reason for not winning." The leader of the eagles' team said: "Honestly, we felt awe as we found ourselves suddenly in a race with the vultures, who are, as you know, famous for being [good] hunters." ...The wise eagle said: "The vultures' reputation overwhelmed you and you forgot your real capabilities..." The leader of the eagles said: "How could you forget that this is our air and you have flown here a lot and know the air currents between the mountains that help [you] flying? ...Go on, O eagles, these are your nests. Defend them!"

The wise eagle signaled and the two teams flew off. Soon the eagles returned carrying large prey... The vultures followed them carrying small prey... The wise eagle said: "You won once and we won once. Let us race for the third time and the one who wins will win the contest."

...The eagles flew through an air pass between the mountains they knew well. While the vultures were circling in the air to explore the valley underneath, and the prey there, the eagles already fell on their prey and returned with it... The vultures stood with the [other] immigrant birds prepared [for battle], because they were not content with the result of the contest. Then the leader of the eagles laughed mockingly and said to the leader of the vultures: "Before you do something irresponsible look around carefully". The leader of the vultures looked around... All the eagles [of the surrounding areas] had arrived because they felt the danger when they saw the birds racing in the sky... The leader of the vultures realized that if a battle broke out the eagles would win it. He bowed his head and signaled to the vultures and to the other [immigrant] birds to go...



Reading and texts, Grade 10, Part 2 (2004) pp. 32-36

Discussion and Analysis

1. The story deals with one of the following questions:

- Democracy
- Struggle against enemies
- Social justice
- Political pluralism

3. I will define the two parties to the conflict, explaining the symbol of each of them.

9. Why did the author not resort to clearly defining the story's place and time, geographically and historically?

Reading and Texts, Grade 10, Part 2 (2004) pp. 37-38

...I will sing: This land is ours.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 12

This Land – Its betrayed heart shall remain alive; it shall not die.

Booklet of Arabic Script, Grade 5 (2004) p. 22

...Shall I mourn my Iraq, or shall I mourn my Palestine?

Booklet of Arabic Script, Grade 5 (2004) p. 29

Why is it that [when] I see [River] Jordan flowing in our lands
I see tears in its water ...

Our Beautiful Language, Grade 5, Part 2 (2004) p. 70

[Question:] What is the reason for River Jordan's sadness?

Our Beautiful Language, Grade 5, Part 2 (2004) p. 72

Read and Enjoy: The Horizon is Clad with Flames

With what would you answer
If your family was attacked
By a foreign person
Who had already been tempted
By his being armed
He showed a wolf's fang
He aimed his arrows at your chest
He launched an attack against you and drew
His sword
And fell upon your head
And the blood burst out flowing
And the horizon is clad with flames
With what would you answer?!
With what would you answer if
You saw the adversary's sword bringing
To you your death
And you realized that you were but some blood
That was going to be shed...

With what would you answer if
Your roots inside you were provoked
And the adversary had already planted
His spear in the heart of your land
And opened fire on the field
Burning its wheat
And stubbornly went on
And wrought havoc
Destroying, killing, veiling
Your sun from you and choking
Your time's greenness
Continually buffeting about you
The sides of your house
And painting with blood the day's face...

With what would you answer, if he claimed
That the palm grove
And the orange grove
And your Arab olive tree

And yourself
And your wife, Salma,
And your good sons
Are spoils of war,
His personal possessions,
And whether [you] survive with no right
Of living
Or perish – as those who do not
Obey [his] orders,
With what would you answer?!

With what would you answer
Would you cast your sword away
And break your bow
And bury your ax
Deep in the earth...?

Reading and Texts, Grade 10, Part 1 (2004) pp. 111-113

Let us put a (V) sign next to the correct phrase and an (X) sign next to the incorrect phrase of the following:

1. Robbery of homelands and aggression against the rights of others is a legitimate thing.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 70

In 1929, following the execution of three of the Palestinian resistance heroes by the British forces²⁵, the mouths burst out singing:

From out of Acre prison a funeral came
Muhammad Jamjum and Fuad Hijazi
Revenge for them, O my people, revenge!
On the [British] High Commissioner and all his people

Reading and Texts, Grade 10, Part 1 (2004) p. 47

Read and Enjoy

One of the popular poems on national occasions: The execution of the three revolutionaries in 1929, Muhammad Jamjum and Ata Al-Zir from Hebron and Fuad Hijazi from Safad following the incidents at Al-Buraq²⁶. [Excerpts:]

²⁵ Muhammad Jamjum, Ata Al-Zir and Fuad Hijazi were, in fact, convicted of killing Jewish unarmed residents in the Arab cities of Hebron and Safed in the riots of that year

²⁶ A dispute between Jews and Muslims in 1929 over Jewish prayers in front of the Western Wall in Jerusalem which is considered holy to Islam as well and called Al-Buraq in Muslim tradition. The dispute resulted in a full scale massacre of Jews residing in the Arab cities of Hebron and Safad.

O my mother, be careful not to grieve
For I have sacrificed my blood for the homeland...
Visit the graveyards on the holidays
Go to Acre and see the glories
The noble ones Ata and Fuad...
On Tuesday the young men are to be hanged
Or on Wednesday, so come and bid us farewell...
For the homeland we have made [our] blood cheap
We are your defenders, O Palestine

Reading and Texts, Grade 10, Part 1 (2004) p. 56

Few Palestinians do not know the outstandingly popular poem written by the Palestinian revolutionary Awadh, one of the resistance heroes in the 1936 revolt, with a piece of coal on the walls of his prison cell on the night he was waiting for the death sentence [to be carried out] at Acre prison. It pours into one's soul [the feelings of] sacrifice and self-denial more than thousands of lectures. [Excerpts:]

O night, let the prisoner
Complete his lamentation
Dawn is going to wake up
And flap its wings
So that the hanged man will swing
In the blowing of its wind ...
Do not think that my tears are fear .
My tears are for my homeland,
For a handful of infants
Starving at home.
Who is going to feed them
After me, while two of my brothers
Before me went young
To the gallows?
How will my wife tomorrow
Spend her day?
Woe unto her because of me, or
Woe unto her because of her little ones!
I wish I had left
Her [golden] bracelets on her hands
On the day I was called by War
To buy its weapons

Reading and Texts, Grade 10, Part 1 (2004) p. 47

...Arabic poetry in the Palestinian land that was occupied in 1948 has never stopped, in spite of the isolation from which the [Arab] inhabitants suffered,

after they had become a minority on their land, no more than a hundred and fifty thousands souls.

The poets of the occupied land [i.e., Israel before 1967] followed the artistic development of poetry in the [surrounding] Arab homeland... Their poetry interacted with the national events and embarked upon defending the various causes... The poets were... heightening the enthusiasm of the masses with their poetry of struggle...

Reading and Texts, Grade 10, Part 2 (2004) p. 42

The Refugee Problem

Continuing the same line of thought as in the earlier textbooks, the books of this issue too lay the exclusive responsibility for the creation of this problem on Israel, while ignoring the fact that it was a result of a war declared by the Arab side itself with the purpose of preventing the establishment of the State of Israel – in defiance of the UN Partition Resolution of November 1947. The life of the Palestinian refugees in exile, their miserable living conditions in refugee camps, their yearning for their lost homeland and their adamant determination to return to their former homes are recurring motifs in PA textbooks.

A. Expulsion

Israeli Occupation

Palestinian society underwent the Catastrophe [*Nakbah*] in 1948 [inflicted] by the Zionist organizations, when the majority of the Palestinians were made to emigrate from their land and the State of Israel was established in part of Palestine.

National Education, Grade 5 (2004) p. 30

In spite of all the efforts made by the Zionist movement in an attempt to seize control of land, the Jews owned only 7% of the land surface of historical Palestine before the Catastrophe [*Nakbah*] of 1948. But this percentage increased to 78% after the expulsion of the Palestinians and the establishment of “the State of Israel”.

Health and Environment Sciences, Grade 10 (2004) p. 124

And this is another voice condemning the forced exile imposed on the sons of Palestine:

...Going to exile while it is better for you in your country

We have left Haifa with intent on returning

And God knows what will become of us

Reading and Texts, Grade 10, Part 1 (2004) p. 47

[Question:]

The second verse implies an important event connected with our cause, which is still [fresh] in our minds. What is it? And in what period approximately were these two verses composed?

Reading and Texts, Grade 10, Part 1 (2004) p. 50

The Palestinians showed the most wonderful example of fraternity and solidarity when the refugees were forced to leave their land and homes in 1948. Their brethren in Palestine and in the other Arab countries helped them and shared with them [both] dwellings and daily bread.

Islamic Education, Grade 5, Part 1 (2004) p. 81

The home is bereft of its owners...

Linguistic Sciences, Grade 10 (2004) p. 5

Activity:

Let us write down the names of five destroyed Palestinian villages...

Our Beautiful Language, Grade 5, Part 1 (2004) p. 95

B. Harsh Living Conditions

Educational Summary

First: Centers of Population inside Palestine

1. The cities...
2. The villages...
3. The Bedouin concentrations...
4. The [refugee] camps which are emergency centers of population that have resulted from the expulsion of the Palestinian inhabitants from their cities and villages in 1948.

Second: The Palestinians in the Diaspora

These are the Palestinians who live outside Palestine's borders. Most of them are to be found in the neighboring Arab states, either in or outside the camps, and some of them [are to be found] in other Arab and foreign countries.

I will test myself:

1. I will enumerate the types of Palestinian population centers inside Palestine.
2. Where do the Palestinians in the Diaspora live?
3. I will answer by (V) or (X) each of the following phrases:
 - Emigration is voluntary, but expulsion is by force.
 - ...
4. I will fill in the empty space in the following phrases:
 - The [refugee] camps are...
 - The Palestinians of the Diaspora are...

Activity 1: I will research and write down the names of three [refugee] camps in each of the following countries: Palestine, Syria, Lebanon, Jordan.

Activity 3: I will draw the map of Palestine in my exercisebook and write on it the names of the cities, villages and [refugee] camps in my district.

National Education, Grade 5 (2004) pp. 35-37

The United Nations Relief and Works Agency for the Palestinian refugees (UNRWA) is one of the agencies of the United Nations Organization. It was established in 1949 and is exclusively designated to support the Palestinian refugees in Palestine, Jordan, Syria and Lebanon in the fields of:
Education: It supervises the schools belonging to the Agency, which are located throughout the [refugee] camps, [as well as] the centers for teachers training.

Health: By providing health services in the clinics in the camps, and [by other] activities [such as] fighting epidemic diseases, supervising school clinics, providing meals to the children, and collecting garbage.

Giving help to the refugees in kind: such as food and clothing.

I will test myself:

How does UNRWA support the Palestinian refugees?

I will answer by (V) or (X) each of the following phrases:

- UNRWA's educational services are restricted to schools for Palestinian refugee children.

I will complete the following phrases:

UNRWA was established in ... for the support of ...

Activity: I will research and write a report about UNRWA's activities in my region and read it over the school radio.

National Education, Grade 5 (2004) pp. 48-49

The UN Relief and Works Agency (UNRWA) for the Palestinian refugees was established in May 1950. The UN General Assembly defined its mission as helping hundreds of thousands of Palestinians who had been uprooted from their homeland when their land was usurped in 1948, in addition to providing them with work opportunities in order to ease their pain and diminish their suffering.

...At the beginning of the twenty first century their number of Palestinian refugees had reached close to three million and six hundred thousand, according to UNRWA official statistics...

Thus, the UN Relief and Works Agency (UNRWA) is a leading humanitarian international organization with a distinct character in the field of helping the Palestinian refugees in the homeland and outside it. It tries to ease their pain

and suffering in the shadow of the harsh living conditions, because of the Israeli occupation of their homeland [i.e., in 1948] until they reach safe haven with their return and the establishment of their independent state through the realization of the freedom, to which they aspire, and for which they are struggling.

Our Beautiful Language, Grade 5, Part 1 (2004) pp. 78-79

The UN Relief Agency's schools, the food allocation distribution centers and the clinics, of which the majority is concentrated in the [refugee] camps, symbolize the personality of the Palestinian people in exile. For it is the camp that has embraced the sons of the Palestinian people who have been driven out of their land and homes. In the beginning they lived in tents, set up for them by the UN Relief Agency, which started its operations in 1950 and superintended sixty camps. The tents were later replaced by homes built of mud or concrete. The Palestinian refugee's regular home consists of two rooms, a place for cooking and a bathroom and is surrounded by a wall. After the 1967 War six new camps were built in Jordan to absorb the Palestinians who left the West Bank and the Gaza Strip.

