



Israel, the West, Women and the Environment in Palestinian Textbooks

An Analysis of Palestinian Authority Textbooks

Grades 1-12

2011

IMPACT-SE Report

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Table of Content

Introduction	p 3
Executive Summary	p7
Chapter I: Denial of Jews' Rights as well as of Israel's Existence	p 13
Chapter II: Demonizing both Jews and Israelis	p 25
Chapter III: Slanted Presentation of the Arab-Israeli Conflict	p 39
Chapter IV: No Advocacy of Peace, Indoctrination to Martyrdom	p 44
Chapter V: The Attitude toward the West and Non-Islamic Religions	p 55
Chapter VI: Gender and the Environment	p 67
Conclusions	p 71
List of the books reviewed	p 63
<i>IMPACT-SE</i> Applied International Educational Standards	p 79
<i>IMPACT-SE</i> International Advisory Board	p 80
About <i>IMPACT-SE</i>	p 82

Introduction

The 117 books surveyed in this report include 40 updated versions of books issued by the Palestinian Authority through the years 2000-2006 which were reprinted in 2009 and 2010. The school textbooks include 70 student books and 20 teacher guides issued by the PA Ministry of Education along with 25 student books issued by the PA Ministry of Endowments (*Awqaf*) and Religious Affairs. The Ministry of Endowments and Religious Affairs has been reprinting old Jordanian schoolbooks for use by 7-12 grade students in Palestinian religious institutions. The books teach subjects such as Qur'anic and Hadithic texts, Islamic Jurisprudence, doctrine, culture, systems and history, as well as methods of preaching and Islamic missionary work. All the 118 books surveyed in this report are in current use at the PA schools.

The general trend of the findings is a combination of complete disregard of Jews' rights, and a near complete disregard of Israel's existence. Alongside denial our monitoring also detected a substantial degree of demonizing Jews and Israel, while preparing for a violent struggle and completely ignoring tolerance, reconciliation and peace. While the textbooks do not include calls to apply violence against Israel and the Jews, they are alarmingly rife with Jihadi and Martyrdom vocabulary, Israel remains illegitimate, all its territory is seen by PA textbooks as 1948 occupied Palestinian lands.

The Palestinian Authority school textbooks cling firmly to four fundamentals:

- (1) Disclaim Jews' rights and Israel's existence
- (2) Demonize both Jews and Israel
- (3) Present the Arab-Israeli conflict in a slanted way;
- (4) Don't advocate tolerance and peace, but rather
Advocate martyrdom and violent struggle

These fundamentals do not encourage inquisitive thinking and amount to an indoctrination of a worldview according to which the Palestinian side is all good, while the Israeli one is all evil. All past and present calamities are presented to the students as the result of schemes of imperialism and the "national other". Martyrdom remains the most honorable tool to achieve full rights over all of Palestine. Although there is no direct instruction for immediate violence against Israelis, yet hate, rejection and a vision of one Greater Islamic-Arab Palestine are fostered and kept alive. Israel has no place in the Arab Homeland that stretches from the Atlantic Ocean to the Gulf, and an imaginary geography in which Israel does not exist is being taught.

The books present a history according to which the Holy Land has always been Palestinian-Arab except for intermittent foreign invasions. The presence of the Israelites and Jews is minimized and most often ignored altogether. The Palestinians are one of the Canaanites with the latter's origin described as Arab brushing aside established knowledge that Canaanites spoke Biblical Hebrew or a close dialect to Hebrew. It appears that this invented tradition serves both to create a sense of history and legitimacy for the new Palestinian nationalism, but also to undermine Jewish nationalism and deny the existence of Israel's Biblical and historical roots. The resulting claim—that the Arab Palestinians are the sole legitimate inhabitants of the country—is ominous. The information given to students about the Arab-Israeli conflict is one sided ignoring Jewish nationalism and describing Zionism as a scheming evil movement collaborating with colonial power to rob Palestine from its supposedly legal owners. The Palestinian refugee problem is described as an Israeli crime. No Arab responsibility. Nostalgia and urge for revenge and return of the refugees is imparted on the Palestinian children through poems and stories. The textbooks do not mention the Holocaust, not Jewish refugees, either from Muslim and Arab countries or from other disaster areas.

Moreover, the PA textbooks feature radical Islamic vocabulary committed to Jihad and mesmerized by the blood of the martyrs. Correction of the situation will occur through victory not via reconciliation, tolerance or peace. While Islamic radicalism has permeated the PA Ministry of Education textbooks the most extreme examples are to be found in the books approved and taught by the PA Ministry of Endowments (*Awqaf*) and Religious Affairs. The fate of infidels, non-believers, including Christians and Jews, is portrayed in harsh words. Treatment of the Jews is worse and includes anti-Semitic stereotypes such as misery, avarice, cowardliness, sowing dissent, scheming, treachery and falsifying the holy scriptures. The books describe the fate of the Jewish tribes of Medina who were slaughtered, enslaved or expelled supposedly for breaching their contract with the Muslims. Particularly worrying is the use of the following Prophetic tradition (*Hadith*) that was all but marginal in Islam's classic times, but has become a popular among modern radical Sunni Muslims:

"The Hour of Resurrection will not come until the Muslims fight the Jews. The Muslims will kill them, and when a Jew would hide behind a rock or a tree the rock or the tree would say: 'O Muslim, O worshipper of God! There is a Jew behind me; come and kill him', except the salt bush, which is the Jews' tree."

With regard to the Jews, facts about their history, civilization, and religion are hardly found in the books. The Holocaust is not even mentioned, let alone the role the Palestinian leadership of time played in blocking escape routes and collaborating with the Nazis. Nor can the student find particulars about Israel—its political and social structure, economy, culture, etc. The discussion of matters related to the environment is telling in terms of state building and

ecology. The PA textbooks are doing a decent job in instilling values of preservation of the environment, saving water, caring for plants and animals and preferring sustainable sources of energy. Yet, the information regarding the Israelis, who share the same land, air and water systems with the Palestinians and cooperate with them on many ecological levels, could be labeled environmental demonization: PA is blaming the Israeli side for all the environmental problems and do not teach how to solve problems. While Israeli areas are described as part of Palestine with relevant geographical and environmental data, presence of Israeli Jewish cities, chiefly among them Tel Aviv, is typically not mentioned and so are Israel's communities such as Kibbutzim and Moshavim. Jewish holy places are never mentioned.

Apart from the environment, this 2011 *IMPACT-SE* report also examined gender issues. The picture is mixed. Alongside much emphasis on respect for women and even radical calls in some civic education textbooks for equality and empowerment of women, one can find also traditional representations and even justification of discriminatory attitude on the basis of women's feebleness. Traditional women roles are still present. The woman is the producer of males and of martyrs for the cause. And yet the books also include two related elements that could be seen as positive for a peace process and containing violence and terrorism. First, the students are educated to respects adults such as teachers and parents, both mother and the father. They are not encouraged to participate in individualistic violent acts. Second, Palestinian students are taught to listen to the *other* within the society and participate in free debates with the purpose of listening and convincing. This may, in the long run, lead to gradual change, if this educational culture would be extended to Israelis and Jews who by now remain in PA education beyond the pale.

The individual religious/national *other* (*Israeli/Jewish*) is totally ignored. In not a single case, do the PA schoolbooks refer to Jewish or Israeli individuals in their daily lives, with their problems and aspirations. Jews and Israelis are always referred to as collectives. Thus, a very important feature coloring the *other* as an ordinary human being is missing from the books, leaving in the student's mind an impression of a threatening group of aliens.

Jews and Israel are presented as evil, without a single positive redeeming trait. The Jews, for example, are almost exclusively portrayed within the context of their discord with the Prophet Mohammed in Arabia, or within the context of the present conflict, which automatically casts them, in both cases, into the category of villains. They are described, in the former context, as people who use tricks and violate treaties and, in the context of the present conflict—as killers, slaughterers and robbers, stealing water and lands.

In 2005, the 11th Grade books issued under Arafat's successor, Mahmud Abbas, were characterized by a change of tone for the better. This shift aroused hope that it could develop into far more reaching changes and eventually depart somehow from the fundamentals. For the first time a relatively substantial amount of information was given about ancient Jewish history, Jerusalem was mentioned as the Jews' capital for that period and even once the expression Jewish State was used. For the first time also Israel's name appeared on two maps one referring to the (negative in Palestinian view) Alon's plan and the other to Sharon's plan. There was also a brief mention of what befell the Jews under the Nazis alongside the term "anti-Semitism" in the context of explaining the European Union's supposedly pro-Israel stance. Furthermore, for the first time also, it was clearly admitted that it was the Arab side, not the Jews who started the war of 1948 in defiance of the UN resolution, thus bringing great disaster upon the Palestinians. This hope, unfortunately, did not materialize, as pointed already in the *IMPACT-SE* 2008 report:

"If there were in 2005 glimpses of hope for a gradual improvement in the PA curriculum as far as attitudes to the "other" and to peace were concerned, they were nipped in the bud by the new government [headed by HAMAS] as is reflected in the textbooks for grade 12 published under its control."

The current report has found that there was no additional change for the better since 2008, but rather deterioration, since some pernicious texts omitted from the curriculum have been reintroduced.

Advocacy for reconciliation and peace with Israel was not found in any of the 118 surveyed books. Instead, Palestinian schoolbooks continue to glorify martyrdom and Jihad and advocate a violent struggle against Israel, the extent of which is never specified. The description of Israel's very establishment in 1948 as an occupation of Palestine, and the relentless effort to present as Palestinian, regions, cities and sites located within Israel's internationally recognized borders leave a strong impression that the struggle against Israeli occupation does not end within the PA boundaries of the West Bank and the Gaza Strip.

Executive Summary

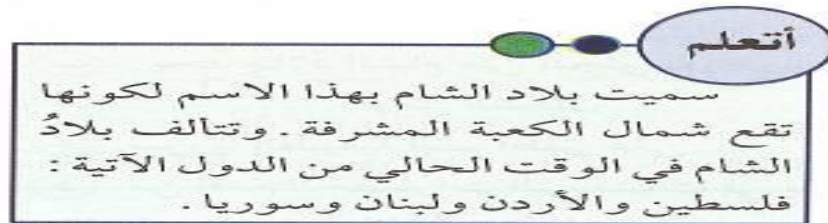
Israel and the Jews in Present Palestinian Schoolbooks

May 2011

1. The monitoring of the Palestinian schoolbooks in use for the school years 2009/2010 and 2010/2011 shows that the fundamentals against Israel and the Jews are upheld and that some of the modest progress noted in 2008 have disappeared.
2. Fundamentals against Israel and the Jews:

(1) Negating both Israel and of the Jews

- Israel is not mentioned among the states of the Levant



[...] The Levant countries [Al-Sham] presently consist of the states of Palestine, Jordan, Lebanon and Syria.

History of Ancient Civilisations, Grade 5, (2009), page 27

- Israel is not mentioned on map of the Near East

"Lesson 4 – Palestine is Arab-Islamic

The Palestinian people are part of the Arab-Islamic Nation

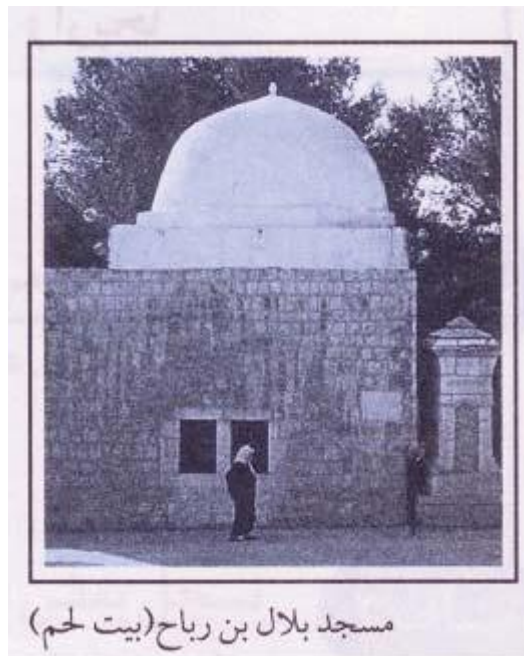
الشعب الفلسطيني جزء من الأمة العربية الإسلامية .



Civil Studies, Grade 2, Part 1, (2009), page 16

Europe, Africa, Turkey and Iran are mentioned on this map

- Jewish holy places in Palestine are never mentioned as such. For instance Rachel's Tomb in Bethlehem is presented as the Bilal bin El Rabbah Mosque (Bethlehem):



National Education, Grade 7, (2010), page 54

- The Jewish and Hebrew identity of Palestine under the British Mandate is stricken out. See for instance the following illustration twisting a stamp of Palestine under the British mandate, by erasing the Hebrew mention: PALESTINA E[retz] I[srael].



**National Education, Grade 2, Part 1, (2009)
cover page and page 7**

Original Stamp

(2) **Demonizing both Israel and the Jews**

Jews are described among others as violating treaties, getting rich unduly, deceitful, murdering children, disemboweling women, invading snakes. They are never presented in neutral or positive terms. Examples:

- Deceitful: "The Messenger of God [Muhammad] ordered to Zayd Ibn Thabit to learn the language of the Jews in order to be safe from their cheating [...] ***History of the Arabs and Muslims, Grade 6, (2009), page 133***
- Murders: Your enemies killed your children, split open your women's bellies, held your revered elderly men by the beard, and led them to the death pits. ***Reading and Texts, Grade 8, Part 2, [2003] (reprinted 2007), page 16***
- Invading snakes: "By your life! How come that snakes invade us and we [still] observe a protection covenant² [*dhimma*] which respects commitments?" ***Arabic Language—Linguistic Sciences, Grade 12, (2010), page 61***

² The meaning of "defense pact" is applied to the second-rate citizenship, i.e. to non-Muslims (*dhimmi*) in Muslim countries.

(3) **Slanted Presentation of the Arab Israeli conflict.** Only the greedy aspirations of "Imperialism" are evoked, never the decision of the Ottoman Empire to become allied with Germany and to declare war to France and Britain. The aspirations to freedom and independence of the Jews in general and of the Jews of Palestine in particular are never mentioned. The claim that in 1948 the Britain helped the Jews to occupy Palestine is nonsense.

- The Allies met in San-Remo in order to fulfil their greedy aspirations and made important decisions, among them:
Placing Palestine under the British mandate and including the text of the Balfour declaration in the Mandate" *Contemporary and Modern History of Palestine, Grade 11, Part 1, (2010), page 70*
- "... Palestine was occupied by the British in 1917 after World War I [sic.] and by the Jews in 1948 with Britain's help". *National Education, Grade 6, 2009, p. 15*

(4) **Praising a bloody struggle to free Palestine.** The Oslo accords and the Declaration of Principles are mentioned and even quoted, but they are not praised and a peacefully negotiated settlement is not advocated or supported. By contrast there is a lot of praise for Jihad and martyrdom to free Palestine without defining clearly the territory to be liberated, hence implying that that Israel's territory is also to be liberated.

- "Good morning oh my homeland, Morning of glory and red redemption, nourished by the blood of Martyrs"
In an exercise the students are asked to relate two sentences:
 - Morning of glory and red redemption, nourished by the blood of Martyrs ...
 - Hope for the liberation of Palestine

Reading and Texts, Grade 9, Part 1, (2010), pages 20-21, 24

- "If you examine the history of Palestine you will find big battles that occurred on the soil of Palestine. The inhabitants are in a situation of constant struggle against the enemy, they are in a situation of RIBAT

that will last until the Day of Resurrection." **Islamic Education, Grade 12, 2010, pp86-87**

- "Palestine the land of RIBAT and Jihad" =**Arabic Language: Reading, Literature and Critique, Grade 12, 2010, p. 108**
 - "Oh my homeland, I would not cry at this wedding party for our Arabism refuses that we cry over the martyrs" **The Arabic Language-Linguistics, Grade 12, (2010), p. 8**
 - "Today the Muslim countries need urgently Jihad and Jihad fighters in order to liberate the robbed lands and to get rid of the robbing Jews from the robbed lands in Palestine and in the Levant" **Religious Issues, Grade 8 ,p. 12, no date, issued by the Ministry of Religious and WAQF Affairs of the Palestinian Authority.**
3. The report issued in 2008 noticed some modest but significant progress: a reference to a Jewish State in ancient Palestine, the mention of Israel's name on two maps, the mention that the 1948 war was initiated by the Arabs after rejecting the UN partition plan, a reduction in the number of references to Jihad and martyrdom and a teaching of tolerance not confined to the relationship between Muslims and Christians, but relating also to the Jews.
4. The present report noted a setback with regard to some of the progress observed in 2008:
- The sentence between brackets [] referring to a Jewish state in ancient Palestine was deleted: "...the Prophet Solomon arrived after him and ruled in the years 963-923BC. ["The Jewish state reached its widest borders during his days"]" **Modern and Contemporary History of Palestine, Grade 11, Part 1, 2010, p. 9**
 - A map of the old city of Jerusalem which indicated explicitly its Jewish quarter was deleted and replaced by an illustration showing several Muslim and Christian holy places in Palestine. **National Education, Grade 3, Part 1, 2010, p. 42**
 - There was an increase in the references to RIBAT, Jihad and martyrdom.
5. The SHOAH is not mentioned at all. An ambiguous passage reads as follows: "The Jewish question is first and foremost a European problem. What befell the Jews at the hands of Nazism turned anti-Semitism into a

moral and political burden for the European Union and contributed to the delineation of its Middle Eastern policy. Europe had a significant role in establishing Israel and in supporting it, especially under the circumstances of the Cold War." *Contemporary Issues, Grade 11, Part 1, 2010, p. 41*

IMPACT-SE, the Institute for Monitoring the Impact of Peace and Cultural Tolerance in School Education, is since its inception in 1988 an independent interdisciplinary research institute devoted to the monitoring and the analysis of school curricula and textbooks.

May 2011

Chapter One: Denial of Jews' historical and religious rights as well as of Israel's existence

A number of 11th Grade books from 2005 include some detail about Jewish history in Palestine, and the expression Jewish State was even used once. But this was omitted in the 2010 edition. The PA books still do not recognize any rights the Jews might have in their historical land, or the Jews' aspirations regarding that land, based on their historical presence there. The books present the Palestinians as the descendants of the Canaanites whose origins are described as Arab.³ The purpose of this invented tradition is to undermine Israel's Biblical and historical roots claiming instead that Arab Palestinians are the sole legitimate inhabitants of the land:

Palestine is the land of the forefathers, the Canaanite Arabs were the first to settle in Palestine.

National Education, Grade 2, part 1, (2009), page 4

The origins of the Palestinian people are the Canaanites, who immigrated to Palestine from the Arabian Peninsula in approximately 3500 B.C.E.

National Education, Grade 5, part 1, (2009), page 30

The history of the Jews in ancient Palestine is not discussed. In the following text they are briefly mentioned, alongside others, as ephemeral inhabitants of the land, while the Canaanites are presented as the native population and "Arabized" as a means to emphasizing the Arab nature of Palestine since antiquity.

[...] And Palestine that nurtures effect of civilizations of Canaanites, Greeks, Romans and effects of Islamic civilization [...]

Human and Physical Geography, Grade 12, 2010, page 130

The Arab Canaanites were the first dwellers of Palestine and they were the ones who gave it its Arab identity through language, civilization and inhabitants. It [Palestine] was also inhabited for limited periods by various waves of peoples : Hebrews, Philistines, Persians, Greeks and Romans, until the Muslim Arabs came to it during the Muslim movement of expansion and affirmed its Arab identity and Muslim faith. Palestine has remained to our own days Arab by language and civilization and Muslim by thought and belief.

The Muslim World at Present, Grade 12 (1996) page 105

³ The Canaanites were not Arab and did not emigrate from the Arab Peninsula. The ancient Canaanites, much the same as the Phoenicians, Moabites and other nations of that region, spoke a Northern Semitic language close or the same as Biblical Hebrew, hence much closer to the present Hebrew than to Arabic, which is a Southern Semitic language.

The Arab Canaanites were the first to settle in Palestine, then it was ruled by various nationalities and invaders building many places that have become with the passing of time ancient ruins that exist to this very day [...] with the occupation (*fath*) of Palestine by the Muslims it became Islamic and it still is [...] Palestine is still under Israeli occupation (*ihtilal*) to this day.

National Education, Grade 4 (2010), Part 1, page 14

Palestine is Arab



Science, grade 1, Part 1, (2010), page 7

In 2008, IMPACT-SE report noted some change of tone in the books for Grade 11, prepared under the leadership of Mahmoud Abbas (2005). The report assumed the possibility of an attempt to provide an initial platform for subsequent departure from the old worldview established by Yasir Arafat. For the first time the Palestinian student was given a relatively substantial amount of information about ancient Jewish history in Palestine. Also, Jerusalem was mentioned as the Jews' capital for that period, a phenomenon not to be encountered in former books. The Jews were mentioned once as inhabitants of the city in 1948, while former books had denied them that status and made Jerusalem an exclusively Arab city founded by the ancient "Arab" Jebusites and occupied by the Jews today. On the other hand, no connection was made between the Jews' presence in the country in antiquity and their present aspirations there; instead Jerusalem was presented as an Arab city occupied by them. There was no change regarding the Jewish holy places either, as none of them was recognized as such.

Revisiting the 2010 edition of the Grade 11 Modern and Contemporary History book, we found again reference to ancient Jewish history alongside references to Jews in Islam. The history book for Grade 11 includes among other things, the Babylonian Exile, the return to Zion and the Cyrus Declaration (p.9). In the book Islamic Education, Grade 11, Part 1 (2010), pages 14-15, there is no change or omission. The Islamic tradition regarding the ancient Jewish history is based on the historical narrative in the Quran. Alongside the negative wording in the book regarding the sins and corruption of the Israelites, an important point is mentioned: the possibility that Allah will have mercy and forgive them if they repent and heed God's word.

However, a critical sentence using the phrase "Jewish State" has been omitted in the recent edition of the history book:

[...] the Prophet Solomon arrived after him [David] and ruled in the years 963-923BC. [The Jewish state reached its widest borders during his days, missing sentence] After his death the state split in two: the kingdom of Israel in the North (Samaria) and the Kingdom of Judah in the South (Jerusalem)

Modern and Contemporary History of Palestine, Grade 11, Part 1, (2010), page 9

*Even the Jewish holy places in the country are not recognized **as such** and are presented as Muslim holy places taken over by the Jews:*

[...] The attempt to Judaize some of the Muslim religious places like the Mosque of Abraham [the Machpelah Sanctuary— Cave of the Patriarchs] and the Mosque of Bilal bin Rabbah [Rachel's Tomb]

National Education, Grade 7, (2010), page 55

In the case of Rachel's Tomb, we see a myth in the making. In an experimental book issued by the PA in 1996, this place is still called the "Dome of Rachel [Qubbat Rahil], mother of our Lord Joseph and wife of Jacob."

In a book published in 2001, it is given the name "Mosque of Bilal bin Rabbah."

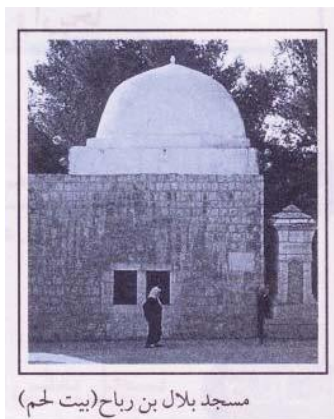
The books explain how the myth was made and Jewish holy sites, particularly the Wailing Wall, Judaism's holiest site, and Rachel's Tomb, Jewish women's emotional holy site, were Islamized:

A number of Palestinian, Arab and Islamic Centers working on the revival of the Arab Palestinian tradition for the protection of Palestine's – and particularly Jerusalem's – Arabism, published cultural publications defending Palestine and its tradition such as

Al-Buraq Wall: The Wailing Wall

Al-Bilal Mosque: Rachel's Tomb.

National Education, Grade 7, (2010), page 56



National Education, Grade 7, (2010), page 54

A similar case is that of the removal of the Jewish quarter of the Jerusalem's Old City from the PA textbooks. Following is a blind map of the Old City with the accompanying activity quoted from a 2002 National Education book.

From 2005 on, including the 2010 edition, one can see on the same spot a picture of religious sites (Muslim and Christian only) across the Holy Land.

Activity: We will look at the following [city] map of [the] Old [City of] Jerusalem and answer the questions that follow it.

[Legend:]

Jerusalem

Sections of the Old City

Muslim Quarter

Jewish Quarter

Armenian Quarter

Christian Quarter

Religious Sites

The Dome of the Rock

Al-Aqsa Mosque

The Church of the Holy Sepulcher

National Education, Grade 3, Part 1 (2002) page 42



National Education, Grade 3, Part 1 (2002) page 42

Even the map above, which has been removed from the 2005 and later editions, point to Muslim and Christian holy places, ignoring the Wailing Wall. Yet the map was removed and is replaced by a picture of holy cities such as Nazareth, and around it are photos of the Church of the Annunciation in Nazareth, the Church of

Nativity in Bethlehem, the Church of the Holy Sepulcher in Jerusalem, the Tomb of Abraham in Hebron as well as the Dome of the Rock and al-Aqsa Mosques (See National Education, Grade 3, Part 1 (2010) page 42

Ignoring the Wailing Wall, Judaism's holiest site, is a reflection of the Islamization of the Palestinian national vocabulary. There are many examples of this type of vocabulary. The following 11 grade book take the famous verse (17:1) which mentions the night of the journey of the prophet to al-Masjid al-Aqsā:

This verse is a clear and explicit indication to the incident of the night journey of the Messenger from the Holy Mosque in Mecca to the Al-Aqsa mosque in Jerusalem..."

Islamic Education, Grade 11, Part 1 (2010), page 13

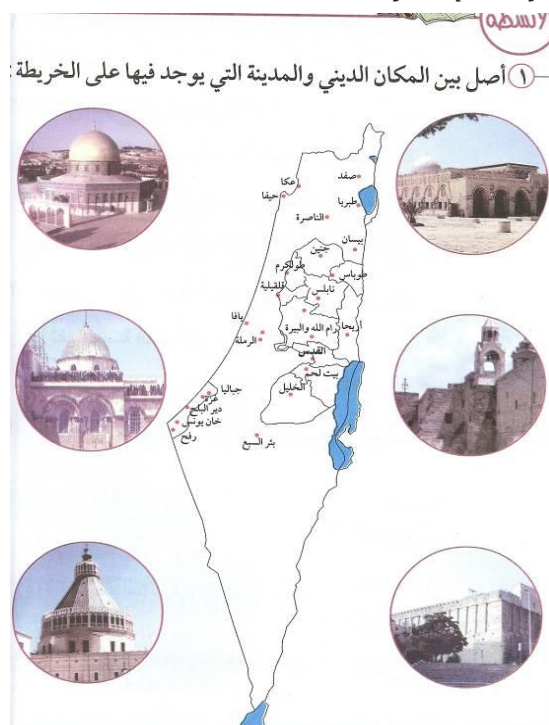
In the summary section two questions are based on the chapter regarding Palestine:

How do I explain the status of Palestine based on the Sura of al-'isrā'?

How do I see the future of our country Palestine, in the light of my study of the previous verses?"

Islamic Education, Grade 11 (2010), page 16

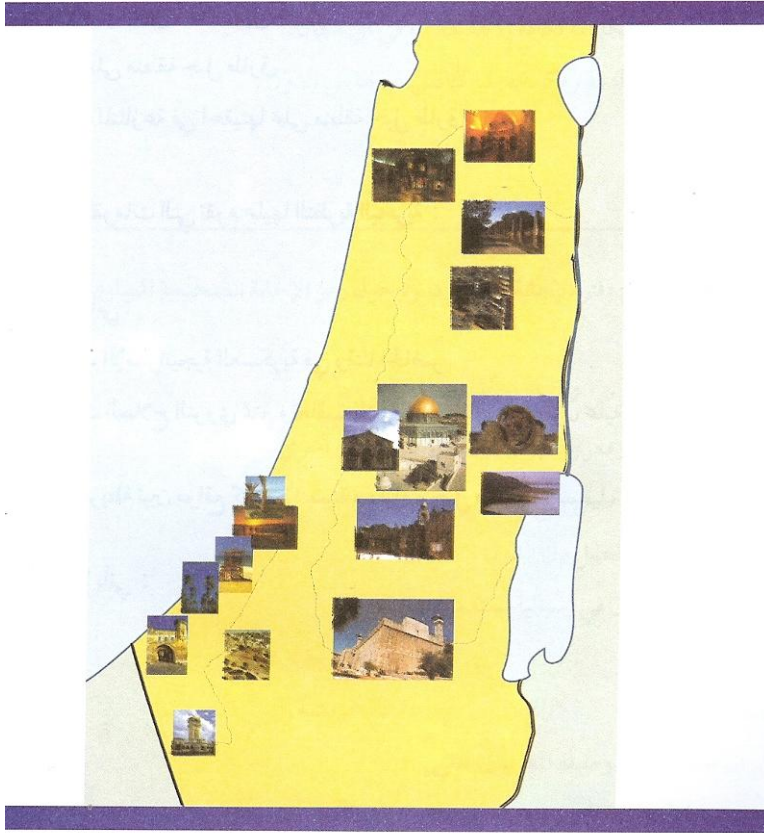
The books ignore both Israel and Jewish holy sites. In the following map students are required to connect pictures of holy sites to the cities in which they are placed. The Cave of the Patriarchs in Hebron is also a mosque, the Ibrahimi Mosque, which is also a Muslim site. Nazareth, an Israeli city, as part of Palestine with no mention of Israel:



National Education, Grade 3 (2010), page 75

Similarly, tourism geography of Palestine includes all of Israel:

الجغرافية السياحية



Physical and Human Geography, Grade 12 (2010), page 124

Zionism, the Jewish national movement in modern times, is not recognized as such. Accordingly, Zionist Jewish immigration to Palestine in the modern era is dubbed "infiltration," and the millions of Jews living in the country at present are not counted among its legitimate inhabitants, whereas the Palestinians of the Diaspora are. In the following demographic chart the Jews are absent. Also Israeli Arabs are referred to as "The Palestinians of the Interior". The expression "Interior" denotes pre-1967 Israeli territory and is a euphemism that allows the denial of Israel's existence:

The Inhabitants of Palestine as of February 1, 1999
The West Bank 1,972,000
Gaza 1,113,000
The Palestinians of the Interior 1,094,000
The Palestinians of the Diaspora 4,419,000
Total: 8,598,000

National Education, Grade 6, (2009), page 10

In the framework of an overall effort to undermine the legitimacy of the Jewish national presence in the country, the official status of the Hebrew language is contested.

Following is a stamp from British Mandatory times:



Original Stamp (in Hebrew: "Palestine: The Land of Israel")

Following is that stamp from British Mandatory times, reproduced in a PA textbook, with its Hebrew inscription erased:



National Education, Grade 2, Part 1, (2009), cover page and page 7

The red circles were added by **IMPACT-SE**.

The above stamp is shown in a reading exercise where the student is asked to connect between a picture and a name. For example: "Jebus" for the picture of the old city with Al-Aqsa Mosque and "Gaza" for the picture of the Gaza seashore. The land of Canaan is supposed to be connected to the British Mandatory stamp with the Hebrew inscription erased.

The following hologram of the Jewish temple, featured in a scientific education textbook, was omitted in the 2010 edition:



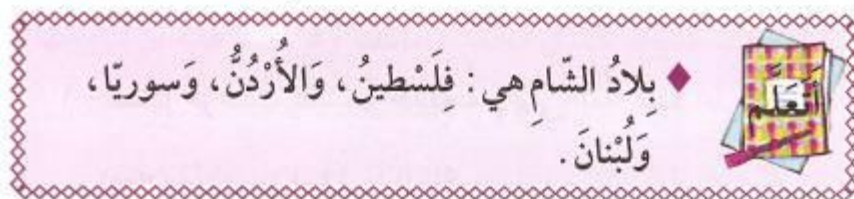
Scientific Education, Grade11, Part 2, (2005-2008), p. 106

The above image is the creation of an Israeli interfaith activist and cybernetics expert who suggested hanging an airborne hologram over the Dome of the Rock in order to expedite universal peace. We can not tell whether the editors of the 2005-2008 PA textbook were aware of the hologram depicting the Jewish temple. Yet, the omission fits the general denial of Jewish holy places in PA textbooks. There could be little doubt that Jerusalem is seen as an only Palestinian place. The following illustration is an example, one among many, that shows a picture on the wall carrying the slogan: Jerusalem is ours:

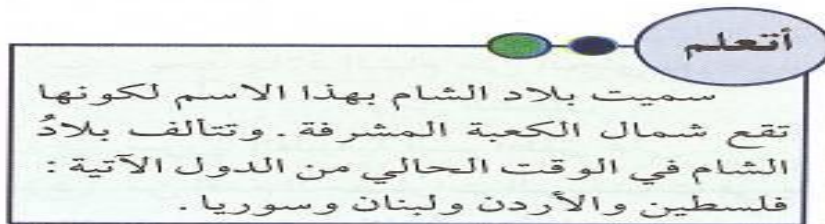


National Education, Grade 1 (2010), page 52

Sometimes Palestine is shown as the sovereign state in the area instead of Israel:



The Levant countries [Al-Sham] are Palestine, Jordan, Syria and Lebanon
Islamic Education, Grade 2, Part 1 (2009), page 72



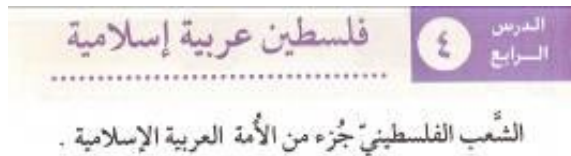
[...] The Levant countries [Al-Sham] presently consist of the states of Palestine, Jordan, Lebanon and Syria.

History of Ancient Civilizations, Grade 5, (2009), page 27

Maps typically ignore the existence of the State of Israel. In some maps, 'Palestine' or the Palestinian flag covers the areas of Israel before 1967. In others, Palestine – including Israel – is part and parcel of a large Arab-Islamic Nation:

Lesson 4 – Palestine is Arab-Islamic

The Palestinian people are part of the Arab-Islamic Nation



Civil Studies, Grade 2, Part 1, (2009), page 16

The Nile Basin



History of the Arabs and the World in the 20th Century, Grade 12, (2010), page 143

In a 2010 book for 3rd graders, a text referring to the Palestinian state is accompanied by a small map of the country in its entirety—including pre-1967 Israel—shown as one political unit covered by a pattern of the Palestinian flag:

An independent Palestinian state was declared in 1988. How many years have passed since the declaration of independence?



**Mathematics, Grade 3,
Part 1 (2010), page 80**



**Mathematics, Grade 3
Part 1, (2002-2009), page 86**

In an earlier edition (2002-2009) of the same book, a map of the country in its entirety—including pre-1967 Israel—is shown as one political unit under the Palestinian flag:

An independent Palestinian state was declared in 1988. How many years have passed since the declaration of independence?