Life in the Palestinian [refugee] camp was characterized by hardship because it lacked the simplest basic necessities for human life.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 80

Excerpts from a poem by the Israeli-Palestinian poet Husayn Muhanna entitled "I see":

When my child hugs me...
I see in my child's eyes
Another child of my people
Suffering

When sleep hugs me
And numbness spreads throughout my tired body...
Through the pleasant warmth in my body
I see an old man of my people feeling cold...

When I return home in the evening
My wife meets me smiling...
But I –
While being inside the quiet wave in the eyes of my dear one –
I see the eyes of a refugee woman from my wandering people...

Reading and Texts, Grade 10, Part 2 (2004) p. 43

Let us read and enjoy: The Palestinian poet Rashed Husayn said to a pigeon:

Are you a refugee like me; have you come from Safad's peak?
Or was your home in Jaffa, a nest in a house's roof tile?
O pigeon, O white flag; you flapped on my night of exile
Why are you crying like me? I wish you had not flown

And he said as well:

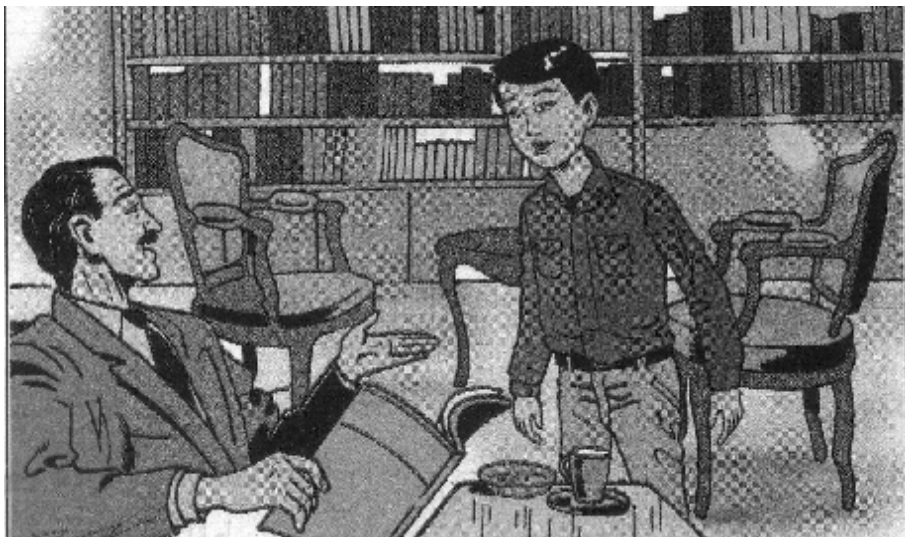
The night's stars are seen like the refugees' camps
And the sad moon swings like the sad Relief Agency
With a load of yellow cheese or a little flour
This is a present to my miserable people²⁷

Our Beautiful Language, Grade 5, Part 1 (2004) p. 87

C. Yearning

The Palestinians, wherever they are, are bound to the land of Palestine.
National Education, Grade 5 (2004) p. 28

Beloved Palestine, how would I live
Far away from your plains and heights
Reading and Texts, Grade 10, Part 1 (2004) p. 55



I will look at the picture and read the conversation below:

²⁷ A photograph on the same page shows a group of children under umbrellas in the rain surrounded by tents.

Jihad: What is there in this file, Father?

Father: Ownership deeds of the land we own in the Coastal Plain, which is registered in the official register of the Land Registry, as well as the keys of our house from which we were forced to leave by the occupation²⁸. It also includes the memoirs of your grandfather.

Jihad: I look after it in the future, God willing, father.

Father: Very good, my son.

History of the Ancient Civilizations, Grade 5 (2004) p. 7

D. Determined to Return

The homeland's soil is more precious than any thing and our absence from it shall not be long.

Booklet of Arabic Script, Grade 5 (2004) p. 20

[Questions:]

11. What is the dream that every Palestinian refugee has?

Our Beautiful Language, Grade 5, Part 1 (2004) p. 81

Activity 2: Let us fill in the empty space with the appropriate noun...

The [refugee] dreams of returning to his homeland.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 92

Expression: Let us write not more than five lines about one of the following:

1. One of the Palestinian refugee camps inside the homeland or outside it, including the following: the camp's site, the reason why people live there, description of people's life in the camp, the hope entertained by the camp's inhabitants.
2. A letter from a refugee child to the United Nations Organization in which he talks of his and his fellows' suffering in the camp's alleys and of his right to return to his original homeland.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 86

We Shall Return, by Harun Hashem Rashid

Return, return, we shall return

Borders shall not exist, nor citadels and fortresses

Cry out, O those who have left:

We shall return

[We] shall return to the homes, to the valleys, to the mountains

Under the flags of glory, Jihad and struggle

With blood, sacrifice [*fida*], fraternity and loyalty

We shall return

²⁸ That is, the occupation of 1948, when the Coastal Plain, save the Gaza Strip, became part of the State of Israel.

[We] shall return, O hills; [we] shall return, O heights
[We] shall return to childhood, [we] shall return to youth
To Jihad in the hills, [to] harvest in the land
Our Beautiful Language, Grade 5, Part 1 (2004) p. 88

Harun Hashem Rashid is a Palestinian poet. He was born in the city of Gaza in 1927. He expressed in his poems the tragedy of the Palestinians who were driven out of their land and homes and described their torment and the deep feelings of loss and exile they experienced throughout the years...

Our Beautiful Language, Grade 5, Part 1 (2004) p. 89

[Questions:]

1. Where does the poet want to return to?
2. Will the borders be an obstacle to the return?
3. What did the poet ask those who had left to do?
4. Let us make a connection between the proverb “No right is lost so long as someone who demands it still exists” with the poet’s words “we shall return.”
5. How does the poet describe the flags under which he and his people will return?
6. Let us copy the verse that resembles the poet Ahmad Shawqi’s words:
“Red liberty has a gate knocked on by every hand smeared [with blood]”

...

9. Let us put a (V) sign next to the correct phrase and an (X) sign next to incorrect [one]:
 - The return of those who left shall not be with might and glory.
 - The one who was forced to emigrate dreams of returning to his homeland.
 - The UN has not adopted resolutions that stipulate the refugees’ return.
10. Let us choose the correct answer from those in the parentheses that follow:
 - The refugees are those who were expelled by force from their homes in (‘36, ‘48, ‘67)
 - Those who left are those who were expelled from their homes in (‘57, ‘67, ‘87)

Our Beautiful Language, Grade 5, Part 1 (2004) pp. 89-90

The one who left cried out: “We shall return”

Our Beautiful Language, Grade 5, Part 1 (2004) p. 93

Expression: Let us write an essay about the life of the Palestinian refugees based on the following ideas:

1. The Palestinian people’s life before the 1948 exile.

2. The expulsion of the Palestinian people from its land by force of arms.
3. The Palestinian people's dream of returning to its homeland.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 95

Exercise No. 2: Let us write the following sentences in the negative
... We shall leave our homeland.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 8

Jerusalem

The same message, found in the earlier books, appears in the present issue as well, namely, Jerusalem is exclusively Arab and is of great importance to Muslims and, as such, should be liberated from Israeli occupation. The strong Jewish connection to the city, both historically and at present, religiously and nationally, and the fact that the Jews constitute the absolute majority in the city today (and have done so since the 1880s), as well as the fact that the city serves as Israel's capital, are never mentioned. None of the books mentions a single Jewish holy place as such in the city, or the special status of the whole of the Old City in the eyes of the Jews. Rather, Jerusalem is an Arab and Muslim city facing Israeli attempts at Judaization.

A. Jerusalem's Arab Character

Exercise 2: Let us fill in the empty space with the parallel word...

1. Jerusalem is [Arab].

Our Beautiful Language, Grade 5, Part 1 (2004) p. 55

B. Jerusalem's Religious Importance to Muslims

The Prophet (peace upon him) was made to travel by night from the Holy Mosque [in Mecca] to Al-Aqsa Mosque [in Jerusalem] on the twenty seventh [day] of [the Muslim month of] Rajab.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 54

Following is a traditional Prophetic Saying [Hadith] with a contemporary political connotation, which is strengthened in the questions.

[Prophet Muhammad] said: "A group of my nation still... defeats their enemies and their opponents cannot harm them..." [He was asked]: "Where are they, O God's Messenger?" He said: "In Jerusalem and in the vicinity of Jerusalem."

Our Beautiful Language, Grade 5, Part 2 (2004) p. 3

[Questions:]

5. What did the Messenger announce concerning the people of Jerusalem?

6. What is the Muslims' duty towards Jerusalem? ...

8. Let us circle the sign of the correct answer:

- We claim our rights whenever the circumstances allow us to do so.
- We relinquish our rights to our enemies and do not claim them.
- The position of our enemy does not interest us and we continue to claim our established rights.

9. Let us explain the meaning of the following:

...The Messenger said: "The people of Jerusalem are in a defensive stance [*ribat*] until the Day of Judgment."

Our Beautiful Language, Grade 5, Part 2 (2004) pp. 4-5

Al-Buraq Wall²⁹ is situated [west of] Al-Aqsa Mosque.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 75

C. Jerusalem Should be Helped against Israeli Machinations

According to the PA textbooks, Arab and Muslim Jerusalem is in need of help against Israeli attempts at transforming it into a Jewish city. The main issue discussed in this context is the help extended to Jerusalem by the Organization of Islamic Conference.

The Establishment of the Organization of Islamic Conference

The Organization of Islamic Conference was established in Rabat, Morocco, on... September 25, 1969, during the first conference of leaders of the Muslim world that was held in the Moroccan capital following the setting on fire of Al-Aqsa Mosque, on August 21 1969, by one of the Zionist extremists³⁰. The Muslim world expressed its condemnation of this action. The first conference of foreign ministers of the Muslim states was held in order to coordinate between the member states. It was agreed that its interim seat would be in Jeddah, Saudi Arabia, until the liberation of the city of Jerusalem which is considered the permanent seat of the Organization...

History of the Modern and Contemporary World, Grade 10 (2004) p. 106

²⁹ Al-Buraq is the Muslim name given to the Jewish holy place of the Western Wall after the name of the Heavenly beast, upon which, according to Muslim belief, the Prophet Muhammad miraculously traveled one night from Mecca to Jerusalem and thence ascended to Heaven while leaving the beast tethered to the Wall.

³⁰ The one who set fire to the Mosque in 1969 was a mentally-ill Australian Christian tourist, named Michael Dennis Rohan. He was tried, found to be insane, hospitalized in a mental institution and later deported to Australia to be confined in an asylum there.

The Organization of the Islamic Conference is an international organization established in 1969 in Rabat, Morocco, following the attempt to set on fire Al-Aqsa Mosque.

National Education, Grade 5 (2004) p. 43

The Goals of the Organization of Islamic Conference

3. Protection of the holy places...

Palestine has been a focus of the attention of the Organization of Islamic Conference since its establishment. It backs the Palestinian people by:

- Establishing the Jerusalem Committee for protecting Jerusalem's Arab identity and its Muslim monuments...

History of the Modern and Contemporary World, Grade 10 (2004) p. 107

The Organization of Islamic Conference established the Jerusalem Committee because of Jerusalem's special position among the Muslims, in the light of the attempts at Judaization, to which it is subjected, and in order to protect its Muslim character and its steadfastness. The Jerusalem Committee is presided over by the king of Morocco.

National Education, Grade 5 (2004) p. 44

Another implication of Israeli actions against Arab-Muslim Jerusalem.

You will remain dear [to us] for all eternity,
O Jerusalem, whatever they attempt or contrive [to do]

Linguistic Sciences, Grade 10 (2004) p. 96

D. Jerusalem is to be Liberated

The history of Jerusalem falling into the hands of the Crusaders and its subsequent rescue by Saladin are brought to the attention of students.

Jerusalem, the flower of [all] cities, fell into the hands of the Crusader invaders for close to a hundred years. The leaders of the Muslims earnestly worked toward restoring Jerusalem [and] its holy places to the [Muslim] realm, when finally the leader, Yusuf bin Ayyub, nicknamed Salah al-Din, came and liberated it on the twenty seventh day of Rajab in 583 AH. Al-Aqsa Mosque returned [and] its calls to prayer were again chanted after a long break.