Israeli areas such as the Negev and Galilee and cities located inside Israel's borders before 1967 are presented in some PA books as Palestinian:

Activity – Let's color in the Negev Desert on the map of Palestine



National Education, Grade 2, Part 2, (2009), page 25

Examples of mountains in the Levantine countries: [...] The Galilee Mountains in Palestine

Geography of the Arab Homeland, Grade 9, (2010), page 17

Example of a map of Palestine including all its territory and "Palestinian" cities, located in Israel proper such as Jaffa and Nazareth. Note that typically Israeli centers such as Tel Aviv are not shown on maps:

Using the map of Palestine, I locate the following cities in relation to the city of Jerusalem:

1. Khan Yunis
2. Bethlehem
3. Jaffa
4. Nazareth⁴



General Sciences, Grade 6, Part 1 (2010), page 79

Another phenomenon in this context is the use of euphemisms, instead of the term "Israeli territory". Here it is "inside the Green Line":

[Side note:] The number of people in the West Bank, Gaza Strip and inside the Green Line is around 5,025,373. The number of Palestinian refugees in Palestine and the Diaspora is around 5,447,949 people. According to estimates of the Palestinian central statistics office for 2009, estimates based on the final findings of the census of 2007

Geography of the Arab Homeland, Grade 9, (2009), page 43

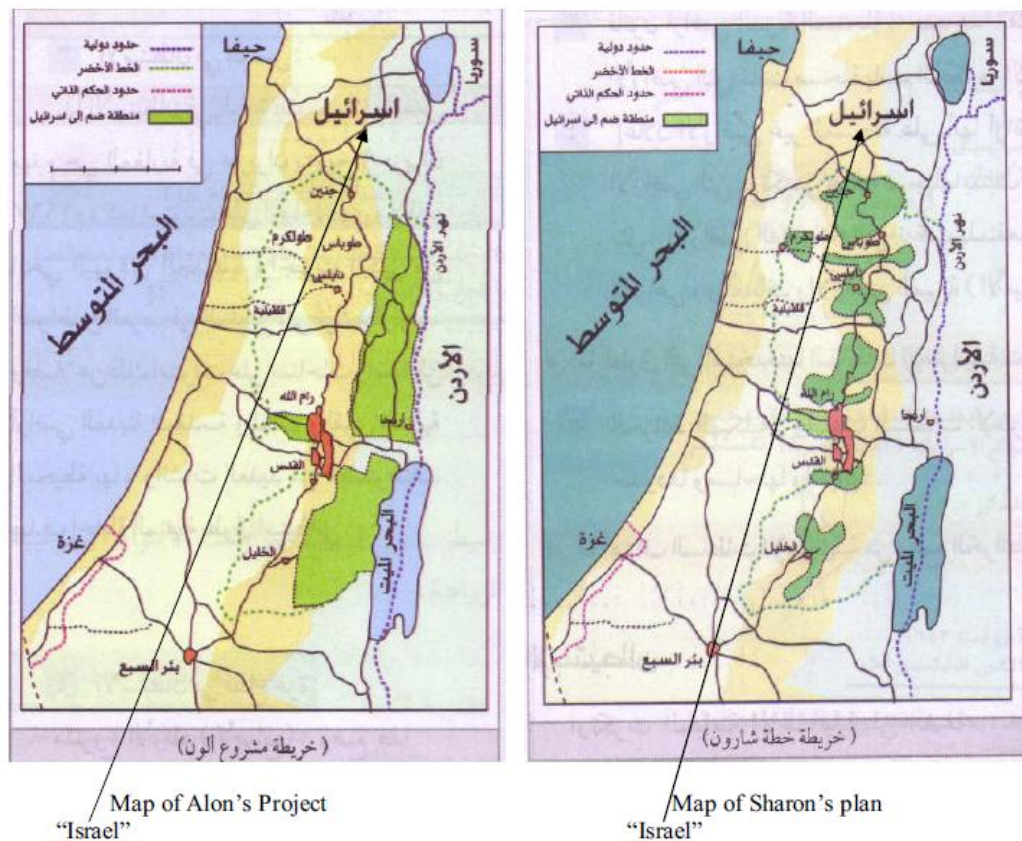
⁴ A similar exercise about Nazareth was omitted from the book, *Our Beautiful Language, Grade 6, Part 1 (2009), page 34*

Israel's establishment in 1948 is considered an occupation.

The Green Line: An imaginary line appearing in green on the maps after the war of 1967 in order to separate the Palestinian lands occupied by Israel in 1948 from the lands occupied by it in 1967

Modern and Contemporary History of Palestine, Grade 11, Part 2 (2007) p. 57

On the other hand, in 2006, the name "Israel" appears for the first time ever on two maps of the country. These maps represent the threatening Israeli plans of Alon and Sharon. Still, Israel is atypically is on the map.



Modern and Contemporary History of Palestine, Grade 11, Part 2 (2007) pp. 57-58

The same book also includes information on relations between Israel and Gaza (p.60) as part of a discussion of Israel's exploitation of the Palestinian territories, imposing taxes and imbalance of the trade relations. While the context is anti-Israeli, Israel and its currency are mentioned. The book was not updated since it was first published in 2006, and hence does not cover Israel's retreat from the Gaza Strip – all Israeli settlements there are still pointed to as existing (p. 59)

Chapter Two: Demonizing both Jews and Israelis

Former **IMPACT-SE** reports on PA schoolbooks have found that demonization of the rival “other” includes three elements. First, denying the student any objective or adequate information about the rival, so that he or she will not have an impression of the “other” that is contradictory to the one advocated by the PA educators. With regard to the Jews, facts about their history, civilization, and religion are hardly available in the books. The Holocaust, for example, is not mentioned. Nor can the student find particulars about Israel—its political and social structure, economy, culture, etc. Secondly, the individual “other” is totally ignored. In no case, do the PA schoolbooks refer to Jewish or Israeli individuals in their daily lives, with their problems and aspirations. Jews and Israelis are always referred to as groups. Thus, a very important feature coloring the “other” as an ordinary human being is missing from the books, leaving in the student’s mind an impression of a threatening group of aliens. Third, the adversary is presented as evil, without a single positive redeeming trait. This negative presentation sometimes includes hateful expressions and derogatory terms, though not to the extent found in schoolbooks of other Arab nations such as Syria, Saudi Arabia, and even Egypt. The Jews, for example, are mostly portrayed within the context of their political rivalry with the Prophet of Islam in Arabia, or within the context of the present conflict, which automatically casts them, in both cases, into the category of villain. They are described, in the former context, as people who use tricks and violate treaties and, in the context of the present conflict—as killers. There were literary pieces in which they were referred to as “slaughterers” or “Tartar battalions.” The situation remains about the same with recent editions:

At the beginning of Islam:

The Messenger of God [Muhammad] ordered to Zayd Ibn Thabit to learn the language of the Jews in order to be safe from their cheating [...]

The History of the Arabs and Muslims, Grade 6, (2009), page 133.

In modern times:

She did not find the girls who were her students [...] They were body parts scattered here and there on the ground, and every particular of it was wet with blood [...] The enemy turn to the houses that were empty of their inhabitants looting and taking as booty everything that was possible to carry from the village which had become a cemetery [...] Hayat went out from the slaughtered village [...] The Jews saw her from a distance while she was saving an Arab boy [wounded] and then directed their fire at her. A fatal bullet hit her and she died as a martyr among the other martyrs of Deir Yassin

Our Beautiful Language, Grade 7, Part 1, (2008), pages 78-79

An especially demonizing description is the following. Issued firstly in 2003, this schoolbook was reprinted in 2007:

Your enemies killed your children, split open your women's bellies, held your revered elderly men by the beard, and led them to the death pits.

Reading and Texts, Grade 8, Part 2, [2003] (reprinted 2007), page 16

Hatred toward Jews and Israel is further intensified by introducing nasty metaphors. A poem reproduced in one of the books for grade 12 likens the Jews, in the context of the conflict, to invading snakes:

By your life! How come that snakes invade us and we [*still*] observe a protection covenant⁵ [*dhimma*], which respects commitments?

Arabic Language—Linguistic Sciences, Grade 12, (2010), page 61

While relation of the Jews to Jerusalem is typically avoided, a Grade 11 Islamic Education book describes (based on Qur'an 17: 2-8) two instances of corruption committed by the Israelites and discusses Allah's warnings and punishment for such future behavior of the Israelites. Jerusalem's destruction in the past is also mentioned in the passage. The discussion concludes:

The verse stresses that God has prepared for the infidels and those perpetrating corruption (*mufsidin*) a painful torture.

Islamic Education, Grade 11, Part 1 (2010), pages 14-15

We did not find any mention in the Palestinian Authority books of the "other" as an individual. There is no information on the social, cultural, political or economic dimensions of Israel. The Israeli "other" is depicted as a harmful force that is alien to society. Following a text and image depicting a theatrical play staged by first graders playing the roles of a mean Israeli soldier, a threatened old Palestinian man and a shocked Palestinian woman staring at the scene. Instilling hate in children in an early stage of their moral and cognitive development is telling:

⁵ The meaning of "defense pact" is applied to the second-rate citizenship, i.e. to non-Muslims (*dhimmi*) in Muslim countries.

The open day,
The school arranged the open day
The pupils sang the anthem of the flag
The principal made a speech
Majid spoke on behalf of the pupils
Part of the pupils showed a beautiful play
Najwa bought a book at the book fair, and Hisham bought stories and notebooks



Part of

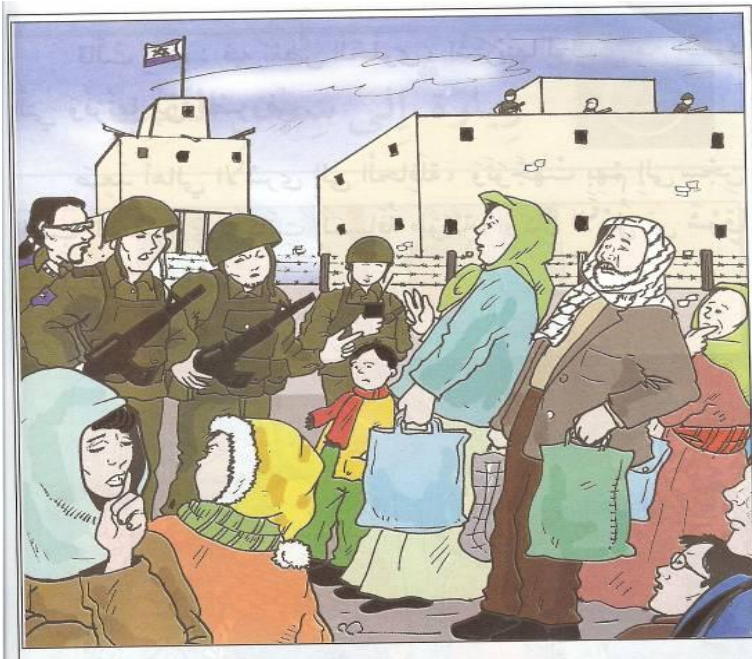
the pupils showed a beautiful play

Our Beautiful Language, Grade 1, Part 1, (2008) page 132

Hate toward Israel is being instilled from early age. In the following Grade 2 book describes in words and picture the suffering of a Palestinian family during a visit to an Israeli prison in the Negev:

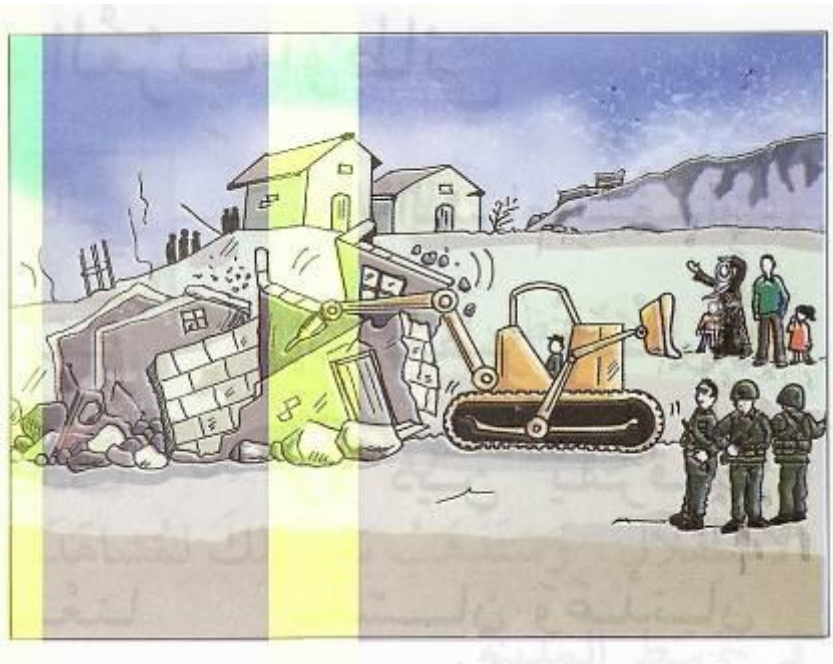
A Visit to the Al-Naqab Prison

The prisoners' families boarded the bus that picked them to the desert prison of the Naqab. They arrived to the prison at 7 am. They long waited in front of the prison's gates, and after three hours a soldier looked at them saying: the visit is forbidden today.



Our Beautiful Language, Grade 2, Part 1, (2009) pages 64-66

The same book also features an Israeli bulldozer demolishing a house:



Our Beautiful Language, Grade 2, Part 1, (2009) page 80

Water shortage is another topic recruited for attacking the Israeli side, described as stealing water from the Palestinians and Lebanese. No vision of solving problems through negotiations or mutual respect is presented to the elementary-school pupils:

It is not a surprise that the struggle over water and control of its sources is intensifying [...] many experts think the current century will witness wars over control of water sources. The struggle over water is one of the dimensions of the Arab-Israeli conflict, with Israel stealing it in broad daylight and preventing Palestinian owners of the land to use it.

Our Beautiful Language, Grade 6, Part 1, (2010) page 48

Compared to:

It is becoming clear that in order to obtain water and control over its sources the struggles between states and individuals are intensifying [...]

Our Beautiful Language, Grade 6, Part 1, (2009), page 74

A new book enumerates “the crimes of the Zionist occupation”:

The theft of water, land expropriation, building bypass roads and the annexation fence, racist segregation, establishing stolen areas [*mughtasabat*] that prevented many Palestinians from grazing animals in their natural areas and made allowed pastures restricted [...]

Health and Environment in our Life, Grade 9, (2010), page 110

The question of the Palestinian refugees and the right of return into pre-1967 Israel – a stumbling block for any peace settlement – are kept alive in the new

Palestinian school books. In the following Grade 10 book, a story from the Abbasid period has been replaced by the poem "A Letter from Exile" by Palestinian poet Mahmoud Darwish (1941-2008) who left Israel in 1970 to study in the USSR and remained in exile after joining the PLO. The textbook editor notes that the song represents what goes through the mind of any person removed from his homeland:

What is the value of a human being
Without homeland
Without flag
And without address [...]

Reading and Texts, Grade 10, Part 1, (2010), page 118

The students are asked to relate to Darwish's poem considering the following factors:

- The suffering of people because of the occupation
- People cling to their land and homeland despite the suffering
- The right of return for Palestinian refugees

Reading and Texts, Grade 10, Part 1, (2010), page 119

*The Zionist movement continues to be presented as racist, imperialist and colonialist. The **refusal** in accepting the Zionist movement as the "other's" national movement means perpetuating the conflict due to de-legitimization of the opposing movement:*

The forms of imperialism

Imperialism has many forms although there is no substantial difference between them, they are [...]

6- Settlement: Means seizure of the land, the expulsion of its inhabitants and settling [foreign] demographic elements in place of its original citizens by force, for instance, the Zionist settlement in Palestine

Modern and Contemporary History of the World, Grade 10, (2010), page 48

Study summary:

Zionism: an ideological racist political movement, which appeared in the second half of the 19th century. Its appearance coincided with the appearance of modern European imperialism since Zionism in reality constitutes an integral part of world imperialism. Its objective was to create a country which will embody the phrase 'a country without a nation for a nation without a country'. It merged religion and nationalism in order to found its principals and ideology, based on supposed religious and historical truths which were expressed in the Zionist writings.

Contemporary and Modern History of the World, Grade 10, (2010), page 51

Following are excerpts on the topic of Jews and Israel taken from the textbooks issued by the PA Ministry of the [Religious] Endowments and Religious Affairs The

Jews are negatively referred to in these books not only on account of their unbelief – like the Christians – but also as a blasphemous and a stubborn people rejecting the prophets in general and Muhammad in particular. In addition, they are described as enemies of Islam and the Muslims and also of God Himself. The books present in this context various episodes showing the Jews’ hostility to the early Muslims. The description, supported by commentary of Qur’anic verses, is full of derogative terms attributing to the Jews negative traits such as selfishness, greediness, cunning and treachery. In the context of the present conflict the Jews’ historical presence in the Holy Land is mentioned in brief while the ancient Canaanites, having been “Arabized” in the books, are made the sole legitimate inhabitants of the country. Not a single reference appears in the book to any Jewish holy place in the country and their aspirations based on their historical ties to that country are described as “greedy ambitions”. The Jews are also demonized in the context of the conflict and blamed of killing innocent people, expelling people from their homes, desecrating holy places, demolishing people’s houses and robbing the Muslims’ lands. Zionism, the Jewish national movement in modern times, is depicted as a creation of Western Imperialism, British Imperialism in articular. Israel is not recognized as a sovereign state, only as an occupying power of Palestine since 1948, and is demonized as well. Its name does not appear on maps, which carry, instead, the name “Palestine”. Palestine is regarded as the sole sovereign state in the country.

The [*Qur’anic*] verses explain to the Prophet that that is the Jews’ deep-rooted nature, which does not change: they violate treaties, oppose the truth, accuse the prophets of lying and disbelieve what Sublime God revealed to His prophets and messengers. That was the Jews’ attitude to Jesus – peace upon him – to a point that they plotted to kill him,⁶ and that was their attitude to Muhammad, as they were hostile to him, assisted the polytheists against him and tried to kill him more than once.

Holy Qur’an and Its Studies, Grade 11 (1996) p. 38

The noble [*Qur’anic*] verses then portray the Jews with ugly characteristics of which the believers should be cautious and from which the pious worshipers of God should keep away. Among these characteristics:

[...] They listen a great deal to lies, and desire that.

[...] They strive to pass information about the Muslims over to their enemies.

[...] They often enrich themselves with forbidden money with no heed of the fate awaiting them.

[...] They alter and change God’s verses and laws according to their desires and whims.

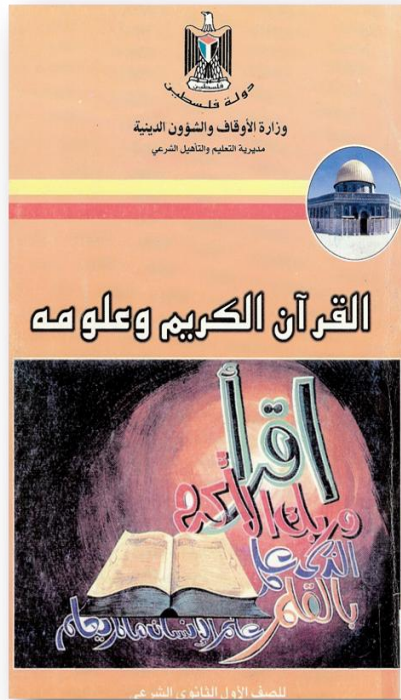
[...] They have been put to trial, which is the trial of torment in this world at the hands of the believers and the torment of the other world on the Day of Resurrection.

⁶ According to Islamic belief, Jesus Christ was saved by God at the last moment and someone else was crucified.

[...] They reject [*Divine*] guidance, which would purify their heart, because they do not believe in the mission of Islam and do not accept Sublime God's religion.

Holy Qur'an and Its Studies, Grade 11 (1996) p. 66

Following is the cover of the latter book, Holy Qur'an and Its Studies, Grade 11). The PA affiliation is clear in the title and emblem of the State of Palestine.



The State of Palestine, Ministry of Religious Endowments and Religious Affairs, Directorate of Shar'i Education and Rehabilitation

The Jews' Corruption

[...] The preceding [*Qur'anic*] verses shed light on some of the qualities of the People of the Book and their disobedience, sinning, legalizing forbidden money and their scholars' neglect of the duty of ordering good and forbidding evil. The present verses came to show other traits, which were the cause of the Jews' corruption in the land and their boldness against Sublime God and against His Messenger.

[...] The noble verses show that the Jews reached a point of describing God as miser and poor. They expressed this notion in a way proving [their] moral digression and boldness of [uttering] falsehood, which confirms their corrupted belief and stray thought. Sublime God brings back to them what they said and curses them [...] He curses them with what they described Him... For this reason, the Jews have been known among the people as being greedy, avaricious, coward, weak, envious and humiliated. If you penetrated into the depths of their souls you would find out that hostility, hatred and desire for corruption and for making others corrupted gnaw on their society and divide their ranks [...]

[...] The noble verses explain that it was envy, which blinded the Jewish groups. They envied God's Messenger and denied him the position to which Sublime God has selected him. They wanted the concluding messenger to come from their own ranks[...] Therefore, their oppression increased and their unbelief became greater. They did not find in front of them [any means] except the means of creating corruption in the land, stirring up dissension and igniting wars among the nations [...]

Holy Qur'an and Its Studies, Grade 11 (1996) p. 116

What the [Qur'anic] Verses Guide to

[...] Misery and avarice are among the Jews' prominent traits, alongside cowardliness and desire for this world's life.

[...] Stirring up dissension and creating corruption in the land are among the Jews' traits.

Holy Qur'an and Its Studies, Grade 11 (1996) p. 117

The Jews' Hostility to the Believers

The noble [*Qur'anic*] verses began with the description of the Jews' relations with the believers. [*The Jews*] were described as the most hostile people to the believers. Why is this hostility to the believers, which is deeply rooted in the Jews' souls, the trace of which we feel to this very day?

The Holy Qur'an informs us more than once of the reason for this hostility: The Jews are people of stubbornness and rejection of truth. They are enemies of [*Divine*] guidance and good. Selfishness and egoism have subdued them. Therefore, they are malicious towards the Muslims out of envy due to the guidance to the religion of truth, with which Sublime God has honored them.

Holy Qur'an and Its Studies, Grade 11 (1996) p. 136

Activity

Extract three verses from among the preceding verses of this Surah [*Qur'anic chapter*], which show the Jews' hostility to the prophets and their attempt to kill God's Messenger, and write them down in your notebook.

Holy Qur'an and Its Studies, Grade 11 (1996) p. 139

In another reference to the Jews in this context they are described not only as enemies of Islam and the Muslims, but also of God Himself.

What the [Qur'anic] Verses Guide to

[...] Caution against the Jews' trickery and deception, for they are enemies of Sublime God, of His religion [*i.e.*, *Islam*] and of the Believers [*i.e.*, *the Muslims*].

Holy Qur'an and Its Studies, Grade 11 (1996) p. 49⁷

The history of the Jews in ancient Palestine is not discussed. In the following text they are briefly mentioned, alongside others, as ephemeral inhabitants of the land, while the Canaanites are presented as the native population and "Arabized" as a means to emphasizing the Arab nature of Palestine since antiquity.

The Arab Canaanites were the first inhabitants of Palestine and they were the ones who gave it its Arab identity through language,⁸ civilization and inhabitants. It [*Palestine*] was also inhabited for limited periods by various waves of peoples: Hebrews, Philistines, Persians, Greeks and Romans, until the Muslim Arabs came to it during the Muslim movement of expansion and affirmed its Arab identity and Muslim faith. Palestine has remained to our own days Arab by language and civilization and Muslim by thought and belief.

The Muslim World at Present, Grade 12 (1996) p. 105

Most references to the Jews in the historical context deal with their relations with Prophet Muhammad in Arabia. The political and religious conflict between the two parties has deepened anti-Jewish feelings among the Muslims, which finds expression in the books.

Shas bin Qays the Jew ordered one of his followers to attend a gathering of [*the formerly rival Muslim tribes of*] Al-Aws and Al-Khazraj [*in Medina*] and remind them of their past hostility [...] He recited to them some of their [old] poems and stirred all members of the two groups one against the other [...] The people [*finally*] understood that it was a diabolic tendency and an artifice by their enemy [...]

Have you seen the Jews' trickery and their attempt at corrupting the Muslims and casting dissension in their ranks? But God's Messenger was watchful against them, foiled their trickery and terminated the dissension they had ignited.

Prophetic Biography and Muslim History, Grade 11 (1996) p. 140

Sublime God supported the believers against their enemies and protected their Prophet from the Jews' conspiracy [...] The Jews of [the tribe of] Nadir [*in Medina*] plotted against the life of God's Messenger during his visit to their place. They ordered one of their people to climb above the wall under which God's Messenger was sitting and throw a big grinding stone on God's Messenger's head. But Sublime God informed His Prophet of what the Jews had decided upon and the Prophet got up from his place, returned to Medina in order to lead an army, which would expel the Jews of Nadir from Medina.

⁷ The verse related to this issue does not include anything of that.

⁸ The ancient Canaanites, much the same as the Phoenicians, Moabites and other nations of that period, spoke a Semitic language closer to the present Hebrew than to Arabic.

Holy Qur'an and Its Studies, Grade 11 (1996) p. 33

What the [Qur'anic] Verses Guide to

[...] Caution and awareness [are needed] in dealing with the Jews for fear of [their] treachery and betrayal.

Holy Qur'an and Its Studies, Grade 11 (1996) p. 38

The Jews [of the Qurayzah tribe in Medina] tried to stab the Muslims in their back. The Jews and the rest of the groups of unbelief took [*the War of the Groups*] as a good omen and thought that that was the end of the rising Muslim tide [...] When the Muslims passed the trial of the Groups and the armies of aggression retreated [from Medina], God's Messenger turned with the Muslims to settle the account with the people of Qurayzah [...] He besieged their positions twenty five days after which they surrendered to the sentence of Sa'd bin Mu'adh, the Ansarite, who had been their ally before Islam. He issued his sentence on them [which decreed] that their fighters be killed and their property be seized. This way Medina got rid of the last den of treachery and corruption.

Noble Hadith and Its Studies, Grade 11 (1996) pp. 99-100

The annihilation of the Jews' last bastion (*Khaybar*): After the failure of the Groups campaign and the annihilation of the [last Jewish] Qurayzah [*tribe in Medina*], which followed, Khaybar became the center of conspiracy and artifice against the Muslims. All the Jews gathered in it and in the villages and fortresses around it. Their crowd dazzled them and they thought that they could prepare an army of over twenty thousand fighters in order to crush Islam and annihilate it. The [*temporary*] Hudaibiyyah peace treaty [*with the Meccan pagans*] in 6 AH [628 CE] had granted the Muslim state tranquility on the state's southern front. The Prophet heard of the conspiracy by the Jews who were gathering in Khaybar and the chain of villages and fortresses stretching northward towards Tayma'. So he set out towards Khaybar at the beginning of the seventh year AH in the month of Muharram with a thousand and four hundred foot soldiers and two hundred horsemen. In spite of the Jews' human and economic capabilities God cast terror in their hearts. The Muslims managed to overcome them, leveled their fortresses and occupied them all... Thus the Jews' power in the Arabian Peninsula was broken [...]

[Questions:]

Enumerate the phases in which the Jews' conspiracies against the Muslim state in Medina were foiled.

Prophetic Biography and Muslim History, Grade 11 (1996) pp. 100-102

A famous Prophetic Saying (Hadith), often quoted by radical anti-Israeli Islamists, has ominous implications within the context of the present conflict, which the books do not try to conceal. The Hadith is quoted also in the 1988 Hamas Charter.

The Conflict with the Jews

[...] God's Messenger said: "The Hour of Resurrection will not come until the Muslims fight the Jews. The Muslims will kill them, and when a Jew would hide behind a rock or a tree the rock or the tree would say: 'O Muslim, O worshipper of God! There is a Jew behind me; come and kill him', except the salt bush (*Gharqad*), which is the Jews' tree."

[...] This Prophetic Saying [*Hadith*] is one of the Prophet's evident miracles. It is a prophecy of a concealed matter, which is to take place at the End of Days. It is certain good news for this nation that victory will be its ally and that its trial with the Jews is bound to end in victory over them [...]

[...] When Imperialism spread its influence over the Muslim world and partitioned the Muslims' lands, it brought the Jews from the various countries of the world and made them settle in Palestine, which was groaning under British Imperialism. The Imperialist states started encouraging the Jews to immigrate to Palestine, facilitated their living there, enacted laws and provided for the circumstances, which would enable the establishment of the Jews' state in Palestine, until it was actually accomplished in 1948.

Thus began the modern conflict between the Arabs and the Jews over the land of Palestine. Several wars took place between the two parties in the years 1948, 1956, 1967 and 1973. Most Arab inhabitants were expelled from their country and Jews came in their stead. The Jews took control of the whole land of Palestine and the Muslims' holy places fell into captivity: the Al-Aqsa Mosque, the Dome of the Rock, the Sanctuary of Abraham [*the Cave of the Patriarchs in Hebron*], as well as other mosques and places of worship. The Jews also seized the Christian holy places in Jerusalem, Bethlehem and Nazareth. The conflict still goes on in spite of the present attempts to find a political solution, which would return the rights to their owners and end the state of conflict and war.

The noble *Hadith* carries to the Muslims the good tidings of victory, makes their hearts confident and sends hope into their souls [...]

In this *Hadith* the Prophet also notifies that the fighting between the Jews and the Muslims is approaching and that it will end in the Muslims' victory and in the Jews' defeat, to a point they – due to their intense fear – will not feel safe vis-à-vis the Muslims' attack, and will not feel secure in any place of hiding. No tree and no rock would shelter them – due to their intense fear of the fighting believers [...]

Noble *Hadith* and Its Studies, Grade 11 (1996) pp. 200-203

The image on the next is that of the page featuring the A famous Prophetic Saying (Hadith), translated above on the killing of Jews on Resurrection Day that is often quoted by radical anti-Israeli Islamists. Again, the Hadith is quoted also in the 1988 Hamas Charter.

الصراع مع اليهود

الدروس
الخامس والأربعون

(للدراسة والحفظ)

عن أبي هريرة ، رضي الله عنه ، أن رسول الله صلى الله عليه وسلم ، قال : « لا تقوم الساعة حتى يقاتل المسلمون اليهود ، فيقتلهم المسلمون ، حتى يخشبى اليهودي من وراء الحجر والشجر ، فيقول الحجر أو الشجر : يا مسلم ، يا عبدالله اهدا يهودي خلفي فتعال فاقنله ، إلا الغرقد فإنه من شجر اليهود » (١) .

راوي الحديث

أبو هريرة ، رضي الله عنه ، وقد سبقت ترجمته .

المفردات والتراكيب	
معناها	الكلمة
يوم القيامة .	الساعة
نوع من شجر العوسج ، وهو شجر صغير شائك .	الغرقد

Noble *Hadith* and Its Studies, Grade 11 (1996), page 200

There are cases in which the Jews are demonized in the context of the conflict.

[...] The Jews who occupy the land of the Muslims in Palestine and part of the Levant [*Al-Sham*] and create havoc in the land. They shed the blood of the innocent ones, expel the people of the country, desecrate the holy places, demolish houses and take control of the Muslims' lands.

Religious Subjects for Grade 8, Unit 3: Noble Prophetic *Hadith* (?) p. 13

Write down in your notebook how the Jews treat the Muslims in occupied Palestine and what they do to the mosques and the Muslim holy places.

Religious Subjects for Grade 8, Unit 3: Noble Prophetic *Hadith* (?) p. 50

The Jewish national movement of present times is portrayed as part of Imperialism's schemes. The Jews' historical ties to their ancient homeland is described as "greedy ambitions" [atma'].

The Jewish Greedy Ambitions in Palestine:

The Jews' greedy ambitions in Palestine stem from their religious beliefs that Palestine is the Promised Land given to them by God. This belief remained hidden in their souls and was expressed by them in their rites and prayers. It did not assume the dimensions of establishing an independent entity for them until the nineteenth century, when a number of factors emerged, which aroused this hidden sentiment within the Jews and brought about its realization in an organized way.

The Muslim World at Present, Grade 12 (1996) p. 105

Britain thought that securing its interests in India, the Far East and the Suez Canal would not become attainable except through opposing any unification attempt in the Arab region [...] In order to guarantee that, the British government adopted the idea of establishing an alien entity friendly to it in the southern Levant [*Al-Sham*], especially Palestine, which would separate the Arab eastern and western parts, exhaust its [*i.e., the Arab world*] energies and prevent the unification of its peoples and lands [...] This idea found affection in the souls of the Jews' leaders and they started to work for its realization...

The Muslim World at Present, Grade 12 (1996) p. 106

[...] The Zionist movement, the product of Western Imperialism, especially British Imperialism [...]

Religious Subjects for Grade 10 (?) p. 168

Although Israel, as well as the phrase "the State of Israel", are mentioned in the books, Israel is not recognized officially as a sovereign state, unlike Palestine, whose name appears on the map instead that of Israel and covers the whole territory between River Jordan and the Mediterranean.

The Group of the Arab Countries

This group consists of twenty-one countries among which is the State of Palestine [...]

The Muslim World at Present, Grade 12 (1996) p. 10

[Map]

The states of the Arab League

"Palestine"

The Muslim World at Present, Grade 12 (1996) p. 12

Israel is depicted as a usurping, aggressive and expansionist state who has military superiority over the Arab countries, which makes it a grave threat to the latter.

[Map]

Palestine in 1949 after the Jewish Occupation

[Dark coloring] The non-occupied territory of Palestine

[Light coloring] The occupied territory

The Muslim World at Present, Grade 12 (1996) p. 117

Explain the Jews' greedy ambitions of expansion at the expense of Arab land in Palestine and elsewhere.

The Muslim World at Present, Grade 12 (1996) p. 118

[...] Building a strong state in all fields: politically, economically, socially, educationally and militarily. The fruit of [all] that is the superiority enjoyed by Israel in most fields and the victories and achievements it has realized with the backing of the great powers.

[...] Military superiority over all Arab states. The Jews made use of all occasions and circumstances to obtain the most modern weapons and equipment from Britain, France, the United States and others, in addition to its own arms industry, which produces various kinds of weapons, especially nuclear, biological and chemical [weapons]. By that it has guaranteed military superiority over all Arab states [together] in order to realize its intentions and expansion.

The Muslim World at Present, Grade 12 (1996) p. 113

Chapter Three: Slanted Presentation of the Arab-Israeli Conflict:

The San-Remo Conference of 1920 is described as the fulfillment of the greedy aspirations of the Allies ignoring the fact that it was the Ottoman empire who in 1913 enter into an alliance with Germany, declared war against France and Britain in 1914 and attacked Russia while the Allies did their best to keep the Ottomans out of World War I:

The Allies met in San-Remo in order to fulfill their greedy aspirations and made important decisions, among them:

Placing Palestine under the British Mandate and including the text of the Balfour declaration in the Mandate

Contemporary and Modern History of Palestine, Grade 11, Part 1, (2010), page 70

The establishment of Israel in 1948, which was based on the United Nations November 29, 1947 Partition Plan for Palestine is mentioned as "occupying Palestine". The rejection of the UN Partition Plan by the Arab side, its resorting to war to prevent it, hence its part of responsibility in the outcome of war and the suffering of the deaths of great many Israelis in attacks leading to and during the war are ignored:

1–Imperialism: Palestine was occupied by the British in 1917 after World War I [sic.] and by the Jews in 1948 with Britain's help. The occupation destroyed most of the Palestinian villages and cities, expelled Palestinian citizens and forced them to leave their land and villages.

National Education, Grade 6, (2009), page 15

King Abdallah annexed the lands of the West Bank of the Jordan River to his kingdom in 1951, after the defeat of Arab armies in Palestine War of 1948. They remained in his hands, until they fell to the Zionist occupation in 1967

Arab Modern and Contemporary History, Grade 9, (2010), page 44

The school book writes more about the author and his poem pointing to the solidarity of Arab poets with the Palestinians following the 1948 Nakba ("The Catastrophe") leading to the Jews taking over parts of Palestine. Typically, the text does not refer to the rejection of the UN Partition Plan by the Arab side and the attack on the budding Israel.

Ali Mahmud was born in the city of Mansoura in Egypt in 1902 [...] in the year 1948 the UN decided to divide Palestine between the Arabs and the Jews. Consequently, the British Mandate on Palestine had ended, the Mandate government has left and a war erupted between Arabs and Jews in 1948. [The war] led to the Jews taking over parts of Palestine and to the Nakba, which displaced most of the Palestinian people [...]"

[The text provides sentences using the poem's vocabulary, among them emphasis on the Intifada martyrs:]

The dew developed on the hand of the martyr clenching the national flag.

Hundreds of Palestinians, males and females, were martyred during the Intifada for liberty.

The Fida'i sacrificed his life for the homeland.

[Questions]:

1. Who are the oppressors expressed by the poet?
2. Why did the author decide that the time had been ripe for Jihad and sacrifice?
3. What will make the enemies respond to Arab demands?
4. The word 'sister'[...] means Jerusalem. Explain it.
5. What is "prayer direction of east and west"? Why has the poet considered it to be important?
6. How does the poet see the liberation of "prayer direction of east and west" [Jerusalem]?
7. What does the **Fida'i** ask from his friend, before he falls as a martyr?
8. Why did the poet choose the "chests" to defend Palestine?
9. Which kind of life does the poet consider as worth living, and if not, then death is better than life?

[The following questions include emphasis on the role of the youth in martyrdom. The students are called to listen to an audio recording of this very poem performed by the famous Egyptian singer Mohamed Abdel Wahab. They are also encouraged to read martyrdom poems by Palestinian poets: Ibrahim Touqan and Abd al-Rahim Mahmoud.]