Linguistic Sciences, Grade 10 (2004) p. 169

The soil was clogged with the victims' blood
And the fields of struggle became aflame
The army of error was full of arrogance
And the army of goodness bowed its head in silence
The clouds of disgrace came one after another

Upon the hills and valleys
Al-Aqsa Mosque became
Shackled upon the earth
The [mosque's] courtyard looked around: Is there
Anyone knocking? Is there any goodness [*salah* – Saladin's Arabic name]?
The army of faith gushed forth
Like rivers in every field

Linguistic Sciences, Grade 10 (2004) pp. 81-82

Let us write a paragraph, not exceeding five lines, about one of the following:
2. The role of Salah al-Din al-Ayyubi [Saladin] in the liberation of Jerusalem.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 67

Today's aspired liberation:

O forefathers' homeland! O monument of Guidance
O our dream, a dream that was [once] realized
We shall never be satisfied with anything else as homeland
...
Jerusalem is the capital and a glory of civilization
And the covenant on our part is true and confirmed
We yearn for its Mosque and for its Dome of the Rock
We are bound by love of its space
O Mosque, whose pillars of guidance were firmly fixed
By a religion that has been believed throughout the ages
O [first] direction of [Muslim] prayer, their feet have desecrated
Its courts, and anxiety encompasses all there
Night upon night wraps its domes
Oppression prevails. Will day light radiate?

Linguistic Sciences, Grade 10 (2004) p. 108

Jerusalem, Jerusalem, place of our hearts' longing

Linguistic Sciences, Grade 10 (2004) p. 153

O Jerusalem, your wound is our wound and anthem
Arm yourself with patience and consolation

Linguistic Sciences, Grade 10 (2004) p. 103

The hearts of the Muslims in all parts of the world are bound to Palestine.
They look forward to its liberation, to visiting it and to praying at Al-Aqsa
Mosque.

Islamic Education, Grade 5, Part 1 (2004) p. 78

The Palestinian flag will flutter on Jerusalem's wall.
Our Beautiful Language, Grade 5, Part 1 (2004) p. 15

The Liberation Issue

Contrary to texts in earlier books, one does not find in those reviewed here explicit references to the territories of pre-1967 Israel as land targeted for liberation. Sometimes the struggle for liberation is defined in other terms such as defense, victory, or just struggle or resistance. In other cases the meaning of liberation is only implied in the text.

The hearts of the Muslims in all parts of the world are bound to Palestine. They look forward to its liberation, to visiting it and to praying at Al-Aqsa Mosque.

Islamic Education, Grade 5, Part 1 (2004) p. 78

The Goals of the Organization of Islamic Conference

3. Protection of the holy places, support for the Palestinian people's struggle and to help it reclaim its rights and liberate its land.

History of the Modern and Contemporary World, Grade 10 (2004) p. 107

If our country is liberated happiness will encompass us all.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 47

You stay in defense of the blessed land.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 124

Victory– God willing – shall be the lot of the people of Palestine.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 6

His Excellency President Arafat said: "If we want our country to become developed and prosperous and our people achieve progress and victory, then it is necessary for the Palestinian woman to play her role completely and for the factors that enable her play this role be available to her.

National Education, Grade 5 (2004) p. 21

...The participation of the Palestinian woman, alongside the man, in the Palestinian struggle...

National Education, Grade 5 (2004) p. 20

The land exploded with resistance.

Linguistic Sciences, Grade 10 (2004) p. 100

The poet takes a concrete position towards the occupation of his homeland by the enemy. Let us mention the verse that indicates this meaning³¹.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 69

³¹ The text talks of a Medieval Arab poet in Spain.

O youth of the stolen homeland, has any hope
Ripened upon your brown foreheads?
Linguistic Sciences, Grade 10 (2004) p. 108

...O my homeland
Youth's ambition to be independent or perish shall not become blunt
We shall prefer destruction rather than to be the enemies' slaves
We do not want eternal humiliation and a miserable life
We do not want, but rather shall restore
Our old glory
O my homeland
Sword and pen, not words and disputes, are our symbol
Our glory and commitment, as well as loyal duty stir us...³²
National Education, Grade 5 (2004) p. 32

Let us write the following sentences in the negative, using the appropriate negation:

The Palestinians will relinquish their legitimate rights.
Our Beautiful Language, Grade 5, Part 2 (2004) p. 124

I do not hate people
And I do not attack anyone
But when I starve I eat my usurper
Beware, beware my hunger
Linguistic Sciences, Grade 10 (2004) p. 153

The following story presents the ideal of liberation in a symbolic way.

The Race between the Eagles and the Vultures

“The Race between the Eagles³³ and the Vultures” is based on an idea. It is a symbolic story... aimed at deepening the national consciousness...

[Excerpts]:

...The eagles came back from their daily journey of bringing food and found out that the vultures had already occupied their nests and driven their youngsters away from them. The eagles asked for an explanation and the leader of the vultures told them that they had decided to settle in these mountains and asked the eagles to look for another place for themselves.

³² This is a pre-1948 poem directed against British rule.

³³ It should be noted that the eagle is the emblem of the Palestinian Authority, which, incidentally, appears in every textbook, and the symbolism of the story is immediately clear to the student.

The eagles' leader said: "Is this our reward for having given you the opportunity to rest and have something to eat before you continue on your journey?"

The vultures' leader turned his beak towards the sky and said: "Why should we go? You go, and, whenever you come here, we will show you our hospitality."

A sparkle of astonishment filled the eyes of the eagles' leader and he said: "But this is our homeland!"...

...One wise eagle realized that a disaster would befall the eagles if the two parties met in battle. The wise [eagle] looked beyond the vultures and saw the... crows and other immigrating birds and did not find any of the [local] mountain population. If fighting took place the immigrating birds would support the vultures and the eagles would fight alone. The wise eagle said: "Instead of fighting each other... I suggest that the vultures appoint five strong vultures and the eagles will appoint five strong eagles and those chosen will have a race. Victory will give the winning team and its kin the right to reside in this place."

...The vultures discussed [the matter] and agreed... The eagles gathered to consult about the matter and one of them criticized the wise eagle saying: "This is our land from time immemorial, why, then, should we make our staying here subject to the result of a race we might lose?"

...The two teams gathered and the wise eagle said: "Every team will fly from the highest peak in the mountains to the valley below and come back here carrying prey. The team that brings bigger prey and arrives sooner will be the winner. Then we will repeat the [race] and the one who wins both races will have the right of residence [here]."

...The vultures soon came back carrying large animals... and a while later the eagles came back carrying small animals... The wise eagle was astonished to see the team losing and said: "...I want to hear from the team the reason for not winning." The leader of the eagles' team said: "Honestly, we felt awe as we found ourselves suddenly in a race with the vultures, who are, as you know, famous for being [good] hunters." ...The wise eagle said: "The vultures' reputation overwhelmed you and you forgot your real capabilities..." The leader of the eagles said: "How could you forget that this is our air and you have flown here a lot and know the air currents between the mountains that help [you] flying? ...Go on, O eagles, these are your nests. Defend them!"

The wise eagle signaled and the two teams flew off. Soon the eagles returned carrying large prey... The vultures followed them carrying small prey... The

wise eagle said: “You won once and we won once. Let us race for the third time and the one who wins will win the contest.”

...The eagles flew through an air pass between the mountains they knew well. While the vultures were circling in the air to explore the valley underneath, and the prey there, the eagles already fell on their prey and returned with it... The vultures stood with the [other] immigrant birds prepared [for battle], because they were not content with the result of the contest. Then the leader of the eagles laughed mockingly and said to the leader of the vultures: “Before you do something irresponsible look around carefully”. The leader of the vultures looked around... All the eagles [of the surrounding areas] had arrived because they felt the danger when they saw the birds racing in the sky... The leader of the vultures realized that if a battle broke out the eagles would win it. He bowed his head and signaled to the vultures and to the other [immigrant] birds to go...

Reading and texts, Grade 10, Part 2 (2004) pp. 32-36

Chapter Five: Peace

Tolerance

Tolerance is still stressed as an ideal and taught as such to Palestinian school students, especially from a Muslim point of view. But, as is the earlier textbooks, there is, in this context, no specific reference to Jews.

Islam has commanded [us] to practice justice, so that all people, including non-Muslims, will enjoy Islam's justice.

Islamic Education, Grade 5, Part 1 (2004) p. 84

Homework

I will write down a Qur'anic verse or a noble Prophetic Saying [*Hadith*] proving that it is obligatory to give charity to one's relatives, even if they are non-Muslims.

Islamic Education, Grade 10, Part 1 (2004) p. 16

Is the Muslim to be rewarded if he comforts a grieving non-Muslim?

Islamic Education, Grade 10, Part 1 (2004) p. 40

Morality in Islam is humane. It is based on respect for human dignity, regardless of color, nationality and religion... This humanism is manifested in the adherence to justice [even] in the case of opponents who turn against Islam and are hostile to it. It is not allowed to treat even these except on the basis of justice and fairness... The Prophet already warned against unjust treatment of non-Muslims, who live within the Muslim society, and [against] diminishing their rights. He said: "He who treats a person under a covenant [of protection] unjustly, or diminishes [his rights], or imposes on him more than he can bear, or takes from him anything against his wish, I shall be his opponent on the Day of Resurrection."

Homework: I will refer to history books and mention an event indicating the humane [attitude] of the Muslim in his dealings with others.

Homework: I will... write down a Prophetic Saying that proves the following:

The Muslim is obligated to act morally in his dealings with non-Muslims.

I will put a (V) sign next to the correct phrase and an (X) sign next to the incorrect phrase in the following [sentences]:

- [Part] of the Muslim's morality is offending the Protected People [*Ahl Al-Dhimmah*] and those ones who are under a covenant of protection.

Islamic Education, Grade 10, Part 1 (2004) pp. 81-82

We put before our colleagues the following educational issues so that they bear them in their mind when they interact and talk with the students throughout the lessons they teach them:

2. Developing the spirit of dialogue, partnership and mutual respect.
5. Keeping away from fanaticism, hatred and racism...

History of the Ancient Civilizations, Grade 5 (2004), Introduction, page not numbered

One of the scenes that indicate his [Caliph Umar bin al-Khattab's] justice is this episode with the Copt who had had a race with the son of Amr bin al-As, who was governor of Egypt, and won. The son of Amr bin al-As then hit him with a whip saying: "Take that from the son of the honored ones." The Copt came from Egypt to Medina and complained to Umar. Umar immediately wrote to Amr: "When my letter reaches you come [to me] and bring your son Muhammad with you." He said to the Copt: "Stay [here] until Amr and his son come"... After that Amr arrived... and Umar started looking around for his [Amr's] son and he was [standing] behind his father. Then he [Caliph Umar] said: "Where is the Egyptian?" He [the Copt] said: "Here I am!" [Umar] said: "The whip is in front of you. Hit the son of the honored ones with it!" He then hit him heavily while Umar kept saying: "Hit the son of the honored ones!" Then he [Umar] said: "Move it [the whip] over [and hit] Amr's balding head, because had it not for his governorship, he [his son] would not have hit you." [But] he [the Copt] said: "O Commander of the Faithful [i.e., Caliph], I have already exacted [my revenge] in full and have satisfied my thirst for revenge, as I have hit the one who hit me". He [Umar] said: "By God, if you had hit him [namely, Amr], we should not have separated you from him until you would have left off by yourself. O Amr, since when have you enslaved the people who were born to freedom by their mothers?"

Some of the examples of his [Umar's] justice are the following:

His justice towards the non-Muslims who were living in the Muslim state, one of his last directives before his death being: "I order you treat the Protected People [*Ahl al-Dhimmah*, i.e., non-Muslims] well for this was guaranteed them by your Prophet [Muhammad]."

In the covenant that Umar wrote for the inhabitants of Jerusalem at the time of its conquest, it is declared: "In the name of God the merciful the compassionate. This is the assurance of protection given by God's servant, Umar, Commander of the Faithful, to the people of Iliya [Aelia Capitolina – Jerusalem]. He has given them protection for their lives and property, for their churches and crosses, their sick and healthy and the rest of their nation. Their churches shall not be taken for dwellings, nor be destroyed, nor anything be taken from them, or their confines, nor their cross, nor anything from their property. They shall not be forced to convert and no one among

them shall be harmed. No Jew shall dwell in Iliya with them³⁴.” By that Umar has become an example of the Muslim ruler who rules with justice, establishes truth and preserves the rights of all members of the subject [population].

Islamic Education, Grade 10, Part 2 (2004) p. 66

Respecting the Rights of the Minorities in the Muslim State

[Caliph] Umar's policy with regard to his subjects is a clear example that Islam is bent upon guaranteeing the rights of the members of the subject [population] and enabling them to lead honorable lives no matter what their religion is. When Umar [once] saw an old Jew begging from the people because of his poverty and need he said to him: “We have not been fair to you. We took from you the poll tax [*jizyah*]³⁵ while you were young and then we neglected you when you became old.” And he ordered to give him and his likes a pension from the Muslims' treasury.