Analytical [Questions]:

1. What is the way to liberate Palestine as seen by the poet in his poem?
2. The youth, males and females, are the basis of the nation's power for the protection of Palestine. What is the poet's opinion about them? Look particularly into stanzas 15 and 16.
4. The poet describes Jerusalem as a sister of Arabs and Muslims, but the enemies have sharpened their knives to slaughter her. What does the poet expect of the brothers [to do] regarding their sister? Explain it while referring to stanzas 7-8.
5. What does the poet hint by "church" and "mosque" in the 8th stanza?
6. I will describe the picture of the Fida'i [life-sacrificing fighter] in the moment that he is injured in the battle like in the 10th stanza.

Activity

The *Fida'i* [life-sacrificing fighter] constitutes the theme of many Arab and Palestinian poems. I will read some of them in the collections of two Palestinian poets: Ibrahim Touqan and Abd al-Rahim Mahmoud"

The Reading and the Texts, Grade 8, Part 1, (2010), pp. 66-69

The PA school textbooks ignore the Holocaust and the destruction of Jewish communities across the Arab Middle East as well as their destruction of Jewish communities in the Holy Land such as those of Gaza, Hebron, Jerusalem's Old

City and Gush Etzion following attacks and riots in 1921, 1929, 1936-9 and the 1947-8 war. The following is part of a one-sided description of the 1929 riots which led to the death and injuries of dozens and the destruction of whole communities.

Why did the English execute three Arabs and none of the Jews?

Modern and Contemporary History of Palestine, Grade 11 (2010), page 10.

Millions of Jewish dead, as well as millions of Jewish refugees, which were the result of the Holocaust, are not included in the assessment of the conflict. Suffering of Jews in Europe is minimized as reflected in a single hint to the Holocaust, the only one we have found in the curriculum. The context suggests criticism of Europe for allegedly anti-Arab policies rather than handling Jewish persecution.

“The Jewish Question” is a European problem first and foremost. What befell the Jews at the hands of Nazism made “Anti-Semitism” a moral and political burden on the European Union and contributed to the delineation of its Middle Eastern policy. Europe had a significant role in establishing Israel and supporting it, especially under the circumstances of the cold war.

Contemporary Issues, Grade 11, Part 1 (2010) page 41

A history Grade 10 book covering World War II does not mention the Holocaust. The Jewish national movement is presented in the book as racist and colonialist

Zionism appeared during the second half of the 19th century and is a racist political movement. Its appearance was synchronized with the appearance of the modern European colonial movement, since it actually forms an integral part of the global colonialism, and is aimed at the creation of a state as the embodiment of the expression “a land with no people and people with no land” while it mixed religion with nationalism to shape its values and themes, relying on allegedly religious and historical rights, expressed by Zionist writings.

Modern and Contemporary History of the World, Grade 10, (2010), page 51

The history textbook for grade 11 fully admits in its 2006 edition, contrary to former PA books and contrary to the subsequent books of grade 12, that it was the Arab side, including the Palestinians, who started the war in 1948 in defiance of the UN Partition Resolution of 1947 and with the professed goal of preventing the establishment of a Jewish state there.

The Arab League held several conferences in order to react to the UN commission which recommended the partition [of Palestine between Arabs and Jews] and took a decision to protest the partition of Palestine and oppose any resolution which would not decree the establishment of an Arab state there, in addition to decisions regarding the formation of a military committee and the gathering of Arab armies on Palestine’s borders, as was decided in the city of Aley in Lebanon on 7.10.1947.

Modern and Contemporary History of Palestine, Grade 11, Part 2 (2007) page 29

The Arabs’ Position after the Issuance of the Partition Resolution

The Arab League decided... that the Partition Resolution is null and void and that it should be foiled. Also, the Palestinian people should be assisted.

The Palestinian Resistance

The Palestinians rejected the Partition resolution and the resistance intensified... Britain had announced that any intervention on the part of the Arab states in Palestine before May 15 will be considered an aggression against it... Therefore, the Political Committee of the Arab League decided... to enter Palestine on May 15, immediately following the British evacuation of forces. In spite of the continuation of the Palestinian resistance, many Palestinian cities and villages fell in the Jews' hands one after another, such as Safed, Deir Yasin, al-Qastal, Tiberias, Haifa, Jaffa and Beisan before May 15, 1948.

... The Jewish Agency held a meeting under the presidency of David Ben Gurion on 14.5.1948 in which it proclaimed the establishment of the State of Israel on 15.5.1948.

Activity

I will conduct a research and write a report on the Palestinian resistance during the period starting in the issuance of the Partition Resolution No. 181 until the ending of the British Mandate on 15.5.1948.

Modern and Contemporary History of Palestine, Grade 11, Part 2 (2007) pp. 30-31

Note in the following Grade 12 quotation that the Arab League's major role in organizing the all-Arab attack against Israel in 1948 is totally ignored.

The Arab League and the Palestinian Problem

The Arab League has been interested since its establishment in the Palestinian problem. It adopted a resolution in 1945 in which it called upon the League's states to boycott Zionist products. Its first action on the international level was to follow the procedures of the Anglo-American investigating Committee in 1946, when it called for the convening of an [Arab summit] conference in Inshas in Egypt, which stressed that the Palestinian problem was the problem of all Arabs. The League had a significant role in reviving the Palestinian entity when the Secretariat-General announced the establishment of a Palestinian administration in the regions controlled by the Arab armies in 1948. It continued its call for the reorganization of the Palestinian people, and the Arab summit conference, which was held in Cairo in 1964, decided to make its [the Palestinian people's] entity manifest. One of the results was the convening of the first Palestinian national congress in [the then Jordanian part of] Jerusalem towards the end of May 1964, where the establishment of the Palestine Liberation Organization was proclaimed.

History of the Arabs and the World in the Twentieth Century, Grade 12 (2010) pp. 59-60

Following is a brief description of the conflict in a literature textbook. It is biased, ignoring any connection between the Jews and the land, the Arab side's responsibility for the war in 1948, which ended in a disaster for the Palestinians, the international recognition of Israel as a sovereign state lawfully established in accordance with UN resolutions and the Arab side's share of responsibility for the outbreak of the 1967 war.

... The Balfour Declaration was issued on the second of November 1917. It promised the Jews to establish a national home for them in Palestine. In July 1922 the Council of the League of

Nations affirmed the instrument of the British Mandate, which deprived the people of Palestine of their right to administer their country's affairs and granted the mandatory state absolute power of administration and legislation. Consequently, it started preparing the political and economic conditions, which would guarantee the establishment of a national home for the Jews. It began facilitating the Jews' immigration to Palestine in order to transform it into a Jewish state after the expulsion of its people or their extermination. Facing this Imperialist-Zionist plan, the people of Palestine decided to struggle and perform the Jihad with their property, souls and pens, so that they would prevent Britain from establishing the Jewish state in Palestine... They staged several revolts of which the prominent ones were the Al-Buraq Revolt of 1929 and the Great Revolt in 1936. The conflict with the Mandatory government and Zionism continued until the Catastrophe [*Nakbah*] took place on the fifteenth of May 1948 and the Palestine war ended in a holocaust [*karithah*] unprecedented by history. The Zionist gangs usurped Palestine, expelled its people from their cities, villages, land and homes and established the state of Israel

... On June 5, 1967 the tragedy became aggravated with the occupation by the Zionist entity of what was left of Palestine: the West Bank and the Gaza Strip, after a painful military defeat of some of the Arab armies in Egypt, Jordan and Syria. In spite of the peace treaties, which took off in 1991 between the Palestinians and the Israelis, the return of the Palestinian leadership to the West Bank and Gaza in 1994 and the establishment of the Palestinian National Authority, most of the Palestinians still succumb under the yoke of occupation and others live a life of vagabondage and loss.

Arabic Language – Reading, Literature and Critique, Grade 12 (2010) pp. 97-98

Chapter Four: No Advocacy of Peace, Indoctrination to Martyrdom

The Palestinian Authority school books continue to avoid open advocacy of reconciliation and peace with Israel, even when the peace process itself is being discussed. Instead, the books focus on a violent struggle for liberation against the occupation, the extent of which is never specified. Martyrdom is indoctrinated. The description of Israel's very establishment in 1948 as an occupation of Palestine, as shown above, and the massive efforts made in the textbooks to present as Palestinian, regions, cities, and sites within the pre-1967 Israeli borders leave a strong impression that the struggle against Israeli occupation does not end within the boundaries of the West Bank and the Gaza Strip.

References to the Oslo Accords and to negotiations are short and do not encourage a process of dialogue. Rather, they describe the agreements as the fruit of the first Intifada. Moreover, the objectives of the agreements according to the books, is not to end the conflict, but to enable Palestinians to enter the territories after 1967:

Institutions of the Palestinian Liberation Organization:

The Executive Committee [...]

The Palestinian National Council [...]

The Palestinian Liberation Army:

The National Council authorized the foundation of Palestinian armed forces called the Palestinian Liberation Army for the liberation of Palestine and the protection of the Palestinian revolution. These battalions were stationed in Egypt, Syria, Iraq and Jordan. After signing the Oslo accord between the Palestinian Liberation Organization and Israel in 1993, most of the Liberation Army forces entered Palestine.

National Education, Grade 6, (2009), page 21

Allusions to mutual recognition between PLO and Israel rarely exist, but do not include a vision of peace and coexistence, but rather presented as a fruit of the first Intifada. The Declaration of Principles (DOP) is mentioned without mentioning the sides' agreement to "end decades of confrontation and conflict, recognize their mutual legitimate and political rights, and strive to live in peaceful coexistence and mutual dignity and security and achieve a just, lasting and comprehensive peace settlement and historic reconciliation through the agreed political process."

The Popular Intifada in 1987:

The Palestinian people started a popular Intifada against the Israeli occupation on December 9, 1987. Israel could not suppress the uprising and a year later [Palestinian] independence was declared on November 15, 1988. The Palestine Liberation Organization and Israel signed a Declaration of Principles (DOP) in Washington (the Oslo Accords) on September 13, 1993. The articles include: Mutual recognition between the Palestine Liberation Organization and Israel

Establishment of self-rule in the Gaza Strip and Jericho first, to be expanded later to all areas of the West Bank.

Following this, the PLO leadership returned to Palestine in May 1994, after the Israeli Army retreated from Gaza and Jericho and was replaced by Palestinian police. The self-rule was extended to include, from September 1995, Jenin, Nablus, Tulkarm, Qalqiliah, Ramallah, Bethlehem and parts of Hebron.

The Second Intifada (*Al-Aqsa Mosque Intifada*)

[...]

Activities:

- Write a report on the Oslo Accords between Palestine and Israel

Modern and Contemporary Arab History, Grade 9, (2010), pages 57-58

The PA school books point out the option of violent struggle and liberation via a holy war (jihad), martyrdom (shahada) and life-sacrificing operations (fida). These are typically read by Israelis as suicide/terrorist operations. Some of these allusions were omitted from the new books, while other allusions were kept or added. Following are three sentences from two language books that have been omitted⁹:

The warrior goes to battle while two happy endings are before him: victory or a martyr's death.

The assignment is to mark (X) when a statement is false, and (V) when true:

- The brave warrior prefers death rather than a life of humiliation and submission
Our Beautiful Language, Grade 5, Part 1, (2009), page 70.

The assignment is to mark (X) when statement is false, and (V) when true:

- Jihad is the most important thing after worshipping God
Our beautiful language, grade 6, Part 1, (2009), page 14.

It should be noted that some sentences referring to martyr's death and violent struggle, were omitted in 2009 and 2010:

B – I swear in Al Aqsa Mosque and these plains that I will not return the sword into the sheath and that I will not lay down my arms [...]

F – Upon my word! I will continue to follow the way of the shahids

Arabic Language—Linguistic Sciences, Grade 12, (2007), page 85. (It did appear in the 2007 edition, but not in those of 2009 and 2010)

⁹ See additional omissions on one of the jihad warriors' characteristics (*Our Beautiful Language*, Grade 5, Part 1 (2009), page 70); the payment of Jihad warriors (*Islamic Education*; Grade 9, Part 1 (2009), page 9); payment of those that died a martyr's death while defending the religion and motherland (*Islamic Education*, Grade 9, Part 1 (2009), page 4).

However, there were added sentences regarding the martyr's death¹⁰ and hadith (tradition on the Prophet) that deals with Jihad:

The Prophet was asked “what did Allah love the most?” He answered: “Timely prayer.” He was asked: “And then what?” He answered: “respecting one’s parents.” He was asked: “And then?” He answered: jihad for Allah”

Islamic Education, Grade 8, Part 1, (2010), page 41

Islamic Education, Grade 9, Part 1, (2010), page 60

The liberation of Palestine is to be achieved through the blood of martyrs. No limits on the extent of "Palestine" and no mention of an option of a peaceful solution:

Good morning oh my homeland,
Morning of glory and red redemption, nourished by the blood of Martyrs
[In an exercise the students are asked to connect 2 sentences]:

- Morning of glory and red redemption, nourished by the blood of Martyrs [...]
- Hope for the liberation of Palestine

Reading and Texts, Grade 9, Part 1, (2010), pages 20-21, 24

The new editions cling to notions such as Jihad, Holy War against the infidels. The following excerpt reintroduced the term Ribat (outpost). Ribat is a part of the larger concept of Jihad. It indicates a state of remaining steadfast and alert in lands under attack by the enemies of Islam. In the case of Palestine, Ribat is perceived as the duty of every Muslim, of whatever age or sex, for which he or she will be greatly rewarded by God.¹¹

Palestine the land of Ribat [outpost fighting the infidels] and Jihad

Arabic language: Reading, Literature and Critique, Grade 12, (2010), page 108

A 2010 book hints that the conflict will never be concluded because Palestine/Israel is defined as a land of "Ribat" The interpretation of the Hadith presented in this passage suggests that the struggle over Palestine will continue "until the Day of Resurrection":

"Ribat" for the sake of Allah: Islam urged Jihad for the sake of Allah, in defense of the Islamic Community's pride, dignity and land. "Ribat" for the sake of Allah is one of the actions that are related to Jihad for the sake of Allah. "Ribat" means living in areas where there is a struggle between Muslims and their enemies, so the inhabitants suffer from the enemies' harm, living in fear of them with a shortage of subsistence, standing steadfast on this land in order to strengthen the Muslims against their enemies [...]

The Prophet had mentioned that there is a great reward awaiting the Murabit [voluntary soldier positioned in the frontier outposts] [...] the reward of the Murabit is ongoing, as Almighty Allah increases [the reward for] his deeds until the Day of Resurrection [...]

¹⁰ See additions regarding admiration and feelings of the living people for those who died martyr's deaths (*Our Beautiful Language*, Grade 6, Part 1 (2010), pages 58, 89).

¹¹ *Islamic Education*, Grade 12 (2006), pages 86-87.

The people of the Levant in general, and Palestine in particular, are at state of "Ribat" until the Day of Resurrection... the Prophet said: " It shall reach a point when you will all be joining to [different] armies; one army in the Levant, another one in Iraq and another one in Yemen", so I said: "Choose for me, Oh Prophet!". He said "go to the Levant, as it is Allah's chosen land on earth, the place where the chosen ones amongst His servants shall have protection".

If you examine the history of Palestine, you shall find that momentous battles took place on Palestine's soil. Its inhabitants are in constant struggle against their enemies; they are at state of "Ribat" until the Day of Resurrection. The Battle of Yarmouk was the decisive blow to the Romans, and the Battle of Hittin was a decisive victory against the Crusaders, and the Battle of Ain Jalut decided the fight against the Mongols.

There is no doubt that one of the greatest "Ribat" practices is the forbearance of the people of Palestine standing still on their land, these days, and their steadfastness in the face of harm and aggression they endure. A great reward awaits them with Allah.

Islamic Education, Grade 12(2010) , pages 86-87

In the concluding questions part, the student is asked to explain how he grasps the meaning of the sentence "The people of the Levant and Palestine in particular, are at state of "Ribat" until the Day of Resurrection"

Jihad and Martyrdom

Muhammad's companions as role models of Jihad seekers.

The noble Companions of Muhammad would compete with one another on the privilege of self sacrifice and redemption. None of them lagged behind in participating in Jihad for the sake of Allah, unless he had compelling reasons. They endured injuries for the sake Allah and remained steadfast..."

Islamic Education, Grade 12(2010), page 92

Following are verses from the poem "Good Morning my Homeland" by Palestinian Poet Lutfi Zaghul accompanied by a short explanation that expresses the theme of a violent struggle for the liberation of Palestine. We circled in red the sentence, "A morning of glory and red liberty, watered by the martyrs' blood":

Good Morning, O my Homeland

[...]

A morning of jasmine, sweet briar and dew

A morning of glory and red liberty, watered by the martyrs' blood

Your morning, my homeland, with your sun, we will prevail the darkness

Reading and Texts, Grade 9, Part 1 (2010), pp. 20-21, 24

صَبَّاحُ الْخَيْرِ .. يَا وَطَنِي
صَبَّاحُ مُرُوجِكَ الْغَنَاءُ
صَبَّاحُ الْفَلِّ وَالنَّسْرِينِ وَالْأَنْدَاءُ
صَبَّاحُ الْمَجْدِ وَالْحُرِّيَّةِ الْحَمْرَاءِ .. يَرُويهَا دَمُ الشَّهْدَاءِ
صَبَّاحُكَ أَنْتَ .. يَا وَطَنِي .. بِشَمْسِكَ .. نَقْهَرُ الظُّلْمَاءُ

In the exercise, the student is supposed to draw a line between the sentence, "A morning of glory and red liberty, watered by the martyrs' blood," and the national meaning—"the hope for the liberation of Palestine". The red circles and connecting line were added by **IMPACT-SE**:

٥ أوفِّقُ بين الأسطرِ الشعريَّةِ والعواطفِ التي تعبَّرُ عنها فيما يأتي :

اللَهْفَةُ على تحريرِ المسجدِ الأقصى.	صباحُ مناضلكِ الصَّبْدِ في الأكبالِ في الأغلالِ.
التفاؤلُ بتحريرِ فلسطين.	صباحُ المسكِ والعنبرِ صباحُ التينِ والزيتونِ والليمونِ والزعريرِ.
الحرصُ على التمسُّكِ بأرضِ فلسطينِ والثباتِ فيها.	تناديني مَأْدُنُهُ: غيابُك طالُ وتهتفُّ بي: تعالَ تعالُ.
الإعجابُ بجمالِ الطبيعةِ في فلسطينِ.	صباحُ العاشقينِ ثراكِ، لن يُلقوا بغيرِ حماكِ ما ارتحلوا .. عصا الترحالِ.
كراهيةُ المحتلِّ لما يعانیه المناضلونَ في سجونِهِ.	صباحُ المجدِ والحريَّةِ الحمراءِ يرويها دمُ الشهداءِ صباحُكَ أنتَ يا وطني بِشَمْسِكَ نقهرُ الظُّلْمَاءِ.