Islamic Education, Grade 10, Part 2 (2004) pp. 67-68

The obligation of the Muslim state towards the need of the poor is not restricted to the Muslims but rather encompasses the non-Muslim Protected People [*Ahl al-Dhimmah*], who live in Muslim society. Therefore [Caliph] Umar bin al-Khattab gave pensions from the treasury to the poor among the Protected People, which would satisfy their needs.

Islamic Education, Grade 10, Part 2 (2004) p. 100

Assessment

8. I will put a V sign next to the correct phrase and an X sign next to the incorrect phrase in

the following [sentences]:

A. The alleviation of poverty in Islam does not include the Protected People [*Ahl al-Dhimmah*].

Islamic Education, Grade 10, Part 2 (2004) p. 101

[Caliph] Ali bin abi Taleb... Commander of the Faithful, lost a coat of mail and found it in the possession of a Jew in Medina. But the Jew claimed that the coat of mail was his. They went to Judge Shuraykh to give a verdict. The judge asked Imam Ali to bring two witnesses who would testify that the coat of mail was his. His servant Qunbur came forward, as well as his [Ali's] son Al-Hasan. They both testified that the coat of mail was his.

³⁴ It is unfortunate that the example of tolerance provided to the pupil is discriminatory rather than the application of a universal principle. It reflects an arrangement made between Muslims and Christians more than tolerance as such. The presence of Jews in the Holy City was offensive to the Christians and Umar respected this, while not showing any tolerance to the yearnings of the Jews to dwell in the city.

³⁵ Paid by non-Muslims.

Judge Shuraykh said to Imam Ali: “As regards the testimony of your servant I accept it. As regards your son’s testimony we do not accept it.” And he said to the Jew: “Take the coat of mail.” When the Jew saw the Muslims’ justice he converted to Islam and admitted that the coat of mail was Ali’s and returned it to him. But Ali gave it to him because of his conversion and gave him more presents besides that.

Islamic Education, Grade 5, Part 2 (2004) p. 46

I will explain the scene that indicates the justice in the story of Ali bin abi Taleb and the Jew.

Islamic Education, Grade 5, Part 2 (2004) p. 50

A Muslim does not deceive any human being, whether he is his coreligionist or not.

Reading and Texts, Grade 10, Part 2 (2004) p. 6

Illustrations of [Muslim] Religious Tolerance

When the Messenger emigrated to Medina, where a great number of Jews were living, one of the first things he did in affairs of state was concluding a treaty between them and himself, whereby their faith was respected and the state was obliged to protect them from harm. They [on their part] should unite with the Muslims against anyone harming Medina. Thus the Messenger applied the principles of religious tolerance at the very beginning of Muslim civilization.

The Messenger had neighbors from among the People of the Book [*Ahl al-Kitab* – Christians and Jews] and he treated them with righteousness, giving them presents and receiving presents from them. When a delegation of the Christians of Ethiopia arrived, God’s Messenger lodged them in the mosque and himself tended to their hospitality and service...

Once a delegation from Najran [Christians from Yemen] came to him and he lodged them in the mosque and allowed them to pray there. They prayed on one side thereof and God’s Messenger and the Muslims prayed on another side. When they wanted to dispute with the Messenger in defense of their religion, he listened to them and argued with them. All that [was done] gently, politely and tolerantly.

The Messenger received a present from the [Christian] ruler of Egypt and [also] received from him a maid whom he sent him. God’s Messenger married her and she bore him Ibrahim who lived only a few months. Among his directives to the Muslims [are the following]: “Treat the Copts well because they are your relatives”.

The course of the noble Messenger's religious tolerance, which was characterized by a highly humane attitude, was followed by his successors after his death. Thus we find [Caliph] Umar bin al-Khattab, on his entry into Jerusalem, and the time for the afternoon prayer came while he was in the great Jerusalem church [i.e., the Holy Sepulcher], refused to pray in it, so that the Muslims after him would not take it as a pretext for making it a mosque... A Christian woman from Egypt complained to him that [the Muslim governor] Amr bin al-As had included her house within the mosque, in spite of her objections... Although [such an action] is permitted by our present-day laws ...Umar did not like it and ordered Amr to demolish the newly built part of the mosque and give the Christian woman her house back in its former condition!

This is the tolerant spirit that prevailed in the society guided by our civilization's principles. We witness forms of religious tolerance, the equivalent of which is not to be found in history nor indeed in the modern era!

One of the manifestations of the religious tolerance was that mosques and churches were [built] next to each other under the inspiration of our eternal civilization. The clerics in the churches were given complete control over their parish in all religious and church affairs and the state did not interfere in them...

It is deplorable that this religious tolerance, which has no equivalent in history, led to the exploitation of foreign privileges by Westerners at the end of the last century [that is, the nineteenth century] and the beginning of the present century [20th] with the aim of eliminating the phenomena of national sovereignty in the country.

Reading and Texts, Grade 10, Part 2 (2004) pp. 9-10



I will consider the following and answer: What do we call the person who conducts the wedding contract [procedures]³⁶?

National Education, Grade 5 (2004) p. 3

A Christian Education textbook takes the issue of tolerance further and seems to imply tolerance towards Israelis as well.

...Our love for others means:

- Our love for [any] human being regardless of his identity, or his color, or his race.
- Our love for those who oppress us and commit aggression against us, because God loves them as well.

Christian Education, Grade 5 (2004) p. 54

There are texts that emphasize Islam's insistence on being tolerant to non-combatants in war.

Islam has forbidden the killing of women and children in war.

Islamic Education, Grade 10, Part 1 (2004) p. 52

[Caliph] Abu Bakr gave orders to Usamah's army saying: "...Do not kill a child, or an old man, or a woman. Do not cut a date palm, nor burn it. Do not

³⁶ The pictures appear in a lesson within a larger unit called "the Palestinian Family" (p. 2)

cut down a tree bearing fruit. Do not slaughter a sheep, or a cow, or a camel, except for eating. You will meet people who have dedicated themselves [to God] in the hermitage. Leave them alone with that to which they have dedicated themselves.”

Islamic Education, Grade 10, Part 1 (2004) p. 62

Peace with Israel

The issue of peace with Israel is not mentioned in this latest issue of textbooks. The Oslo Accord is mentioned as part of the Palestinian struggle between the two Intifadhas and as an event that facilitated the establishment of the Palestinian Authority. Peace is not mentioned in this context and peace with Israel is not mentioned at all.

The Palestinian people embarked on its first *Intifadhah* in 1987. After the signing of the Oslo Accord in 1993 the Palestinian National Authority was established, in 1994, in parts of the West Bank and the Gaza Strip. Then, in 2000, the Palestinian people embarked upon its second *Intifadhah* (the Al-Aqsa *Intifadhah*).

National Education, Grade 5 (2004) p. 31

The victorious conclusion to the conflict is portrayed in the following story rather than the possibility of peace.

The Race between the Eagles and the Vultures

“The Race between the Eagles³⁷ and the Vultures” is based on an idea. It is a symbolic story... aimed at deepening the national consciousness...

[Excerpts]:

...The eagles came back from their daily journey of bringing food and found out that the vultures had already occupied their nests and driven their youngsters away from them. The eagles asked for an explanation and the leader of the vultures told them that they had decided to settle in these mountains and asked the eagles to look for another place for themselves.

The eagles’ leader said: “Is this our reward for having given you the opportunity to rest and have something to eat before you continue on your journey?”

The vultures’ leader turned his beak towards the sky and said: “Why should we go? You go, and, whenever you come here, we will show you our hospitality.”

³⁷ It should be noted that the eagle is the emblem of the Palestinian Authority, which, incidentally, appears in every textbook, and the symbolism of the story is immediately clear to the student.

A sparkle of astonishment filled the eyes of the eagles' leader and he said: "But this is our homeland!"...

...One wise eagle realized that a disaster would befall the eagles if the two parties met in battle. The wise [eagle] looked beyond the vultures and saw the... crows and other immigrating birds and did not find any of the [local] mountain population. If fighting took place the immigrating birds would support the vultures and the eagles would fight alone. The wise eagle said: "Instead of fighting each other... I suggest that the vultures appoint five strong vultures and the eagles will appoint five strong eagles and those chosen will have a race. Victory will give the winning team and its kin the right to reside in this place."

...The vultures discussed [the matter] and agreed... The eagles gathered to consult about the matter and one of them criticized the wise eagle saying: "This is our land from time immemorial, why, then, should we make our staying here subject to the result of a race we might lose?"

...The two teams gathered and the wise eagle said: "Every team will fly from the highest peak in the mountains to the valley below and come back here carrying prey. The team that brings bigger prey and arrives sooner will be the winner. Then we will repeat the [race] and the one who wins both races will have the right of residence [here]."

...The vultures soon came back carrying large animals... and a while later the eagles came back carrying small animals... The wise eagle was astonished to see the team losing and said: "...I want to hear from the team the reason for not winning." The leader of the eagles' team said: "Honestly, we felt awe as we found ourselves suddenly in a race with the vultures, who are, as you know, famous for being [good] hunters." ...The wise eagle said: "The vultures' reputation overwhelmed you and you forgot your real capabilities..." The leader of the eagles said: "How could you forget that this is our air and you have flown here a lot and know the air currents between the mountains that help [you] flying? ...Go on, O eagles, these are your nests. Defend them!"

The wise eagle signaled and the two teams flew off. Soon the eagles returned carrying large prey... The vultures followed them carrying small prey... The wise eagle said: "You won once and we won once. Let us race for the third time and the one who wins will win the contest."

...The eagles flew through an air pass between the mountains they knew well. While the vultures were circling in the air to explore the valley underneath, and the prey there, the eagles already fell on their prey and returned with it... The vultures stood with the [other] immigrant birds prepared [for battle], because they were not content with the result of the

contest. Then the leader of the eagles laughed mockingly and said to the leader of the vultures: “Before you do something irresponsible look around carefully”. The leader of the vultures looked around... All the eagles [of the surrounding areas] had arrived because they felt the danger when they saw the birds racing in the sky... The leader of the vultures realized that if a battle broke out the eagles would win it. He bowed his head and signaled to the vultures and to the other [immigrant] birds to go...

Reading and texts, Grade 10, Part 2 (2004) pp. 32-36

Chapter Six: War

War in General

The following quotations present a favorable attitude to war as an option and talk of the need for the Arabs and Muslims to be powerful.

If the ears are deaf [to reason], they will hear only the cannons' shelling as rational logic

Linguistic Sciences, Grade 10 (2004) p. 68

We have turned our sea and sand into a fire upon the enemies and upon tyranny

Linguistic Sciences, Grade 10 (2004) p. 9

Activity: Let us write a letter and address it to the Arab world under the title: "Union Means Power and Division Means Weakness".

History of the Ancient Civilizations, Grade 5 (2004) p. 58

The Muslim nation today will not be able to rise and stand up to the challenges and dangers that threaten it unless it takes hold anew of the means of power and strength, clings to its religion, and relies on God.

Islamic Education, Grade 10, Part 2 (2004) p. 38

The following quotation may also be related to this issue:

With the help of drugs the enemy may recruit for itself agents from among the weak-minded... in order to obtain information and secrets that endanger the state. That is espionage and national treason.

Islamic Education, Grade 10, Part 2 (2004) p. 90

Jihad

Like the books in earlier issues, the textbooks of this present one exalt the ideal of Jihad, both in history and in present times. Emphasis is placed on Jihad being one of God's commandments. Jihad is also discussed as a political instrument in international affairs.

In Jihad women went out with the army, supplying water and treating the wounded, and [even] participating in combat if that was necessary, like Nasibah al-Mazeniyyah. God's Messenger [Muhammad] said of her in [the battle of] Uhud: "I could look neither to the right nor the left without seeing her fighting in front of me."

Islamic Education, Grade 10, Part 2 (2004) p. 96

When the battle of Uhud took place Amr bin al-Jamukh wanted to go to Jihad. [But] his children said to him: "God has... permitted you not to go to Jihad [as he was lame]. You would better stay [here] and we shall exempt you [by our own fighting]"...

Islamic Education, Grade 5, Part 2 (2004) p. 47

Handhalah heard on his wedding night the herald of God's Messenger calling for Jihad in God's cause. So he hurried and went to Jihad...

Islamic Education, Grade 5, Part 2 (2004) p. 49

They returned with their hearts broken in sorrow and tears filling their eyes because they could not go to Jihad with God's Messenger.

Islamic Education, Grade 10, Part 1 (2004) p. 5

...The martyrdom of many of those who knew the Qur'an by heart in the field of Jihad [following Muhammad's death]...

Islamic Education, Grade 10, Part 1 (2004) p. 61

The Virtuous Judge [Al-Qadhi Al-Fadhel] was one of the heroes who contributed greatly to the Jihad against the Franks [i.e., the Crusaders].

Our Beautiful Language, Grade 5, Part 1 (2004) p. 59

The true character of Jihad as a religious commandment:

God's Messenger was asked about anyone who fights because of his bravery, [or] zeal, [or] hypocrisy – which one of them fights in God's cause. God's Messenger said: "He who fights in order that God's word be the highest– is in God's cause."

Islamic Education, Grade 10, Part 1 (2004) p. 83

God has prescribed many legal commandments... such as: mentioning of God, reading of the Qur'an, prayer, fasting, pilgrimage, Jihad, and other commandments.

Islamic Education, Grade 10, Part 1 (2004) p. 90

The Arab nation has been afflicted in its modern history by occupation of its lands by the imperialist states, out of greed for the exploitation of its material and human resources and wealth for their [own] good. This led to revolts, under the leadership of devoted heroes, in defense of their homelands and in protection of their peoples' dignity, that strove to drive the occupiers away. The Jihad fighter, the commander [*amir*] Abd al-Qader al-Jazairi stands at their head.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 58

Traits of Muslim Jihad fighters:

Let us choose the correct answer from what is in the parentheses in the following:

One of the Jihad fighters' traits is: (running after money – rejecting humiliation and subordination – love of fame)

Our Beautiful Language, Grade 5, Part 1 (2004) p. 70

The Muslim, while feeling proud before God's enemies, who fight his [religious] call and divert [him] away from God's cause, is humble towards the believers.

Islamic Education, Grade 10, Part 1 (2004) p. 87

Jihad as an instrument in world affairs:

[The Muslim] is liberated from weakness and cowardice and prepares to offer his soul and property in defense of his religion and homeland, which makes the nation of Islam powerful and respected.

Islamic Education, Grade 10, Part 1 (2004) p. 88

In the following text Jihad is used to denote a general struggle for liberation, not necessarily by Muslims.

The liberation movements in the world started to appear as a result of the collective consciousness among the nations that will never tolerate the deprivation of freedom and [foreign] domination over their resources. This consciousness began to grow through various forms of cultural awakening that gave these colonized nations the opportunity to become acquainted with their historical and cultural identity. The cultural awakening was accompanied by a political awakening that pushed these nations to Jihad and resistance in various forms, the pace of which [gradually] increased until it involved violent means.

History of the Modern and Contemporary World, Grade 10 (2004) p. 85

Jihad in the context of the Palestinian-Israeli conflict:

We Shall Return by Harun Hashem Rashid

Return, return, we shall return

Borders shall not exist, nor citadels and fortresses

Cry out, O those who have left:

We shall return

[We] shall return to the homes, to the valleys, to the mountains

Under the flags of glory, Jihad and struggle

With blood, sacrifice [*fida'*], fraternity and loyalty

We shall return

[We] shall return, O hills; [we] shall return, O heights

[We] shall return to childhood, [we] shall return to youth
To Jihad in the hills, [to] harvest in the land
Our Beautiful Language, Grade 5, Part 1 (2004) p. 88

Martyrdom

Martyrdom is still an exalted ideal in the PA educational system. It is talked of favorably in literary and grammatical material and in other texts that speak of the social implications of martyrdom. It is also exalted in a historical perspective.

A. In Literary and Grammatical Material

The fighter goes to battle with two happy ends in front of him: either victory or martyrdom.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 70

The brave fighter prefers death to a life of humiliation and subjection.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 70

Martyrs³⁸ [*shuhada'*]

Our Beautiful Language, Grade 5, Part 1 (2004) p. 10

...The martyrs kiss it [Palestine's flag] with their blood.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 32

The fighters came back from the battle. Three had fallen as martyrs.

Linguistic Sciences, Grade 5 (2004) p. 90

The martyr's rank is above all ranks.

Linguistic Sciences, Grade 5 (2004) p. 146

The martyrs in the Negev prison vie with each other

They are planted as trees on the path of martyrdom

The martyrs vie with each other

They cling to the old sand and travel to their wedding³⁹

Linguistic Sciences, Grade 5 (2004) p. 81

³⁸ One of the words in a language exercise.

³⁹ Martyrdom is sometimes compared to a wedding ceremony as, according to Muslim belief, the martyr is wed to 72 virgins in Heaven.

B. In Texts Presenting the Social Implications Involved

Mutual Responsibility [takaful] in the Palestinian Society

Forms of mutual responsibility within the family in the Palestinian society:

2. Caring for the families of the martyrs, the prisoners-of-war and the wounded in society.

National Education, Grade 5 (2004) p. 16

The Palestinian woman bears alone the whole responsibility for the family in the case of her husband being martyred...

National Education, Grade 5 (2004) p. 20

The Palestinian family suffers from the impact of occupation. It may lose its father, or mother, or son to martyrdom...

National Education, Grade 5 (2004) p. 23

C. In Historical Perspective

The First Female Martyr in Islam

This is Sumayyah bint Khayyat, mother of Ammar bin Yaser... Her husband Yaser died by torture [at the hands of the pagans of Mecca in early Islam] and he became the first martyr of Islam... Sumayyah remained firm and refused to utter a word of unbelief... That firmness enraged Abu Jahl [Muhammad's relative, and one of his fiercest opponents in Mecca], so he stabbed her with a spear and she became a martyr...

In the battle of Uhud Hamzah bin Abd al-Muttalib fell as martyr... Hamzah, "Lord of the Martyrs"...

Before Al-Khansa' embraced Islam her brother Sakhr was killed and she wept copious tears over him ...

In this battle [Al-Qadisiyyah, 637] her [Al-Khansa's] four sons fell as martyrs. Al-Khansa' learned of their martyrdom and said: "Praise to God who honored me by their death in God's cause."

Assessment

5. I will compare Al-Kahnsa's attitude when her brother was killed in the pre-Islamic

period [*Al-Jahiliyyah*] to her attitude when her sons fell as martyrs in the battle of Qadisiyyah .

6. I will complete the following:

- The first female martyr of Islam is...
- The first male martyr in Islam is...
- Hamzah bin Abd al-Muttalib fell as martyr in the battle of...

- The “Lord of the Martyrs” is...

Islamic Education, Grade 5, Part 2 (2004) pp. 42-44

When the battle of Uhud took place Amr bin al-Jamukh wanted to go to Jihad. [But] his children said to him: “God has... permitted you not to go to Jihad [as he was lame]. You would better stay [here] and we will exempt you [by our own fighting].” Amr then went to God’s Messenger and said: “...I wish to become a martyr.” He [i.e., the Prophet] said to his [i.e., Amr’s] children: “You are not required to leave him [here] for God may... grant him martyrdom.” So he went with God’s Messenger and fell as martyr in the battle of Uhud.

Islamic Education, Grade 5, Part 2 (2004) p. 47

Assessment

1. I will put a (V) sign next to the correct phrase and an (X) sign next to the incorrect phrase in the following:

- Amr bin al-Jamuh fell as martyr in the battle of Uhud.
- The Messenger explained to Amr bin al-Jamuh’s sons that Jihad is obligatory for their father.
- Islam permitted Amr Bin Al-Jamuh not to go to Jihad because he was old.

3. God’s Messenger said to Amr Bin Al-Jamuh: “As for you, God has relieved you of the obligation of Jihad.” What did God’s Messenger mean by that?

Islamic Education, Grade 5, Part 2 (2004) p. 50

Asem and some of his friends refused to become prisoners-of-war and they resisted the pagans until they fell as martyrs.

Islamic Education, Grade 5, Part 2 (2004) p. 47

Handhala heard on his wedding night the herald of God’s Messenger calling for Jihad in God’s cause. So he hurried and went to Jihad... He fought like a hero until he fell as martyr in the cause of God.

Islamic Education, Grade 5, Part 2 (2004) p. 49

...The martyrdom of many of those who knew the Qur’an by heart in the field of Jihad [following Muhammad’s death]...

Islamic Education, Grade 10, Part 1 (2004) p. 61

Abd al-Qader’s revolutionary thoughts remained a source of inspiration for the Algerian people and paved the way to a series of revolts against French occupation... until it wrested its independence in 1962, in spite of the French and their power, after it had sacrificed a million and a half martyrs...

Our Beautiful Language, Grade 5, Part 2 (2004) p. 60

Terror

The PA textbooks of the latest issue, like their predecessors, do not openly encourage terrorist actions against Israelis. However, as in earlier issues, they do present them in favorable light by defining those who are killed in such actions as martyrs and those who are imprisoned – as prisoners-of-war.

Mutual Responsibility [takaful] in the Palestinian Society

Forms of mutual responsibility within the family in the Palestinian society:

2. Caring for the families of the martyrs, the prisoners-of-war and the wounded in society.

National Education, Grade 5 (2004) p. 16

The Palestinian woman bears alone the whole responsibility for the family in the case of her husband being martyred or imprisoned...

National Education, Grade 5 (2004) p. 20



I will consider the following and answer: What are the responsibilities borne by the Palestinian woman in the case of her husband's absence?

National Education, Grade 5 (2004) p. 22

The Palestinian family suffers from the impact of occupation. It may lose its father, or mother, or son to martyrdom, or to imprisonment...

National Education, Grade 5 (2004) p. 23

Chapter Seven: The West

It should be noted that the history textbook for grade 10 – History of the Modern and Contemporary World –, published in 2004, includes whole chapters about the West, beginning with the Renaissance, the Reformation, the great geographical and scientific discoveries, the American and the French revolutions, through the nationalist movements in Italy and Germany, the industrial revolution, Capitalism, Socialism, Imperialism, and ending with the dictatorial regimes of the twentieth century (the Soviet Union, Italy, Germany) the two World Wars, the League of Nations and the UN. The information given to the student about the West in this book is mostly adequate and objective. However, one can find in the material some indications of a biased attitude toward the West, beginning with the notion that Western Renaissance and scientific progress could not have taken place had it not for Muslim civilization, with which Westerners in the Middle Ages had come into contact, through historical denunciation of the West as the source of the Crusades and of modern Imperialism, and ending with the warning that Western science and culture – while not harmful in themselves – may endanger the Muslim's strong belief in his religion.

A. The Muslim Civilization's Contribution to the Progress of the West

Scientific life [in Europe] in the Middle Ages was limited by the restrictions [placed on it] by the Church and, therefore, scientific discoveries were rare. Those who were engaged in science could not think independently but rather accepted as dogma the heritage [passed on to them by] their predecessors, while assuring the congruence of science with what would satisfy the Church. But the Europeans' link with the Islamic civilization since the eleventh century helped Europe to embark on a scientific renaissance, which reached its peak in the thirteenth century. Islamic civilization had already invaded Europe with the Arabs' arrival in Spain and the island of Sicily, and with the Crusades and the movement of students from western Europe to the centers of Islamic civilization. Those connections were the beginning of the appearance of scientific thinking in Europe.

[Questions:]

1. Why did the [various] sciences not appear in Europe in the Middle Ages?
2. How were the sciences and knowledge of the Muslims transferred to Europe?

History of the Modern and Contemporary World, Grade 10 (2004) p. 6

The following text claims that Arab discoverers reached America before Columbus.

The Role of Arabs and Muslims in the Geographical Discoveries

The European movement of geographical discoveries was complementary to earlier geographical discoveries, to which the Arabs and the Muslims had contributed:

Fadhllallah al-Umari mentions in his book “The Ways of the Capital Cities [Masalek al-Amsar]” that several members of the Birzal family set sail in the Atlantic Ocean and reached a new land they named Brazil. There are Muslim archeological signs written on rocks in 90 places in Southern and Central America.

The Arab seaman Ahmad bin Majed helped Vasco da Gama to reach India.

The famous French scientist Ernst Renan mentioned in his book “Averroes and His School” that Columbus left a letter in which he acknowledged the benefit [he derived from] the Arab geographical sciences in his discoveries in the Atlantic Ocean. Christopher Columbus had one of the Arabs accompany him to navigate for him in the Atlantic Ocean and he also benefited from the geographical science and practical expertise of the Arabs.