Reading and Texts, Grade 9, Part 1 (2010), p. 24

The following poem and related exercise encourage war, death, and suicidal self-sacrifice to 7th Graders in all editions since 2001:

“The Martyr”

‘Abd al-Rahim Mahmoud

[Excerpts]

By your life! I see my death/ But I hasten my steps toward it

I see my death without my stolen right/ And without my country as a desired one

Hearing [weapons] clash is pleasant to my ear/ And the flow of blood gladdens my soul

And a body thrown upon the ground/ Skirmished over by the desert predators

Whose blood covered the land with crimson/ And burdened the east wind with perfume

He fell asleep in order to dream the dream of eternity [i.e., Paradise]/ And enjoy in it the loveliest visions

By your life! This is the death of men/ And who asks for a noble death – here it is

I shall throw my heart at the enemy’s face/ My heart is iron and my fire is a blaze

Questions:

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

- A. Death as a result of a disease
- B. A sudden death
- C. Martyrdom in defence of the homeland.

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

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

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

Our Beautiful Language, Grade 7, Part 1, (2010), pages 75-76

The following related image of the martyr’s funeral was omitted from the 2010 edition:



Our Beautiful Language, Grade 7, Part 1, (2008), page 82

The rank of *Shahid* is above all ranks
Linguistics, Grade 10, (2010), page 146

The books reintroduce praise for martyrs and martyrdom. We see again the phrase likening martyrdom to a wedding party:

Oh my homeland, I would not cry at this wedding party
For our Arabness refuses that we cry over the martyrs
The Arabic Language-Linguistics, Grade 12, (2010), p. 8

The poem "Palestine," by Egyptian poet Ali Mahmoud Taha includes the three concepts: *Jihad* (Holy War), *Shahadah* (Martyrdom) and *Fida'* (Life-Sacrificing Fight). The poem includes sentences that are more violent than others. The schoolbooks used in the PA areas feature the entire poem:

الدرس ١١

فِلَسْطِينِ

للشاعر: علي محمود طه

أخي جاوزَ الظَّالمونَ المَدَى فحقَّ الجِهَادُ وحقَّ الفِدا
أنتَرَكُهُم يَغصِبونَ العِروِبَ لَمَجْدِ الأَبوةِ والسُّودِّدا
وليسوا بغيرِ صليلِ السُّيوفِ يُجيبونَ صوتاً لنا أو صدَى
فجرَّدَ حِسامَكَ من غِمدِهِ فليس له بَعْدُ أن يُغَمِّدا
أخي، أئبها العربيُّ الأَبِيُّ أرى اليومَ موعِدنا لا العِدا
أخي، أقبِلِ الشرقَ في أُمَّةٍ تَرُدُّ الضلالَ وتُحيي الهُدَى
أخي، إنَّ في القدسِ أختاً لنا أعدَلها الذابحونَ المَدَى
أخي قُمِ إلى قِبلةِ المشرقينِ لِنَحْمِي الكنيستةَ والمَسجِدا
أخي، قُمِ إليها تَشقُّ الغِمارَ دماً قانياً، ولظَى مُرْعِدا
أخي، إنَّ جرى في ثراها دمي وأطبقتُ فوقَ حِصاها اليَدا
ونادى الحِمامُ، وجُنَّ الحِسامُ وشبَّ الضَّرَامُ بها موقِدا
ففتشْ على مُهْجَةٍ حُرَّةٍ أبتَ أن يمرَّ عليها العِدا
وخذْ رايةَ الحقِّ من قبضة جلاها الوغى وتَماها الندى
وقبَلْ شهيداً على أرضِها دعا باسمِها اللهَ واستشهِدا
فِلَسْطِينُ، يَفدي حِمَاكَ الشِبابُ وجلَّ الفدائيُّ والمُفتدى
فِلَسْطِينُ، تحميكِ منَّا الصدورُ فإِما الحياةُ وإِما الردى

المجد (جمعه أمجاد):
النَّيل والشرف.
السُّودُّد والسُّودُّد: السيادة
والمجد والشرف.
الحِسام: السيف المقاطع،
وحِسام السيف طَرَفُه الذي
يُضرب به.
الأبي: المترفع المعترِ
بنفسه، فلا يُقبل الذل.
المَدَى (جمع مُدَيَّة):
السكَّابِين.
المشرقان: المشرق والمغرب
على التعليل.
دماً قانياً: دمًا شديد
الحمرة.
الظَى: لهب النار الخالص
لا دخان فيه.
تَمَى الشية: رفعه وأعلى
من شأنه.

٦٦

The Reading and the Texts, Grade 8, Part 1, (2010), p. 66

Following are selected stanzas from the poem:

My brother, the oppressors crossed all limits/ So **Jihad** is justified, and so is life-sacrifice (*Fida*)

Are we to let them rob Arabism/ The glory of the forefathers and the honor?

Only with the rattle of swords/ They answer us with voice or echo

So pull your blade from its sheath/ It shouldn't stay there any more

My brother, Oh proud Arab/ Today is the time, not tomorrow

My brother, the East came to a nation/ That Rejects the error blesses the right way

My brother, in Jerusalem we have a sister/ For her, the slaughterers prepared their knives

My brother, rise to the direction of prayer of East and West/ Let's defend church and mosque

[To conclude this chapter, it worth looking at the opinion expressed in the books issued by the PA Ministry of Endowments and Religious Affairs. As these books were published first in Jordan, they offer some excuses for the Jordanian decision to conclude a peace treaty with Israel. These excuses revolve around the power of Israel, a factor that can Islamically absolve the believers from Jihad obligation. The books, however, clearly firmly believe in the principle of Jihad, which remains a preferable option.

Peace is an ideal to be pursued in the field of international relations, but the main governing principle there is spreading Islam.]

The foundation of the relations between the Muslim state and other states and peoples is peace. State of peace is the primary state with other states and neighboring peoples... The Muslim state builds its relations with other states in accordance with what is dictated by the interest of the Muslim nation... The fundamental goal of establishing relations with other states is spreading Islam ...

Islamic Systems, Grade 12 (1996) pp. 198-199

War was not prescribed in Islam for the sake of enslaving peoples or annihilating human beings, or due to a desire for corruption and for taking control of the resources of other nations. War [*in Islam*] has been prescribed for an exalted goal, which is warding off aggression, safeguarding the lands of Islam and working for the people's transfer from worshipping [God's] servants to worshipping Sublime God [...]

Islamic Systems, Grade 12 (1996) pp. 199-200

The following is a paragraph trying to explain the peace process with Israel from the Jordanian perspective (the PA Ministry of Religious Affairs books were originally published in Jordan) and implicitly justify Jordan's move within the larger Arab context. This is a significant effort to present the possibility of a peaceful solution to the conflict as an option, bearing in mind that military liberation and Jihad are also advocated (see below).

The Peaceful Inclination in Dealing with the Palestinian Problem

The attempt to deal with the Palestinian problem before 1948 took a military nature, in spite of some peaceful inclinations. That was the case as well until 1967 and after. But after 1970, Arab, Palestinian and international events led to factual inclination towards a peaceful solution in dealing with the Palestinian problem. Israel has proven its military superiority and victory over the Arab states. Egypt, the largest of the Arab states, concluded a peace treaty with Israel, and the Palestine Liberation Organization [PLO] could not realize its goals by military means. Also, international balance became disturbed with the collapse of the Soviet Union and with it – the Socialist states, and the United States of America became the great power controlling international politics. The Iraqi-Iranian War [1980-1988] exhausted resources and energies and the Gulf War [1991] brought Western presence back to the region. All that led to the convening of the Madrid conference in 1992 and to the peace agreements with the PLO in Oslo and Washington and the peace agreements with Jordan. The Palestinian problem thus entered a new phase – the phase of peaceful solutions.

The Muslim World at Present, Grade 12 (1996) p. 114

On the other hand, liberation of Palestine and the holy places by way of Jihad is the obvious solution:

The Muslims' countries today badly need Jihad and Jihad fighters in order to liberate the usurped land, evict the usurping Jews from the Muslims' land in Palestine and the Levant [*Al-Sham*] and eliminate oppression against the Muslims in all the countries controlled by the enemies. You, young men, are the anticipated army of tomorrow and the Jihad fighters in God's cause to raise His word, strengthen His religion and liberate the holy places and the usurped land with His permission.

Religious Subjects for Grade 8, Unit 3: Noble Prophetic *Hadith* (?) p. 12

Activity

Prepare an essay of not more than ten lines for the wall magazine in which you will mention the things, which should be at the Muslims' disposal these days so that they realize the liberation of Jerusalem from the Jews.

Religious Subjects for Grade 9, Unit 2: Pious Forefathers (1993) p. 67

Jihad is referred to numerous times in the books. Representative examples are given below. Some central recurring points are: Jihad is the highest degree of obedience to God, one of the most loved deeds in God's eyes and a proof of the believer's love for God; Jihad is a fundamental pillar of Islam – "the Sixth Religious Duty" – and the highest peak of Islam; every Muslim should actually participate in Jihad or – if he is unable to do so – at least wish for such participation; refraining from participation in Jihad is an abominable sin; Jihad is an indispensable necessity

for Muslim society in any age and especially nowadays, in view of the attack it is subjected to on the foreigners' part; the Muslim state should adopt Jihad as a way of life and be a Jihad-fighting nation, not only for defense purposes but also for the purpose of spreading Islam worldwide, which is its main obligation decreed by God;

Jihad is the making of an effort in fighting the unbelievers in the battlefield and is the highest degree of obedience to Sublime God as it means the spread of Islam, the strengthening of religion, protection of the Muslim nation against its enemies and defense of its religion and its homelands. It is a great religious duty and [one] of the best deeds in God's eyes and of the most loved ones by Him. The Jihad fighter [*mujahid*] has a high position in Sublime God's eyes, with the prophets and the righteous ones, in Paradise.

Religious Subjects for Grade 7, Unit 3: Noble Prophetic *Hadith* (1991/2) p. 36

Explain the importance of Jihad in our present life.

Assignment, **Religious Subjects for Grade 7, Unit 3: Noble Prophetic *Hadith* (1991/2) p. 37**

What the Noble [Qur'anic] Verses Guide to

[...] The believer's Jihad in God's cause is a proof of his love for God and His Messenger.

Holy Qur'an, Grade 12 (1996) p. 20

Jihad is considered a fundamental pillar of Islam and some of the jurists consider it "the Sixth Religious Duty".¹² Moreover, it is the highest peak of Islam. Those who neglected Jihad were humiliated [...]

Prophetic Biography and Muslim History, Grade 11 (1996) p. 161

The Messenger warned against the consequence of this abominable act, namely, staying away from the honor of Jihad and refraining from participation in the fight against the enemies...

Religious Subjects for Grade 10 (?) p. 207

Jihad is an indispensable necessity for Muslim society in any age. The neglect of Jihad brings upon the nation weakness and humiliation, exposes it to aggression and makes the enemies covet its land and resources and burst forth to occupy it and plunder its wealth, as the case of the Muslim nation is these days in most of its countries.

Islamic Culture, Grade 11 (1996) pp. 129-130

¹² In addition to the traditional five pillars of Islam: Testimony of Belief, Prayer, Fast of Ramadan, Alms-Giving and Pilgrimage to Mecca.

The Preparation of the Jihad-Fighting Nation

God's Messenger educated the Muslims for Jihad and created from them a fighting military nation. He urged the nation – men, women, children and the elderly – to learn fighting methods and take their share in Jihad...

Prophetic Biography and Muslim History, Grade 11 (1996) p. 131

The Muslim nation should be bent on constantly preparing for Jihad, as it is a Jihadic nation. The construction of the Muslim state's military power is not merely for defensive preparation [purposes]. It is rather a definite matter so that it will be easier for the [Muslim] state to perform what God has imposed on it, namely, carrying the Islamic mission and announcing it to mankind...

Islamic Systems, Grade 12 (1996) p. 183

The praise of martyrdom is part and parcel of the education for Jihad.

The Favor of Martyrdom [Shahadah]

If the Jihad fighter is killed in Sublime God's cause he is granted martyrdom and God forgives him his sins, grants him His favor and lets him enter Paradise.

Religious Subjects for Grade 9, Unit 3: Noble Prophetic *Hadith* (1993) p. 19

Terror is never discussed as such. Attacks by Palestinian armed organizations on Israelis, both civilians and military, are usually referred to in the Arab world as "armed struggle" and "Fidai activities". "Fidai" is a traditional Islamic term denoting a warrior who is ready to sacrifice his life for a cause and is nowadays applied to members of the Palestinian organizations. The following quotation mentions this kind of activity pursued by the PLO.

The PLO first pursued "Armed Struggle" in its relations with Israel and waged a *Fidai* war with it on a number of fronts, which cost much money and many human casualties. But it could not realize its goals through military methods, which made it turn to other peaceful methods.

The Muslim World at Present, Grade 12 (1996) p. 114 [the quotation marks are in the original]

Chapter Five: The Attitude toward the West and Non-Islamic Religions and Sects and their Followers in Books Issued by the PA Ministry of Endowments and Religious Affairs

The West features mostly in one book for grade 12 titled "the Muslim World at Present", which is a textbook of history from an Islamic perspective. The West – including the Russians and the Balkan states – is depicted therein negatively in various ways: as an Imperialist power in history, which subjugated Muslim lands and plundered their resources, as a hegemonic world power today, both politically and economically, to the detriment of the Muslim countries, as the main supporter of Zionism and Israel, as an entity oppressing Muslim minorities (that is, in Russia and the Balkans), as a power threatening to eradicate Muslim culture and as an unbalanced civilization based on materialism.

By connecting the Crusades to modern Imperialism the West is transformed into an eternal enemy of the Muslim world.

Explain the relation between the Crusaders' invasion of the Muslim world in the past and the Western invasion in modern times.

The Muslim World at Present, Grade 12 (1996) p. 61

Following are some quotations referring to Western Imperialism. Note the inclusion of the Russian expansion in Siberia and the Medieval Spanish Reconquista as parts of this phenomenon.

The Western states gushed out in their military invasion of the Muslim world, killing and destroying, using the harshest means of repression, destruction, conspiracy and cunning in order to eliminate the Muslims' power and resistance and in order to spread their control and influence...

The Muslim World at Present, Grade 12 (1996) p. 62

The European states, which aspired to occupying the Muslim world and controlling it, used numerous methods in order to weaken the Muslims and then seize control over them, such as:

Encircling the Muslim world, controlling the commercial routes and reaching the raw materials found there in order to develop the prosperous industrial movement in Europe at that time. The European states made use of the geographic discoveries at that time in order to attain this goal [...]

Stirring conflicts among the Muslim [*leaders*] who rule the Muslim world [...]

Controlling the international navigation routes, establishing footholds and fortresses on the African coasts with a view to securing commerce with India and East Asia, and extending military and commercial control over these regions.

Putting an end to the Muslim presence in the land of Al-Andalus [*Spain*]. The Spaniards managed to eliminate the last Muslim bastion in that country.

Raising the issue of the Ottoman State's weakness and convening conferences among the competing European states for the partition of the Ottoman State's possessions under names and attributes such as "the Eastern Question" and "the Sick Man [on the Bosphore]". The Europeans suggested not less than a hundred projects for dividing up the Ottoman State, which was considered the Muslims' [leading] state, due to [their] strong enmity to Islam.

Invading the Muslims' countries militarily and taking control of their regions, as Russia did in Siberia, in the Crimean Peninsula and in the lands of Turkestan and the Caucasus, and as the European states did in the Balkans, Bulgaria and elsewhere.

Stirring up dissension in the lands of India and instigating the non-Muslims there against Muslim presence, encouraging movements which strive to weaken the Islamic faith in the hearts of the Muslims there, and casting doubt regarding the legitimacy of Jihad, which was most feared by Britain and the [other] European states.

The Muslim World at Present, Grade 12 (1996) pp. 40-41

Questions following the story of the Muslim conquest of Spain (Al-Andalus in Arabic) in the 8th century CE implicitly call for reconquest:

Where is Al-Andalus? What is its name today? What is the Muslims' duty towards it?

Religious Subjects for Grade 7, Unit 2: Pious Forefathers (1991/2) p. 46

Part of the Western Imperialist effort was the support of "destructive movements" within Islam.

In the preceding lesson you learned how the Imperialist states were behind the destructive movements,¹³ which strove to distort the Muslim faith and weaken it in the Muslims' souls so that it would make it easier for them [i.e., the Imperialist states] to colonialize them [the Muslims], enslave their people and exploit their resources. One of these destructive movements is Bahaism...

Islamic Doctrine, Grade 11 (1996) p. 138

The Coveting States

The Portuguese were the first [Europeans] to reach the Cape of Good Hope in South Africa and thence – India, through the Indian Ocean, without passing through the Mediterranean, which was under the control of the Ottoman State. This success encouraged the Portuguese to utilize their influence and spread their hegemony over parts of the Muslim world. Holland and Spain competed with Portugal. Holland occupied the two islands of Java and Sumatra (today's Indonesia) and Spain occupied the Moroccan Rif zone in Arab Morocco.

Britain and France led the European states in their competition for the colonization of the Muslim world... Russia as well seized control over vast territories of countries of the Muslim world adjacent to its borders...

The Muslim World at Present, Grade 12 (1996) p. 41

America bought the Philippines from Spain in 1900 for an amount of 200 million dollars. America pursued a policy of repression, violence, Christianization and

¹³ A term denoting what is considered heretical sects, such as Baha'ism.

seizure of control over the Muslims' lands. It used for that purpose biological war and the number of [Muslim] victims reached more than 200 thousands...