Al-Idrisi mentioned in his book “The Pleasure Trip of the One Who Yearns to Traverse the Horizons [Nuzhat al-Mushtaq fi Ikhtiraq al-Aafaq]” that... in the ninth century CE, during the Muslim rule of Spain, a Spanish Arab named Khushkhash al-Qurtubi, accompanied by several Arab young men, sailed into the Atlantic Ocean westward and reached South America. They came back from their journey with much booty. He also mentioned that eight [Arab] men from Lisbon set sail in the Atlantic Ocean and reached South America, which proves to us that Arabs and Muslims lived on some of the islands in that ocean. There are Arab style buildings, which proves the existence of Arabs in America before Columbus.

Al-Idrisi also mentioned that there was a map drawn in Baghdad by seventy Arab geographers, upon the order of Caliph Al-Ma'mun [9th century]. He mentioned that it was the largest geographical encyclopedia that described the earth and he translated this work into Latin.

The discovery by the Arabs of compass making took place as far back as the fourteenth century.

History of the Modern and Contemporary World, Grade 10 (2004) p. 13

I will explain the role of the Arabs and Muslims in the making of geographic discoveries.

History of the Modern and Contemporary World, Grade 10 (2004) p. 14

Let us read and enjoy:

Dr. Sarton⁴⁰ has written: “Had it not for the Arabs, the progress of civilization would have been delayed for several centuries.” He is of the opinion that the Arabs were the greatest teachers in the world. Sédillot⁴¹ has said: “The Arabs were, in fact, Europe’s teachers in all branches of knowledge.” The Arabs excelled in science, mathematics, medicine, pharmacology, geography, etc. They were the first to invent algebra and the first to give it this [Arabic] name. They deserve the credit for building hospitals, discovering [different] kinds of medications and drugs in plants and explaining how to use them for treating the sick. Bin al-Haytham was the first to establish [the science of] optics. Bin al-Nafis was the first to discover the circulation of the blood. Al-Idrisi succeeded in making the first map of the globe...

Our Beautiful Language, Grade 5, Part 1 (2004) p. 115

B. Western Imperialist Invasion : The Crusades

The Palestinian society faced an invasion by the Franks [Crusaders], who came from Europe

National Education, Grade 5 (2004) p. 30

The Virtuous Judge [Al-Qadhi al-Fadhel] was one of the heroes who contributed greatly to the Jihad against the Franks [i.e., the Crusaders] by the important services... he offered to Saladin, which paved the way for his victory over the imperialist invaders. This is not surprising, for he [i.e., Al-Qadhi al-Fadhel] was born and raised in Palestine and saw firsthand the invaders’ cruelty towards, and oppression of, his Arab brethren and brothers-in-belief.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 59

What is the effect of the place [of his birth and upbringing] (Palestine) on Al-Qadhi Al-Fadhel’s life?

Our Beautiful Language, Grade 5, Part 1 (2004) p. 61

Of those who resisted the Crusades Al-Qadhi al-Fadhel is considered a hero because of the advice he gave Saladin, which paved the way for his victory over the Franks, who had come from the western lands aspiring to seize control of the Holy Land.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 61

He [Al-Qadhi al-Fadhel] discovered a plot in Egypt hatched by the confidant of the Caliph, who had allied himself with the enemies of the Muslims (the

⁴⁰ George Alfred Leon Sarton, Belgian born US scholar, who studied the development of science.

⁴¹ L. A. Sédillot, author of *Histoires des Arabes*, 1854.

Franks)... He sent letters to the leaders of the Muslims, in the east and in the west, and in Spain, in which he called upon them to join the decisive battle against the enemies of the Muslims.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 60

C. Western Imperialism in Modern Times

The beginning of modern Imperialism:

The Results of the Geographical Discoveries

...

- The Portuguese and Spanish discoveries opened before the European states the way for Imperialism, which led to maritime competition [between them].
- The economic exploitation of the colonies and the white man's domination of the newly discovered countries were the beginning of a flood of immigration from Europe to the new world and the number of the colonizers [eventually] exceeded that of the indigenous population of the newly discovered countries.
- The inhabitants of the newly discovered countries converted to the colonizers' religion, which was Catholic Christianity.

History of the Modern and Contemporary World, Grade 10 (2004) p. 13

The Effect of the Geographical Discoveries on the Arabs

The geographic discoveries had a great effect on the commercial status of [both] Egypt and the Syrian coast. Commerce there dwindled, which led to the weakening of the Arabs economically and later – politically.

History of the Modern and Contemporary World, Grade 10 (2004) p. 14

The Western powers abused Muslim religious tolerance towards non-Muslims in order to seize control of Muslim countries.

It is deplorable that this religious tolerance which has no equivalent in history led to the exploitation of foreign privileges by Westerners at the end of the last century [that is, the nineteenth century] and the beginning of the present century [20th] with the aim of eliminating the phenomena of national sovereignty in the country.

Reading and Texts, Grade 10, Part 2 (2004) p. 10

The following material is taken from a chapter devoted to Western Imperialism in a history textbook for the tenth grade.

Educational Summary

Imperialism is a strong state taking possession of a weak state and subduing it by force with a view of controlling its political, economic and cultural affairs. Modern European Imperialism appeared following the expansion of industry in Europe in the last quarter of the nineteenth century.

History of the Modern and Contemporary World, Grade 10 (2004) p. 55

Motives of Imperialism

The following are some of the most important motives of European Imperialism:

1. The economic motive: The European states strove to create markets for their products and to obtain raw materials, unavailable in them, which led to competition between the imperialist states. That caused them to seize vast areas [of land] and establish colonies that would be subjugated to their rule by force.
2. The demographic motive: The population growth in Europe increased because of the development of the hygienic methods which limited the spread of epidemics and brought about a decrease in the rate of deaths. At the same time the industrial revolution diminished the need for working hands, which prompted the European states to look for other places [in which to offload their surplus population] in order to limit unemployment and reduce demographic pressures [at home].
3. The cultural and Missionary motive: The imperialist states claimed that, from their point of view, they were performing a moral duty towards the backward nations as they were bringing modern civilization to them, raising their intellectual level and propagating their own culture in the various fields. As a matter of fact, the imperialist states' goal was none other than domination for the sake of controlling the resources and lives of the peoples they were dominating.
4. The political and military motive: There are several things that encouraged the European states to pursue an imperialistic policy in the world, of which the most important ones may have been [the following]:
 - The greed of the imperialist states for the possessions of [certain] empires, such as the Ottoman Empire in the mid-eighteenth century. The [Ottomans'] repeated losses to the imperialist states led to an increase in the greed of these states for yet more of the possessions of the Ottoman Empire, which became known at that time by the name of "The Sick Man of Europe".
 - The competition between the European states for the control of the maritime water ways, such as straits and commercial

routes like the Red Sea and the Arab [or Persian] Gulf. The French expedition to Egypt in 1798 was an example of this competition and led Britain to foil the expedition.

- The appearance of the nationalist trend in Europe based on racial superiority, which brought about expansion to, and exploitation and domination of, colonies outside the continent of Europe in order to realize this superiority and achieve a military balance [of power].

History of the Modern and Contemporary World, Grade 10 (2004) p. 56

Forms of Imperialism

Imperialism took several forms, although it was not different in its essence in any of them:

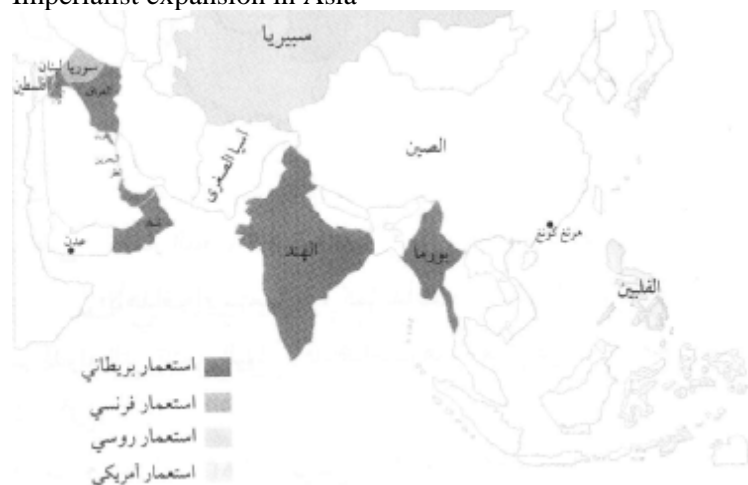
1. Military occupation and annexation, as happened in Algeria, which was considered by France part of the French state.
2. Granting the colony [a status of] autonomous entity, as is the case with Canada, although it continues to be linked to Britain.
3. Hoisting the imperialist state's flag over the land of a helpless people, as happened in Germany's seizing control of Tanganyika.
4. A strong state imposing a protectorate on tribes or a small state, while the protectorate preserves the appearance of independence, as in the case of Tunisia when France imposed [its] protectorate over it in 1881.
5. Spheres of influence. These are countries overrun by [foreign] economic and financial interests, to a degree that it becomes difficult to resist the influence of the [foreign] Power. An example of that is Iran in 1907, when its northern [part] became a Russian sphere of influence while its southern [part] became a British sphere of influence. Banks and commercial companies became the spearhead of Imperialism, like the Suez Canal Company, the German Africa Company in Nigeria, etc.
6. Using humanitarian [activity] as a means to realize imperialist goals and expansion, such as medical treatment, which is a stratagem used in Missionary work and leads to imperialism, as well as education, which constitutes a wide arena for Missionary work.
7. Mandate correctly understood means the extension of help by a strong state to a weak one in accordance with the covenant of the League of Nations, so that the weak state will be able to conduct its own affairs by itself. But the imperialist states abused this meaning and exploited it [mandate] in order to promote their own interests, as happened in Palestine, Syria, Lebanon and elsewhere.
8. Trusteeship. This concept appeared as an alternative to the mandate system. Under it the weak state is put under the trusteeship of the United Nations.
9. Colonization [*istitan* – settlement]. This denotes the seizure of land, the expulsion of its owners from it and the settlement on it by force

of [foreign] demographic elements in the place of the indigenous inhabitants, like the Frankish [i.e., Crusader] and the Zionist colonization in Palestine.

History of the Modern and Contemporary World, Grade 10 (2004) pp. 56-57

Regions of Imperialist Expansion

Imperialist expansion in Asia⁴²



- British Imperialism
- French Imperialism
- Russian Imperialism
- American Imperialism
- [Dutch, Portuguese and Japanese possessions are not indicated.]

The imperialist expansion of the European states on the Asian continent, was as follows:

Areas of British Imperialism: Palestine, Jordan and Iraq (1918) and the edges of the Arabian Peninsula such as Aden (1839), Kuwait (1899), Oman (1829), Qatar and Bahrain (1892), as well as Burma and Hong Kong [India, Ceylon, Malay, Singapore, North Borneo are not mentioned].

Areas of French Imperialism: Syria and Lebanon (and Mosul for 4 years: 1916-1920 [on paper, not in reality]) [Indo-China is not mentioned].

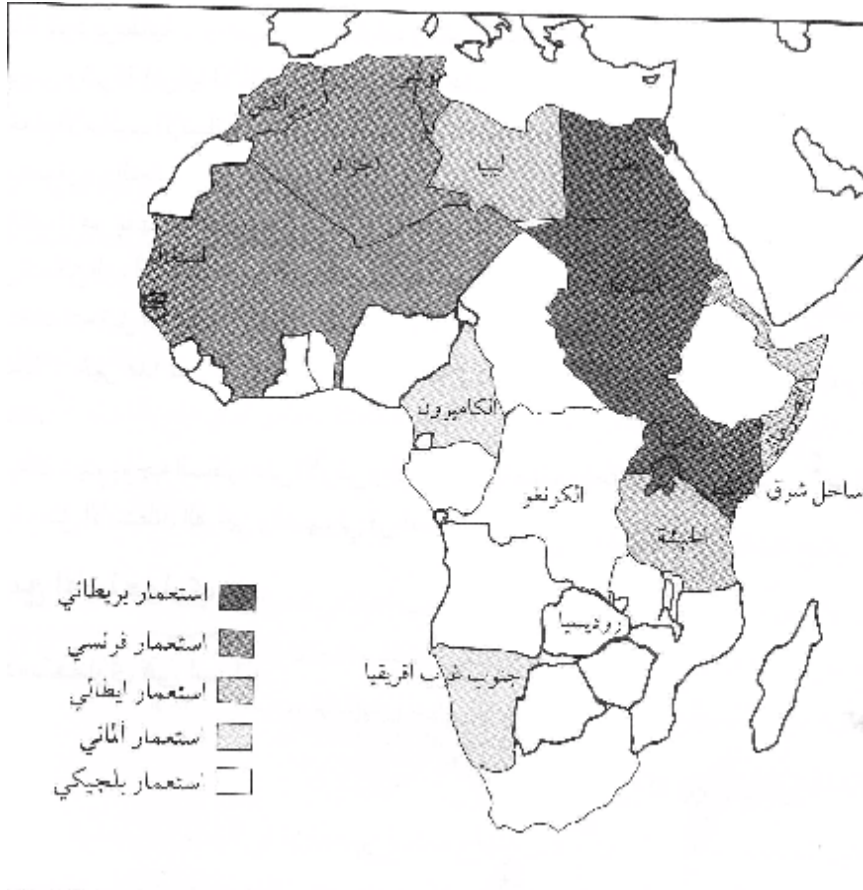
Areas of German Imperialism: German influence in Asia Minor.

Areas of Russian Imperialism: Siberia and Turkestan.

Areas of American Imperialism: The Philippines and the islands in the Pacific Ocean.

As for China, it was partitioned between the imperialist states (Britain, Japan, Germany and Russia).

⁴² The map is inaccurate.



- British Imperialism
- French Imperialism
- Italian Imperialism
- German Imperialism
- Belgian Imperialism
- [Spanish and Portuguese possessions are not indicated.]

Competition was stiff between Britain, France and Germany to colonize the African states and each used evil means of deception in order to realize its imperialist goals. European companies as well started spreading their domination over the territories in Africa and hoisting [over them] the flag of the state to which they belonged. This with increasing speed divided up Africa and partitioned it among the European imperialist states as follows:
 Areas of French Imperialism: Algeria (1830), Tunisia (1881), Morocco (1911), French Congo, French Guinea, Senegal and Dahomey [Madagascar and the French Sudan and Central Africa are not mentioned].

⁴³ This map too is inaccurate.

Areas of German Imperialism: Cameroon, South West Africa (Namibia) and Tanganyika.

Areas of Italian Imperialism: Libya 1911, Ethiopia and part of Somalia.

Areas of Belgian Imperialism: Congo.

Areas of British Imperialism: Egypt and the Sudan 1882, Rhodesia (Zimbabwe), Uganda and the east African coast (Kenya, Tanzania) [Ghana, Nigeria, Gambia, British Somalia, South Africa, Zambia and Malawi are not mentioned]...

History of the Modern and Contemporary World, Grade 10 (2004) pp. 57-58

The following is a literary piece against Western Imperialism in Africa.

A Letter from Africa

The soldiers of Imperialism fall everywhere. The poet (Hashem Al-Rifai, Egypt) takes on the identity of one of these soldiers with a humane attitude who writes from Africa a poem to his fiancée, in which he strips bare Imperialism and its goals... The poet wrote it in 1958... [Excerpts:]

...I live for massacring old people
In every corner and hut
My two hands are immersed every day in the blood of the oppressed
Who revolt against the shackles and the authority of the haughty ones

...Today I was walking with the soldiers around the colony
Bearing arms, and every inch under my feet – a cemetery

...I felt I have become a savage
Or I do not lag behind it in violence
The difference is that the wolf does not ambush a wolf
While I, the man, kill my brethren all the time

Food comes to my mouth
Bitter and stained with blood...

Reading and Texts, Grade 10, Part 1 (2004) pp. 100-103

Choose the correct answer:

The struggle in the poem is between:

1. Civilization and backwardness
2. The tyrannical imperialist who comes to rob and kill and the [rightful] owner of the land who risks his life to defend it
3. The powerful rulers and the powerless and the weak

Reading and Texts, Grade 10, Part 1 (2004) p. 104

The imperialist soldier is a human being and he might have been forced to do what he does. I will explain that, based on what was written in the sixth part [of the poem].

Reading and Texts, Grade 10, Part 1 (2004) p. 106

Let us choose the correct answer from in the parentheses in the following [sentences]:

Imperialism practices against the inhabitants (just – savage – civilized) methods.

Our Beautiful Language, Grade 5, Part 1 (2004) p. 70

Two contradictory views of the United States' relation to early Imperialism:

The American Revolution achieved independence for the American people and [brought about the] appearance of a new state in the world, which was the first independent state on the American continent. It liberated it [i.e., the American people] from the yoke of Imperialism and became an example to be followed by all the colonized peoples of the world.

Activity

Let us discuss the reasons for the success of the American Revolution in getting rid of Imperialism and realizing liberty and independence.

History of the Modern and Contemporary World, Grade 10 (2004) p. 20

The United States of America was established in 1776, when the first European colonialists revolted against Britain which had ruled them until that date. It comprised at the beginning thirteen states. After that it started expanding westward at the expense of the lands of the indigenous inhabitants who are known as “Indians”, and most of them were exterminated.

Geography of the World's Continents, Grade 10 (2004) p. 76

Western Imperialism in the Arab world:

The Arab nation was afflicted in its modern history by the occupation of its lands by the imperialist states out of greed for the purpose of exploiting its material and human resources and wealth for their [own] good. That led to revolts, under the leadership of devoted heroes, in defense of their homelands and in protection of their peoples' honor, in which they strove to drive the occupiers away. The Jihad fighter, the commander [*amir*] Abd al-Qader al-Jazairi stands at the head [of such devoted heroes].

...When the French occupied his homeland in 1830 the Commander Abd al-Qader... won dazzling victories and inflicted on the French forces crushing defeats and enormous casualties... But he found himself compelled to stop the fighting in order to protect his soldiers' lives, because the French forces were more numerous and better equipped than his and because they

perpetrated massacres, in which they did not distinguish between elderly people, women or children...

Abd al-Qader's revolutionary ideas remained a source of inspiration for the Algerian people and paved the way to a series of revolts against French occupation... until, in 1962, it wrested its independence in spite of the French and their power, after sacrificing a million and a half martyrs...

Our Beautiful Language, Grade 5, Part 2 (2004) pp. 58-60

The two great powers – Britain and France – schemed to tear to pieces the unity of the Arab nation and aspired to occupy parts of its lands. Britain occupied the countries of the Arab East [*Mashriq*] and France occupied the countries of the Arab West [*Maghrib*].

Our Beautiful Language, Grade 5, Part 2 (2004) p. 60

[Questions:]

1. Why did the imperialist states occupy the Arab countries?
2. What was the Arab nation's reaction to the occupation?
5. When did the French occupy Algeria?
12. Let us put a (V) sign next to the correct phrase and an (X) sign next to the incorrect phrase

in the following:

- The Algerians sacrificed a million and a half martyrs to obtain independence.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 61

Let us fill in the empty space with the appropriate word:

The French occupied Algeria [out of greed] to exploit its resources.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 62

Occupation – one state taking control by force of another or of part thereof.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 62

French occupation pulled out of Algeria in 1962.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 67

Activity 2

Let us discuss the effect of the First World War on the Arab homeland and especially on Palestine.

History of the Modern and Contemporary World, Grade 10 (2004) p. 70

The British Occupation

Palestinian society fell under British occupation in 1917, which continued until the Israeli Occupation in 1948.

National Education, Grade 5 (2004) p. 30

Activity

I will make a chart with the names of the Arab states. I will write down next to each state the name of the state that colonized it, the year it fell under imperialist domination and the year in which it obtained independence.

History of the Modern and Contemporary World, Grade 10 (2004) p. 59

Arab struggle against Western Imperialism:

Let us write not more than ten lines about one of the following :

1. A modern Arab revolutionary, who fought Imperialism in his country until it gained its liberty and independence, based on the following points:
 - The revolutionary's name, his revolution's place and date.
 - The outbreak of revolution.
 - The most important battles against Imperialism.
 - The achievements of the revolution.
2. Steadfastness and persistent resistance constitute the road to independence.

Our Beautiful Language, Grade 5, Part 2 (2004) p. 68

Let us read and enjoy:

My beloved homeland was liberated by struggle
And its fate determined after the success
For the son of Algeria has become master of its land
And the occupying usurper turned his back and fled

...

The liberation of Algeria was an ideal
Of our revolution and a great victory
This was our highest wish for which
We revolted against the assailant oppressor...

Our Beautiful Language, Grade 5, Part 2 (2004) p. 69

Resistance of the Palestinian People

The Palestinians did not despair, but continually resist foreign rule in the country. [Some] of the most prominent struggles of the Palestinian people [are] their resistance to the British Mandate [authorities] through several revolts, the most famous of which [were] the revolt of 1929 and the revolt of 1936...

National Education, Grade 5 (2004) p. 31

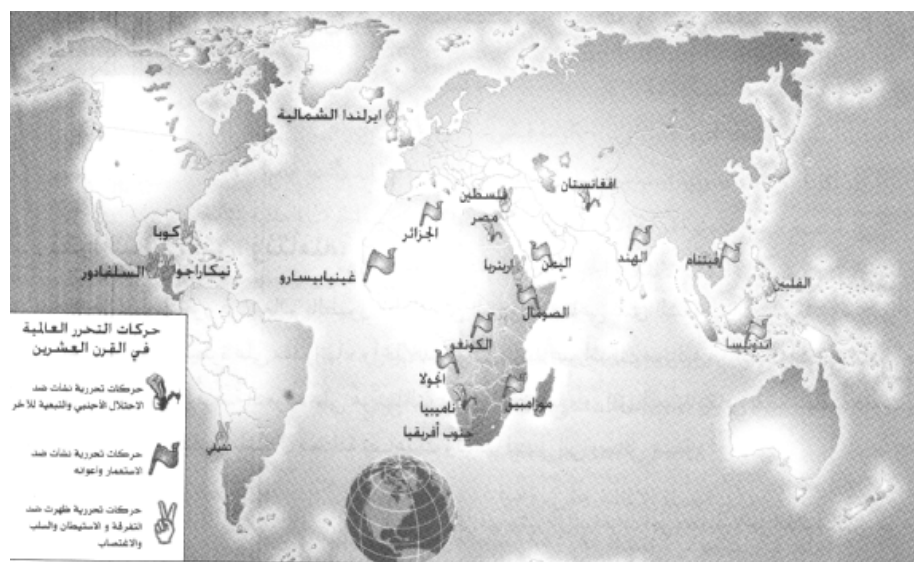
The struggle against Western Imperialism worldwide:

Many factors contributed to bringing the nations of the world to revolt to achieve liberation from Imperialism's yoke. The most important ones [were]:

1. The spread of national consciousness among the nations.

2. Imperialist policy based on oppression, torture and racial discrimination.
3. The change in the balance of power after the Second World War and the emergence of new states with their own [decisive] weight in [determining] international policy, such as the United States of America and the Soviet Union.
4. The appearance of international organizations that support human rights.

History of the Modern and Contemporary World, Grade 10 (2004) p. 85



- Liberation movements that emerged against foreign occupation and subjugation to others (Egypt, Namibia, Afghanistan)
- Liberation movements that emerged against Imperialism and its servants (Indonesia, Vietnam, India, Yemen [probably the former South Yemen], Algeria, Guinea-Bissau, Somalia, Congo, Angola, Mozambique)
- Liberation movements that emerged against Apartheid, settlement [i.e., colonial settlement], robbery and usurpation (Chile, Cuba, Nicaragua, Salvador, South Africa, Eritrea, Northern Ireland, Palestine, the Philippines)

History of the Modern and Contemporary World, Grade 10 (2004) p. 86

English imperialist domination over India started through the English East India Company in 1705, when it created for itself vast commercial influence in that country, which led to the military occupation of India in 1757 by the English commander [Robert] Clive, who defeated the ruler of Bengal and extended his victories in all parts of India.

The Indian nation revolted against the imperialist English in 1857, but was met with oppression and exemplary punishments on the part of the English, who managed to subdue the revolt with much cruelty. Then the subordination of India to the British Crown was announced and, in 1858, Queen Victoria was proclaimed Empress of India.

Disturbances erupted in India and the British suppressed them with violence. They perpetrated a massacre known by the massacre of Amritsar on 13.4.1919 in which there were 379 victims. Because of this massacre the Indian national Congress Party adopted a platform of peaceful resistance to the English...

History of the Modern and Contemporary World, Grade 10 (2004) pp. 86-87

From its discovery in 1511 until 1898 Cuba was subject to Spanish domination. Then American forces seized control over it until 1902. They left but retained a naval base there. The Cuban revolution took place in 1933 and managed to overthrow the rule of the dictator, who was [later] replaced by another dictator, Batista who fled to the US in 1944. He came back to his country in 1952 and succeeded, with American help, in overthrowing the regime and... became president of Cuba. He ruled it tyrannically...

...The Cuban revolution intensified and cities that were loyal to the dictatorial regime began to fall one after another, which brought about the collapse of the regime before the revolution's victories in 1958 and Batista's flight for the second time to the USA.