The Muslim World at Present, Grade 12 (1996) p. 121

PA teaches that the West is the creator of Zionism and a supporter of Israel:

Britain thought that securing its interests in India, the Far East and the Suez Canal would not become attainable except through opposing any unification attempt in the Arab region... In order to guarantee that, the British government adopted the idea of establishing an alien entity friendly to it in the southern Levant [*Al-Sham*], especially Palestine, which would separate the Arab eastern and western parts, exhaust its [i.e., the Arab world] energies and prevent the unification of its peoples and lands. Britain's Prime Minister Palmerston expressed that [view] in 1840 in a letter he sent to his ambassador in Istanbul... This idea remained the pivot of British policy until it was realized in the Balfour Declaration of 1917.

The Muslim World at Present, Grade 12 (1996) p. 106

[...] The establishment of a Zionist colonialist entity, which would prevent the unity of the Arab countries and work for the consolidation of Western Imperialism in the Muslim world [...]

The Muslim World at Present, Grade 12 (1996) p. 62

Britain helped the Jews settle in Palestine and establish a state for them on its land.

The Muslim World at Present, Grade 12 (1996) p. 58

Questions

- Enumerate the measures taken by the British Mandatory authorities for [*the purpose of*] facilitating the transfer of Palestinian land to the Jews.
- What was the United States of America's role in Judaizing Palestine?

The Muslim World at Present, Grade 12 (1996) p. 111

PA students learn that even after the end of the Imperialist era, Western hegemonies still exists as a Neo-Imperialism:

The Second World War signaled the end of Imperialism in its old form and the emergence of a new kind of Imperialism based on the imposition of political and economic foreign control on a certain state while recognizing its formal independence and sovereignty, without direct confrontation with the patriotic elements in such states.

Neo-Imperialism used new methods such as :

Bilateral agreements between the Imperialist state and another state, which is not equal to it, with a view to limiting the developing state, imposing [on it] conditions, which would deprive it of the freedom of action, and pressuring it by way of aid and loans offered by the Imperialist state.

Establishing military bases and encouraging the developing states to join international alliances under the pretext of protecting them from external dangers threatening them.

Pursuing a policy of racial discrimination and encouraging the white minorities to seize control of the government and direct the country's policy according to the interests of the Imperialist states.

Using the international organizations, such as the Security Council and the UN departments, in order to pressure the developing states... and prevent them from acquiring the power which would enable them to get rid of the Imperialist powers' influence.

Encouraging foreign investments and establishing industries and economic projects in the states of the Muslim world in order to control their resources and have sway over their economic policies.

Striking the Islamic movements and stirring up internal disorder and sectarian divisions in the developing states in order to weaken them and throw them into confusion, which would compel the ruling power to seek help with the Imperialist states for the [purpose of] diffusing security and ruling the country.

The Muslim World at Present, Grade 12 (1996) pp. 64-65

Western economic influence over the Muslim world is grossly exaggerated:

A simple look at the mineral wealth of the Muslim world will show that most this wealth goes to the foreign states and their monopolistic companies, which do not compensate the Muslim states except for a very meager percentage of its value. Even this modest part returns to those foreign states for their goods, which they promote in the Muslim countries, or returns to the foreign banks in the form of deposits. It should be added that this mineral wealth often becomes a misfortune as far as the Muslim states are concerned due to the competition between the foreign states for controlling them. The Gulf War, which broke out in 1990, is but a clear example of that. Also, the foreign states' planning and formation of economic blocks become a pressuring factor on the countries producing this wealth, especially oil. These [foreign] states determine the prices policy and hold sway over it, so that the Muslim states, which produce this wealth, would not be masters of their own affairs at all.

Questions

2. Explain what is meant by economic subordination to foreign states.
5. Demonstrate the foreign states' influence over the Muslim world's mineral wealth.

The Muslim World at Present, Grade 12 (1996) pp. 95-96

Foreign debts were and still are one of the Western states' means to spreading their influence, imposing their hegemony and control over the Muslim countries and using these debts as a pretext for becoming acquainted with these states' economic secrets, striking their local currencies, creating economic disorder there and directly interfering in their affairs.

The Muslim World at Present, Grade 12 (1996) p. 55

In the following PA attempts to "kill two birds with one stone", namely, to present the West as a power hostile to the (rather symbolic) Ottoman Muslim caliphate and depict Kemal Ataturk, the founder of modern Turkey who actually abolished this institution, as the West's puppet.

Abolition of the Muslim Caliphate

[...] The Western states [...] conditioned at the Lausanne conference in 1922 their recognition of Turkey's independence on the following four conditions:

The Muslim caliphate should be totally abolished.

The caliph and his supporters should be expelled outside of the [*country's*] borders and his property should be confiscated.

Turkey should be declared a secular state and all its ties with Islam should be severed.

A secular constitution should be introduced instead of the old constitution of the Ottoman State.

Mustafa Kemal [*Ataturk*] [...] started working on the execution of the Allies' conditions and on the execution of the Western scheme in toto. He declared in 1923 the establishment of the Turkish republic [...]. In the following year Mustafa Kemal gave Western Imperialism the greatest present by abolishing the Muslim caliphate. He promulgated a new constitution for Turkey, expelled the Ottoman caliph and confiscated his property, led Turkey's Westernization operations and its alienation from Islam [...]

[Questions:]

3. Mention Britain's conditions for recognizing Turkey's independence.

4. What was Mustatfa Kemal's position regarding Britain's positions [...]?

The Muslim World at Present, Grade 12 (1996) p. 66-69¹⁴

This same book presents cases of repression against Muslim minorities in some Western states, such as Czarist and Communist Russia, Bulgaria and former Yugoslavia. The persecution accusations against these states include physical annihilation, forced Christianization, destruction of Muslim mosques and closure of Muslim schools and other cultural institutions, mass deportation, forced labor, ban on Muslim costume – especially for women, prohibition of performing religious rites and enforced adoption of non-Muslim names. The suffering of Bosnian Muslims at the hands of the Serbs – massacres, expulsion, rape – with Western encouragement is also described. The PA ignores in this book the American initiative against the Serbs in Bosnia in favor of the Muslims:

The Muslims in Former Yugoslavia

[...] The Muslims faced harsh waves of persecution and Christianization operations under the Austrian Crusader rule [...]

After the Communists came to power following the Second World War the Muslims faced repression activities and mass massacres in which more than 24 thousand Muslims were killed and many mosques were destroyed... The Muslim higher

¹⁴ Mustafa Kemal Ataturk indeed did all that and more, but presenting his actions as submission to Western directives, as done here, is a gross distortion of historical facts. Turkey entered the Lausanne conference at the peak of its military and political victories and it was it who dictated much of the outcome of that conference rather than the opposite.

academy of [Islamic] law in Sarajevo and all other Muslim schools were closed as well, except one, which was kept for propaganda [purposes].

[...] At the beginning of 1991 the [Bosnian] Serbs staged an armed revolt against the Muslim republic in Bosnia-Herzegovina [...] they killed, expelled, maimed and raped them [the Muslims]. [Even] women, children and the elderly were not spared. The Serbs did not leave intact anything, which reminded them of Islam and the Muslims, such as mosques, schools and monuments all over the republic [...]

That was done with the encouragement and supports by a number of Western states [...] Matters are about to reach their destiny, which is the extermination of Islam and the Muslims in Europe [...]

The Muslim World at Present, Grade 12 (1996) p. 143-144

Similar examples of repression against Muslim minorities are given in the same book with regard to the Philippines, Thailand, India and China.

A major part of Western invasion against Islam takes place at the cultural level.

The Method of Intellectual Invasion

Within its conflict with the Muslim world, the West turned to another method, after its failure in the military confrontation [*i.e., the Crusades*]. Its intellectuals started planning for an invasion of a new kind, which would safeguard for the West its presence and leave for it a kind of loyalty [*in the region*]. The method of intellectual invasion appeared which is considered one of the most prominent influencing factors in the Muslim world at present [...]

The Concept of Intellectual Invasion

Intellectual invasion is a systematized action for alienating the Muslims from their religion, raising doubts regarding its values, laws and civilization and inducing the Arabs and the Muslims to accept Western civilization and live according to Western pattern.

The intellectual invasion of the Muslim world started approximately at the beginning of the nineteenth century relying on methods and institutions, which undertook to carry out Western Imperialism's plans and to realize its goals in preparation for spreading its control over the Muslim world and occupying it militarily. Some of these methods and institutions are [as follows]:

Missionary Activity

This is a movement with institutions outwardly calling for the adoption of Christianity under the slogan of humane activity. In fact, it strives to cast doubts among the Muslims regarding their own religion, history and civilization and spread division and conflict among them so that their power be weakened and consequently it would become easier for Imperialism and its armies to occupy their countries.

Orientalism

These are Western institutions, which study the East's faiths, civilizations, literatures, history, and languages, including those of the Muslim world, in order to become acquainted with the strong points – to destroy them, and the weak points – to use them with a view to plotting against the Muslim world and discrediting it.

Westernization

Educating the Muslims in the Western culture, introducing them to secular ideas, making them accustomed to Western patterns of social, economic, intellectual and cultural life and encouraging them to adopt the West's morals and copy them in living and life style. The West has established special institutions for this purpose...

Goals of the Intellectual Invasion

By its intellectual invasion of the Muslim world, Western Imperialism sought to attain the following:

Partitioning the Muslim world, dividing it into small pieces and establishing a number of states there according to Western patterns.

Distorting Islamic civilization and Islamic history and striving to weaken Islamic belief in the Muslims' souls, spreading secular ideas, Western culture and ideals, values, morals and systems emanating from it.

Preparing for the occupation of the Muslim countries militarily, spreading Western influence over them and colonizing them intellectually, economically and socially.

The Muslim World at Present, Grade 12 (1996) pp. 43-44

Means of the Intellectual Invasion

In its intellectual invasion, Western Imperialism pursued various methods, such as:

- Denigrating the Islamic faith's purity, casting doubt regarding Islam's laws and contesting their suitability to contemporary life [...] They called for separation of religion from life, state and politics [...]
- Speaking evil of Islam's personalities and leaders and distorting the Muslims' history [...]
- Calling for writing the Arabic language in Latin characters and substituting the colloquial dialects for the literary language [...] that would weaken the linguistic and conscious unity within the nation, weaken the Muslims' understanding of their religion and separate them from their heritage.
- Creating ideas and movements, which work for the poisoning of the Muslim nation's thinking and substituting this alien thinking for its original thinking. For this purpose, they introduced it to the materialist ideologies such as Existentialism and Communism, circulated Darwin and Freud's theories and supported the Masonic, the Babi, Bahai and Kadiyani [*Ahmadi*] movements [...]
- Reviving the pre-Islamic inclinations such as Pharaonism in Egypt, Phoenicianism in Lebanon and Berberism in North Africa, reviving regional and racist [*i.e., ethnic*] inclinations, which shatters the Muslims' unity [...] Therefore, they [also] encouraged the Turkish Turanian trend [*in the late period of the Ottoman Empire*]...
- Spreading Western customs which contradict Islamic principles [...]
- Infiltrating through the educational, social and humane institutions into Islamic society [...]

The Muslim World at Present, Grade 12 (1996) pp. 45-46

The Imperialists also attacked the Islamic values and tried to alienate the nation by using the missionary and Orientalist institutions for the purpose of distancing the Muslims from their religion under the pretext of civilization, development, progress and adjustment to the spirit of the age. The Imperialists used the communication media for spreading their influence in the Muslim world and achieve intellectual subordination. They established newspapers and magazines; built cinemas and theaters, exploited radio and television broadcasts; encouraged Western[-style] literature, which calls for liberation from religion and separation from the Muslim nation's past; circulated ideas carrying the slogans of secularism and Capitalism; distorted the image of Islam in the eyes of its own people by attacking some of its notions such as polygamy, permission of divorce and the spread of Islam by [way of] Jihad; circulated social diseases in the Muslim countries such as drinking alcohol, playing cards, unveiling [of women] and licentiousness; and broke into the Muslims' houses in the name of woman's liberation, just treatment and realization of her equality with man. By its intellectual invasion, Western Imperialism managed to remove Islam away from directing the Muslims' life and made them ready to accept its civilization, ideas, systems, laws, and way of living. Thus, the Muslim world has fallen into the claws of Western Imperialism and has become subordinate to it in its thought and culture [...]

The Muslim World at Present, Grade 12 (1996) p. 174

Western civilization itself is lacking compared to the Muslim one:

Western civilization, which prevails today, represents the apex of material life attained by man. But what this civilization is blamed of is that it has deprived man of his confidence and stability and has neglected human ideals and the high-ranking values as it made material prosperity its ideal, material profitability the measurement of deeds in this world and made happiness not exceed satisfaction of [human] passion and taking pleasure in material things.

The world today is in need for Islamic civilization, because it is the one, which is capable of continuing the material progress produced by Western civilization, and [is] the one, which can take the people to a high-standard spiritual life alongside that material progress [...] Will it be possible for the Muslim nation to grasp this truth, play its role and [fulfill] its mission in the people's life?

[Questions:]

Why is Islamic civilization capable of delivering mankind from its suffering?

The Muslim World at Present, Grade 12 (1996) p. 36

The PA books talk on several occasions of the common principles shared by all monotheistic religions, as is seen in the following examples.

Man in the Divine [Monotheistic] Religions

[...] All the Divine religions have shown interest in man's position and rights. They are unanimous that Sublime God has honored man and preferred him to most of His creatures [...]

All the religions brought legislations confirming man's rights [...] The Torah revealed by Sublime God forbids [any] assault against the human soul [...] The Gospel has confirmed these laws [...]

Islamic Culture, Grade 11 (1996) pp. 17-18

The Importance of Family in the Divine Religions

[...] The Jewish family is a mutually loving family where the child respects his parents and loves them [...]

[...]The Christian family is a mutually loving family where every member loves one another [...]

Consequently... we see that the Divine religions in their essence protect the family and care about its members and about love and friendship relations among its members [...]

Islamic Culture, Grade 11 (1996) pp. 43-44

Although the monotheistic religions were all divinely revealed – according to the books, Christians and Jews are said to have deviated from God's path by changing their Divine holy scriptures. The following are some of PA Awqaf intolerance expressions:

Distortion of the Torah by the Jews

The noble [*Qur'anic*] verses also tell that the Jews distorted the word of Sublime God and changed [things] in the Torah, which He had revealed to them. They interpreted its meanings in accordance with what they want and desire, so that it would suit their whims and answer their wishes. By that they have deviated from Sublime God's religion. The [*Qur'anic*] verses tell that the result of this distortion has been the denial of Muhammad's prophethood, whose mention had appeared in the book of the Torah and Moses – peace upon him – had ordered his people to follow and obey him.

Holy Qur'an and Its Studies, Grade 11 (1996) pp. 37-38

Distortion of the Gospel by the Christians

The noble [*Qur'anic*] verses explain that the Christians, like the Jews, renounced a large portion of what they had been told by Jesus – peace upon him – and preferred unbelief to belief, so they denied Muhammad's prophethood although it was mentioned in the Gospel. God punished them by creating hatred and hostility between their communities and sects, until it has become an inherent quality stuck to them to the Day of Resurrection...

Holy Qur'an and Its Studies, Grade 11 (1996) p. 38

Following are some references denouncing Christian beliefs.

[*The Qur'anic verses*] reveal more of the Jews and Christians' errors and lies, which are not concealed from Sublime God, who warns the People of the Book [*namely, Jews and Christians*] against the continuation of these attitudes.

Holy Qur'an and Its Studies, Grade 11 (1996) p. 41

The Christians believed in the divinity of Jesus – peace upon him – and [by that] they fell into unbelief and deviated from the doctrine of monotheism, which necessitates God's exclusiveness of divinity.

Holy Qur'an and Its Studies, Grade 11 (1996) p. 41

Non-Muslims who do good are not to be rewarded for that in Heaven because they are unbelievers.

The one who embarks on a good deed while being an unbeliever – his deed has no value and he will not be rewarded for his deed and will have no share in the after world. Rather, he will be rewarded in this world by the people's thanks and praise for his deed.

Religious Subjects for Grade 8, Unit 3: Noble Prophetic *Hadith* (?) p. 31

Islamic official attitude to non-Muslim throughout history has traditionally been tolerant in general on the condition that they be relegated to an inferior position in the Muslim state's life and pay a certain tax called "Jizyah". This approach is reviewed in the following texts.

The Rights of Non-Muslims in Muslim Society

[...] The non-Muslim who lives in Muslim society is considered one of the members of the subject body of the Muslim state, with the same rights and duties of the Muslims. These were named "Protected People" [*Ahl al-Dhimmah*] because the Messenger [Prophet Muhammad] has given them Sublime God's protection and covenant for their lives, property, community and anything they hold, be it meager or abundant. The protected person [*Dhimmi*] enjoys Muslim patronage. He is one of the people of the realm of Islam [*Dar al-Islam*], much the same as the Muslim who deserves that because of his belief, while the protected person deserves that because of his permanent residence within Muslim society. The Protected People have the same rights and duties the Muslims have.

Freedom of Belief

Islam rejects [*the notion of*] forcing people to embrace it. It does not compel anyone to adopt it [...]

Freedom of Worship

Islam has established for non-Muslims in Muslim society the freedom of worship and the freedom of performing [*their*] religious rites and celebrating on their own religion's occasions. Islam has made it a duty upon the Muslims to protect this right in Muslim society where Islam has kept for them their places of worship. All the treaties, which were written during the time of God's Messenger and his [*subsequent*] caliphs, included this right for non-Muslims. One example is what appeared in the document written by God's Messenger to the people of Medina. It included this right for the Jews [...]

Freedom of Regulation of Personal Status

Islam has allowed the Protected People to regulate their [*affairs of*] personal status according to their beliefs and religious laws. They may regulate matters of marriage, divorce, support [*of one's wife*] and the relations between husband and wife according to their religion's teachings. They are not bound by Muslim law in regulating these matters.

The same applies to food and beverages. Islam has permitted non-Muslims to eat whatever they consider permissible according to their religion [...] Islam has not prevented the People of the Book from [*continuing*] their habit of drinking wine and eating pork [...]

Islamic Culture, Grade 11 (1996) pp. 144-146

The Protected People [*Ahl al-Dhimmah*] generally enjoyed legal rights under the Muslim state in the times of God's Messenger and the caliphs after him. The non-Muslims enjoyed good citizenship rights, like the Muslims [...]