History of the Modern and Contemporary World, Grade 10 (2004) p. 88

South Africa was a target for the colonialists who planned to seize control over it because of its natural resources. The Dutch managed to seize control of the provinces of Orange and Transvaal and the English stormed them at the end of the nineteenth century because of the discovery of diamonds in their lands. During the imperialist domination of South Africa the African National Party was established and came to represent the majority of the population and control the social and economic systems.

The racist Apartheid law was promulgated in 1948. It contained clauses that dealt with all spheres of life such as restricting [government] jobs to white people and denying them to black people, prohibiting white people from marrying black people and vice versa.

The people's resistance to the racist rule in South Africa was intensified in 1960, when black people refused to carry passports or movement permits between zones, which led the racist government of South Africa to take violent measures against, and perpetrate a massacre of, the blacks... Incidents

and disturbances continued, as well as protests against the policy of the racist government, until 1985. During that period thousands of people were subjected to arrest without trial and the prison authorities took cruel measures against the detainees...

History of the Modern and Contemporary World, Grade 10 (2004) p. 89

C. Benefit and Danger of Western Knowledge

[A Letter] to My Brother Who is Studying Abroad

... You are going to an enchanted country. He who goes there returns a new creature and a new person, unlike the one that went. The brain in his head is changed, as well as the heart in his chest, and the tongue in his mouth. And his children as well may change... if they were born from the womb of a woman brought by him from there.

Indeed, my brother, this is the case with most of those we have seen and known... They go [there] as our sons, brothers, and loved ones and return as propagandists for a different culture. Therefore, make religion your fortress and arm yourself with the weapon of reason in order to be safe from harm. In the new environment, where you are going to spend the years of study, there is everything, both good and bad. But there is knowledge there... Draw from this source, of which you will not find its like every day...

But you will find in some books, written by some of the Orientalists, about our language and history, and in the lectures they give, attacks on truth and distortion of reality, so pay attention to that. Read what you read and listen to what you hear with your brain in your head and with your faith in your heart. Do not take all that they say as indisputable and an established truth...

You will see huge cities, as well as streets, squares, factories and buildings. Do not be taken in by what you see and do not despise yourself and your country in comparison, as is done by many of those whom we know, who go to these countries. Know that, even if they are great and their people are civilized, you have not come from a country devoid of civilization. You are the son of glory and civilization, son of scholars who had the privilege of teaching those people...

There are brains in the Orient, and [working] hands and money. But the Orient needs knowledge. So you and your friends bring it to it and come back to the Orient as Orientals, as proud of their good and just Oriental identity as the Westerners are proud of their being Western...

If you find time, learn about the situation of those people and their conditions of life, commerce, industry, and schools. Research their morals and faiths as a wise and a critical person, who records the good things in order to learn from them and the bad things in order to keep away from them. Do not be

like those Arabs who wrote about these countries and saw only the merits and the virtues, nor like those Westerners who wrote about the Orient and saw only the faults...

At the moment you feel that your religion and morals are in danger pack your luggage and return to your country... Refuse any knowledge if it comes only at the expense of [your] religion and morals.

Reading and Texts, Grade 10, Part 2 (2004) pp. 65-67

Activity

I will refer to the commentary “In the Shadow of the Qur’an” by Sayyid Qutb [a Muslim fundamentalist intellectual executed in Egypt in 1966] and derive from it some of the negative social effects of usury on the usury-practising societies on the basis of his commentary to the [Qur’anic] verses that speak about usury in Surat Al-Baqarah.

Reading and Texts, Grade 10, Part 1 (2004) p. 7

Some of Western scientific knowledge is not accepted when religious concepts are involved:

...And the sun rotates in its orbit that God has decreed for it.

Islamic Education, Grade 5, Part 1 (2004) p. 26

The following quotation pits Western Capitalism against Islamic economics:

Activity

I will compare the economic system in Islam with the capitalist economic system in the fields of:

- Ownership of means of production in each of them
- The goal of production in each of them

History of the Modern and Contemporary World, Grade 10 (2004) p. 50

Conclusion

To begin with, this latest issue of PA school textbooks for grades 5 and 10 features some positive changes, compared to books of earlier issues. First and foremost among these changes is the considerable information given to the student about Western civilization, which CMIP has found adequate and mostly accurate. There is one book in this latest issue almost wholly dedicated to Western civilization and history, to such a degree that CMIP has decided not to quote from the material therein because of the vast amount of it and to be content with a clarifying comment.

Another positive change encountered by CMIP in one of the books of this issue is a short literary piece presenting a killed enemy soldier as a human being with a family of his own. Although there is no evidence to indicate that the soldier described is Israeli, the very inclusion of such a text in a PA book at this time may convey a different message from the one to which the Palestinian students have been, and still are, exposed.

Also in one of the textbooks there is quoted a statement by one of the great Zionist and Israeli leaders, David Ben Gurion, which may indicate a certain degree of openness to the opponent. Furthermore, a Christian Education textbook seemingly extends the ideal of tolerance to the opponent as well, which is not something to be found in other PA textbooks. Another Christian Education textbook quotes an official statement by church leaders in Jerusalem in which they refer to Israel as a sovereign state which too is not to be found elsewhere in this issue (and very rarely in earlier issues).

In addition to the above there is in a history textbook what can be interpreted as a grudging acknowledgment that Palestine has a “connection to the Jewish religion and ancient historical memories”, something that has not been recognized in earlier textbooks.

Whatever attempt that may have been made on the part of the PA textbooks of this issue to discuss the history of Zionism objectively, was vitiated by the authors of the specific textbook including some derogatory terms in the definition of Zionism and more particularly by the reference to the “Protocols of the Elders of Zion” as if it were a valid historical document (and see below).

Except the above-mentioned cases, the attitude to the “other” and to peace in the books of the latest issue is basically similar to, and sometimes worse than, that found in earlier issues of PA textbooks. The most outstanding example of a negative development is the paragraph that mentions the “Protocols of the Elders of Zion” and describes them as a set of confidential resolutions adopted by the first Zionist Congress. Although there appeared in earlier issues of textbooks several anti-Semitic references, this is the first time that a PA school textbook features an anti-Semitic text of such a magnitude and,

though it does not quote verbatim any of its contents, the very presentation of such a text as valid source material for Zionist history should ring an alarm bell as regards the course being taken by the PA educational system.

Another case of change for the worse in this issue of textbooks is the absence of any reference to the ideal of peace with Israel. Indeed the story of the Eagles and the Vultures shows clearly enough the desired outcome of the conflict envisaged by the textbook. Peace with Israel was touched once in the earlier issue of textbooks for grades 4 and 9 (published in October 2004), although even there it was not openly promoted.

The general trend of the textbooks of this latest issue remains much the same as that of former issues. Following are the findings in relation to the criteria prescribed by UNESCO and CMIP:

- *Except for the thorough coverage of Western civilization and history of modern times, all other types of the “other”, namely, Israel, the Jews, and Christians, are still not adequately and objectively presented to the Palestinian Muslim student (Christian students receive the necessary information about their own religion). On the other hand, Islam and the Muslims’ superiority to other religions and their followers is stressed. In one case it is said that morals in Islam have a stable character, while elsewhere they change according to interest and benefit, which presents non-Muslims as basically immoral.*
- *Non-recognition of Israel continues. Israel is not recognized as a sovereign state, except in an official document by church leaders, quoted in a Christian Education textbook. Its name does not appear on any map, while that of Palestine does appear on many of them instead, denoting the whole country to the west of the Jordan. Israel’s official name appears twice in the text, once within parenthesis (an optional equivalent of quotation marks in Arabic) and in another case, without parenthesis or quotation marks, but in the context of its having been established on Palestinian land. There are cases in which Palestine, not Israel, is presented as the sovereign state in the region, next to Jordan, Syria and Lebanon. Israeli territory is never mentioned as such but rather circumlocutions are used instead, such as “the 1948 areas”. Cities and geographical regions and sites within pre-1967 Israel are presented as Palestinian and, in one case, as Syrian. There are at least two places where the West Bank and the Gaza Strip are distinguished within the larger Palestine.*
- *Jerusalem is denied its close connection with Jewish history and presence and in one case the Jewish character of the Western Wall is denied as well.*

- *With the exception mentioned above, and in the framework of the continuous effort by the PA school textbooks to suppress the connection between the Jews and the Holy Land, Jewish historical presence in the country is ignored even when Biblical events are discussed – a phenomenon mostly found in Christian Education textbooks, where the neutral term “the people” is used. Instead, the Canaanites and other ancient Middle Eastern nations are presented as Arab and the “Arab Canaanites”, whose descendents the modern Palestinians are claimed to be, are presented as the sole genuine inhabitants of Palestine. The ancient Hebrews, the forefathers of modern Jews, are presented as an expansionist nation, following an earlier mention of them as occupiers of Jerusalem. Jewish national and religious rights in the country are either ignored or openly denied.*
- *Except for one text that presents a dead enemy soldier as a human being, the “other” is stereotyped as well. There are very few references to the Jews in this issue of books, some of them neutral and some – negative, but none positive. One such mention presents a Jew as a thief, who becomes a Muslim and mends his ways. The Jewish national movement – Zionism – is dubbed “racist”. The list of Israel’s evil characteristics is long and no positive characteristic is to be found at all in the textbooks. Israel shells Palestinian schools, arrests Palestinians and tortures them, destroys Palestinian houses and holy places, robs the Palestinians of their land and water, impoverishes the Palestinians and oppresses them on a daily basis by means of the “racist annexation and separation wall”, etc. There are cases in which the West is stereotyped as well, especially in the context of modern Imperialism. And see above the reference to the morals of non-Muslims.*
- *The above-mentioned descriptions of Israel contain enough cases of wording that is likely to create hostility and prejudice. There are several similar cases in the description of the West.*
- *The Arab-Israeli conflict and the history of the Palestinian problem are not presented in an objective and honest manner. Israel is blamed for everything that has afflicted the Palestinians and the latter’s share of the responsibility for the conflict is ignored, especially their initiation of the 1947-48 war, in defiance of the UN Partition Resolution of Mandatory Palestine adopted in November 1947.*
- *Another new development in this context is the focus on the importance of Palestine and of the Palestinian people for Islam, in the form of “the Garrison [Ribat]” concept and of the great mission entrusted to the people of this land to be the vanguard in the struggle between the Muslims and their enemies. This points to the*

political value of the religious importance of Palestine for Muslims, as seen by Palestinian educators.

- *As regards peace and reconciliation, no progress has been detected – compared to earlier issues; rather the opposite is the case. Not only is peace not discussed at all in the present issue of textbooks, but the Oslo Accord of 1993 is now regarded not so much as a peace agreement with mutual recognition between Israel and the PLO, as in the issue of last year, but rather as part of the Palestinian violent struggle (“Intifadhah”) against Israel. Furthermore, the story of the Eagles and the Vultures, referred to above, clearly indicates how the outcome of the conflict is envisaged. The familiar phenomenon of exalting Jihad and martyrdom and the implicitly positive attitude to those who take part in terrorist activity against Israelis still continue.*
- *Cases of furnishing the student with inaccurate information abound and have, in part, already been mentioned above. Maps especially tend to be inaccurate – and not only those without Israel’s name.*
- *Equal standards are not always applied, especially when Israel or the Jews are concerned. Both do not have any kind of rights and the ideals of peace and tolerance do not apply to them, except in one implied reference in a Christian Education textbook. Moreover, one of the most important examples presented by the PA textbooks of this issue of Muslims’ tolerance to Christians is the document of the seventh century CE, known as Umar’s Covenant, in which Jews are denied the right to be inhabitants of the city of Jerusalem. Although there are many historical cases of Muslim tolerance towards the Jews, none is brought to the students’ knowledge and the only reference to the Jews in this context is the above-mentioned one, which, in fact, preserves Christian intolerance towards them.*
- *The achievements of others are not recognized (in Israel’s case) or partly recognized – as much of Western progress in science and geographic discoveries is attributed to Muslim civilization.*

The school textbooks published by the PA still do not conform to international standards in these respects. So far the ambitious project of replacing the old books taught in the PA schools by new ones has fallen short of introducing new perspectives or recognition of the “other” and reconciliation with him. The major problem with the books remains that the Palestinian youth is not being educated to accept and coexist with the other party to the conflict, the Israelis. The PA is teaching its younger generation that the demand for freedom and liberation is inseparable from the rejection of the legitimacy of Israel’s existence. This would mean the continuation of the struggle with Israel and with the Jews.

List of Sources

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[Qur'an] Recitation

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