Islam protected the non-Muslims' honor in Muslim society and protected their rights. They lived under Islam's tolerance and justice a respectable life and had good relations with the Muslims. Islam has permitted [the Muslims] to visit them, tend to their sick, give them presents, conduct selling and buying transactions with them and other such social relations [...]

Islam has made the Protected People and the Muslims equal before the law [...]

Aggression against them or against their property and honor has been forbidden [...] The Muslim scholars defended the rights of non-Muslims whenever they were wronged by a ruler or someone else.

Islam has guaranteed for non-Muslims the right of managing their own affairs in a way that would ensure them a respectable life, such as regulating their own matters of [*personal*] status and being responsible for their own rights in [the fields of] education, security, health and providing for their members' needs of food, clothes and domicile [...]

The right of patronage includes the use of public utilities provided by the state for the benefit of the subjects, protection of their places of worship, protection of their souls, property and honor from abuse and securing the right of commerce, movement, education, travel and residence everywhere in the Muslims' lands except Mecca and Medina [...]

The Protected People have the right to hold administrative and technical offices if they are qualified and trusted. But the office of state presidency and any office directly emanating from that, such as commanding Muslim armies, are to be held by a Muslim only [...]

Islamic Culture, Grade 11 (1996) pp. 148-149

Why Islam did imposed the *Jizyah* tax on non-Muslims in Muslim society?

Islamic Culture, Grade 11 (1996) p. 150

Nevertheless tolerance, any socializing with non-Muslims beyond the limited spheres mentioned above is forbidden.

The noble [*Qur'anic*] verses forbid [the Muslims to] befriend Jews and Christians...
Holy Qur'an and Its Studies, Grade 11 (1996) p. 104

The noble [*Qur'anic*] verses guide to the following:
[...] Befriending the unbelievers is prohibited. Whoever befriends Jews or Christians becomes one of them. He goes out of the fold of Islam and renounces it.
Holy Qur'an and Its Studies, Grade 11 (1996) p. 107

Instead of having friendship relations with Christians and Jews, the students are told to be cautious against their deception and hostility:

The believers are cautious against the People of the Book's deception and hostility.
Holy Qur'an and Its Studies, Grade 11 (1996) p. 38

The following educational statement has a far-reaching implication as far as the relations with non-Muslims are concerned:

The Muslim is permitted to break his oath and withdraw from it if it becomes clear to him that there is something better than what he has taken an oath for...
Religious Subjects for Grade 10 (?) p. 248

The PA textbooks do not openly criticize non-Sunni Muslim, but there are cases in which an implied rejection of Shiism is discerned, as seen in the following quotation. Heretic sects such as Baha'ism are denounced as Imperialism's creation).

Shiism was a garb behind which hid anyone who wanted to stir dissension against Islam and the Muslims and a refuge for anyone who wanted to introduce [*into Islam*] his forefathers' teachings, whether Jewish, Christian, Zoroastrian, etc.
Prophetic Biography and Muslim History, Grade 11 (1996) p. 207

Chapter Six: Gender and the Environment

The PA school textbooks consecrate much space to educate students about the importance of women equality and care for the environment. This effort may seem a bit surprising against the background of their attitude to the Jews and the conflict. After all, care for the environment and tackling gender issues require a society that is mature and democratic, which is not commensurate with the non-tolerant culture, and with the aggressive one-sidedness of the attitude toward the conflict. Handling the environment in the tiny land in which both Israelis and Palestinian live begs the question of how could environmental problems be tackled without educating for mutual trust and businesslike collaboration, which could not be achieved with the above finding of chapters 1-4. Israel bashing on environmental issues as is prevalent in the PA textbook also does not educate the Palestinian youth to take responsibility at home. Yet, regardless of these contradictions, the effort to create a civil society as well as education of children to respect adults – particularly their mothers—point to a positive direction. Nevertheless, when it comes to gender, the picture is nuanced. Much effort to empower women and teach the young generation that women can play public roles is there. And yet, we found traditional stereotyping and even open justification of discrimination against women based on a rigid interpretation that ignores the large body of scholarship advanced by Muslim reformists and feminists around the world.

Gender Roles

The following illustration from a Grade 1 book suggests a beginning of a life based on equality for girls and boys. The caption reads:

The students should remember the contents of the classroom. The students should define the topics, which they study.



الهدف : أن يذكر التلاميذ محتويات غرفة الصف .
أن يحدد التلاميذ الموضوعات المختلفة التي يتعلمونها .

National Education, Grade 1, Part 1 (2010), page 48

A similar message is conveyed in a Grade 2 book:



Our Beautiful Language, Grade 2, Part 1 (2009) page 20

A modern Islamic view of Palestinian women's duties within the society is presented in an Islamic Education book, which sees women as active members in society, yet stresses traditional roles of mother, breeder and educator a definition of the:

Women are the impregnable stronghold of the family, the breeder and educator of new generations, bearer of proper Islamic outlook, who brings up her children to assume active and positive roles in society. Since women amount to half society, they must be trained given all opportunities in order to allow them to assume full responsibility without any constraints stemming from tradition and customs rather than the true Islamic religion.

Islamic Education, Grade 11 (2010), page 106

However, when it comes to Shari'ah, there is only so much that the PA can do in order to improve women's role in society. The following excerpt tries to explain why women are not considered equal to men. The PA's answer is: because women are influenced by their faint heart, and may easily break down when they are pressured. Additionally, they [women] pay less attention to financial transactions, and are more stressful about them; thus women are prone to forget details [...]

In case of witnesses for financial documents, the Qur'an asks for two men or one man and two women. The book offers an apologetic text regarding the reason for this decree arguing that such responsibility is not very suited to women's temperament or sphere of interest.

"[...] and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other [...]" [*Quran 2:182*]

The verse indicates that it is permissible to take one man together with two women as witnesses, that is, a testimony of two women is equal to a testimony of one man; this is by no means detracting from women capabilities or anything else, but is rather an extra precaution taken in order to protect their rights, because women are influenced by their faint heart, and may easily break down when they are pressured. Additionally, they pay less attention to financial transactions, and are more stressful about them; thus women are prone to forget details [...]

Islamic Education, Grade 12 (2010), p. 18

The Environment

In the following exercise, Grade 3 students are asked to connect each animal to its proper environment and explain why the animals cannot live in the wrong environment. This exercise opens the book, which may suggest that the topic is important to Palestinian educators.

البيئة

الدرس ١

أنظر إلى الصور الآتية ثم أجب عن الأسئلة :



.....-٢



.....-١





.....-٥



.....-٤

أكتب اسم المكان الذي يعيش فيه كل حيوان في الصور أعلاه .
لماذا لا يستطيع الجمل العيش مع السمكة في مكان واحد ؟

General Sciences, Grade 3, Part 1 (2010) page 4

The environment topic is covered extensively in the PA books. Some of the material is general, while often it serves as an opportunity to criticize Israel, as in the following illustration:



Our Beautiful Language, Grade 2, Part 1, (2009) page 71

Conclusions

The current monitoring and update has found that since *IMPACT-SE* 2008 report there was no further progress in PA education cultural tolerance and peace, but rather some deterioration. In other words, the Palestinian Authority clings firmly to its five fundamentals, namely that the PA school textbooks:

- Disclaim Jews' rights and Israel's existence
- Demonize both Jews and Israel
- Present the Arab-Israeli conflict in a slanted way
- Do not Advocate tolerance and a culture of peace, but rather martyrdom and violent struggle

The disregard of Jews' national, historical and religious rights rests on the turning the Palestinians into the descendants of fictitious *Arab Canaanites* and presenting the Jewish holy sites, notably the Patriarchs' Cave in Hebron, Rachel's Tomb in Bethlehem and the Western Wall in Jerusalem as Muslim only that the Jews and Israel has tried to make Jewish. The negation of Israel's existence is achieved by avoiding placing Israel's name on maps and by labeling as Palestinian Israeli regions (such as the Negev and Galilee) and cities, which are clearly located within the borders of Israel's internationally recognized territory.

The PA textbooks never present Jews and Israelis as individuals, but always as a collective bulk holding disgusting features, resorting to tricks, violating treaties, a bunch of killers, slaughterers and robbers. Nothing human is being taught about the Israeli society. Negotiations, agreements and cooperation with Israel are hardly mentioned, and then only in a narrow technical context.

The Palestinian conflict with Israel is presented in a slanted way in order to discredit the national aspiration of the *other* [Zionism] and to present it as an imperialist colonialist ploy. By this way the PA escapes serious educational treatment of the core issues of this conflict, namely the clash with another national movement over the same territory. Students are not raised to grow and learn to live together in a culture of tolerance and peace.

Tolerance and peace are never advocated. The Oslo accords are not presented adequately. For a long time, up to 2005, peace agreements were only presented as having enabled Palestinian military forces to enter the land. In 2005, one history schoolbook referred briefly to the exchange of letters between Rabin and Arafat and the "mutual recognition between the PLO and Israel". Yet, to this very day the PA schoolbooks did not disclose to their children and youth that the main goal of the accords was that the two peoples would "live in peaceful

coexistence and mutual dignity and security and achieve a just, lasting and comprehensive peace settlement and historic reconciliation through the agreed political process.”

Indeed, radical Islam plays an important role in Palestinian textbooks. This is particularly apparent in the textbooks published by the PA Ministry of Endowments and Religious Affairs, but also in the textbooks of the Ministry of Education. Hence, a culture of Jihad, martyrdom and enmity toward non-Muslims in the Middle East and the West is being nurtured. A *Hadith*, widely used by radical Muslim groups and featured in the Hamas charter, describing the death of the Jews on Resurrection Day, is being taught: *“The Hour of Resurrection will not come until the Muslims fight the Jews. The Muslims will kill them, and when a Jew would hide behind a rock or a tree the rock or the tree would say: ‘O Muslim, O worshipper of God! There is a Jew behind me; come and kill him.’”* Moreover, a new book issued by the PA Ministry of Education teaches Palestinian children that: *“The people of the Levant and Palestine in particular, are at state of “Ribat — [i.e. that is a Jihad frontier guerilla warfare against the infidels]—until the Day of Resurrection.”* In other words, the PA educates for a never-ending Middle East and for the Palestinian youth to make sure it doesn’t. The same book explains that a woman’s testimony in the court equals half that of a man, because *“women are influenced by their faint heart, and may easily break down when they are pressured. Additionally, they pay less attention to financial transactions, and are more stressful about them; thus women are prone to forget details [...]”* This is clearly a radical Islamic message ignoring the important work of Muslim feminists worldwide.

Still, **IMPACT-SE** examined, for the first time, attitudes toward gender and the environment as reflected in the textbooks. In these areas we perceived much positive. The books do try educating young Palestinians that the environment is a critical issue and that women are equal members of society, deserve to be treated well and have their own profession. Yet, here too, radical

Islam and traditional thinking are locked in a struggle over women's liberation, a concept imported from the West, but developed by religious and secular Muslim feminists. As for the environment, there is no telling how a culture of responsibility can be fostered when all discussions end up in blaming *someone else* for all the environmental vows.

PA schoolbooks glorify martyrdom and Jihad and advocate a violent struggle for liberation, the extent of which is never specified. Moreover, the description of the national *other's* [Israel] very establishment as an occupation of national self [Palestine], and the relentless effort to present as Palestinian, even the very regions, cities and sites located within Israel's internationally recognized borders *point to boundless and illusory ambition, that the struggle against Israeli occupation does not end within the boundaries of the West Bank and the Gaza Strip.*

A culture of tolerance and peace educates for negotiation, dialogue and cooperation. This kind of education is absent from the PA schoolbooks. By contrast, the curriculum keeps alive hate, intolerance, rejection, denial of reality, and advocates a violent struggle. Hints about the continuation of the violent struggle forever and ever stressing one united Arab Palestine with the refugees returning to pre-1967 Israel are spread across the curriculum. This does not fit with international educational standards regarding tolerance and peace.

List of the Books Reviewed

A. School Books Issued by PA Ministry of Education and High Education

1. **National Education** (Grade 1, Part 1). Author: Khalil Dufsh, et all. Publisher: Alayam, 2010. IMPACT Catalogue #: PA-1-So Sc-10
2. **General Sciences** (Grade 1, Part 1). Authors: Mahmoud Hani Saada et all. Alayam 2010. IMPACT Catalogue #: PA-1-Sc-10
3. **Our Beautiful Language** (Grade 1, Part 1). Authors: Amr Maslem et all. Alayam 2010. IMPACT Catalogue #: PA-1-La-10
4. **General Sciences** (Grade 2). Authors: Abd Alkadr Ajak et all. Alayam 2010. IMPACT Catalogue #: PA-2-Sc-10
5. **Mathematics** (grade 2, Part 1). Authors: Mahmoud Alia et all. "Nazer-Hajai" 2010. IMPACT Catalogue #: PA-2-Ma-10
6. **Our Beautiful Language** (Grade 2, Part 1). Authors: Mahmoud Muslim. Publisher "Fars", 2009. IMPACT Catalogue #: PA-2-La-09
7. **National Education** (Grade 3 , Part 1). Authors: Amin Abd Bakr, et all. Publisher: Alayam, 2010. IMPACT Catalogue #: PA-3-So Sc-10
8. **General Sciences** (Grade 3, Part 1). Authors: Naha Ajaj et all. Publisher Alayam, 2010. IMPACT Catalogue #: PA-3-Sc-10
9. **Mathematics** (Grade 3, Part 1). Authors: Zahir Majd et all. Publisher Alayam, 2010. PA-3-Ma-10
10. **Our Beautiful Language** (grade 3, Part 1). Authors: Naji And Aljaber et all. Publisher Alayam, 2010. IMPACT Catalogue #: PA-3-La-10
11. **National Education** (Grade 4, Part 1). Authors: Judat Ahmad Saada. Publisher: Alayam, 2010. IMPACT Catalogue #: PA-4-So Sc-10
12. **General Sciences** (Grade 4, Part 1). Authors: Basm Abu Kamr, et all. Publisher: Alayam, 2010. IMPACT Catalogue #: PA-4-Sc-10
13. **Mathematics** (Grade 4, Part 1). AuthorsL Ali Khalil Hamed et all. Publisher: Alayam, 2010. IMPACT Catalogue #: PA-4-Ma-10
14. **Our Beautiful Language** (Grade 4, Part 1).Authors: Wajia Salem et all. Publisher: Alayam, 2010. IMPACT Catalogue #: PA-4-La-10
15. **General Sciences** (Grade 5, Part 1). Authors: Asan Sirhan et all. Publisher Alayam 2010. IMPACT Catalogue #: PA-5-Sc-10
16. **Our Beautiful Language** (Grade 5, Part 1). Authors: Ibrahim Amr Musa et all. Publisher Alayam, 2010. IMPACT Catalogue #: PA-5-La-10
17. **General Sciences** (grade 6, Part 1). Authors: Zaid Mustafa Sharia et all. Publisher Alayam, 2010. IMPACT Catalogue #: PA-6-Sc-10
18. **Our Beautiful Language** (grade 6, Part 1). Authors: Abd Alkarim Abu Khishan et all. Publisher Alayam, 2010. IMPACT Catalogue #: PA-6-La-10
19. **Arab Modern and Contemporary History**, Grade 9, (2010). IMPACT Catalogue # PA-9-Hi-10
20. **Arabic language: Reading, Literature and Critique**, Grade 12, (2010) . IMPACT Catalogue # PA-12-Li-10
21. **Arabic Language — Linguistic Sciences**, Grade 12, (2007) IMPACT Catalogue # PA-12-La-07
22. **Arabic Language — Linguistic Sciences**, Grade 12, (2010) IMPACT Catalogue # PA-12-La-10
23. **Civil Studies**, Grade 2, Part 1, (2009) . IMPACT Catalogue # PA-2-So Sc-09
24. **Contemporary and Modern History of Palestine**, Grade 11, Part 1, (2010) IMPACT Catalogue # PA-11-Hi-10

25. *Physical and Human Geography*, Grade 12, (2010), IMPACT Catalogue # PA-12-Ge-10
26. *Geography of the Arab Homeland*, Grade 9, (2009) IMPACT Catalogue # -We do not have it in the catalogue. Maybe it is 2008 edition?
27. *Geography of the Arab Homeland*, Grade 9, (2010) IMPACT Catalogue # PA-9-Ge-10
28. *Health and Environment in our Life*, Grade 9, (2010) IMPACT Catalogue # We do not have it in the catalogue. Grade 8 perhaps?
29. *History of Ancient Civilizations*, Grade 5, (2009) IMPACT Catalogue # PA-5-Hi-09
30. *History of the Arabs and the World in the 20th Century*, Grade 12, (2010) . IMPACT Catalogue # PA-12-Hi-10
31. *Islamic Education*, Grade 2, Part 1, (2009) IMPACT Catalogue # PA-2-Re-09
32. *Islamic Education*, Grade 8, Part 1, (2010) IMPACT Catalogue # PA-8-Re-10
33. *Islamic Education*, Grade 9, Part 1, (2009) IMPACT Catalogue # PA-9-Re-09
34. *Islamic Education*, Grade 9, Part 1, (2010) IMPACT Catalogue # PA-9-Re-10
35. *Linguistics*, Grade 10, (2010) IMPACT Catalogue # PA-10-La-10
36. *Mathematics*, Grade 3, Part 1, (2002-2009) IMPACT Catalogue # PA-3-Ma-2/9
37. *Mathematics*, Grade 3, Part 1, (2010) IMPACT Catalogue # PA-3-Ma-10
38. *Modern and Contemporary History of Palestine*, Grade 11, Part 1, (2010) IMPACT Catalogue # PA-11-Hi-10
39. *Modern and Contemporary History of the World*, Grade 10, (2010) IMPACT Catalogue # PA-10-Hi-10
40. *National Education*, Grade 2, Part 1, (2009) IMPACT Catalogue # PA-2-So Sc-09
41. *National Education*, Grade 2, Part 2, (2009) IMPACT Catalogue # PA-2-So Sc-09
42. *National Education*, Grade 5, Part 1, (2009) IMPACT Catalogue # PA-5-So Sc-09
43. *National Education*, Grade 6, (2009) IMPACT Catalogue # PA-6-So Sc-09
44. *National Education*, Grade 7, (2010) IMPACT Catalogue # PA-7-So Sc-10
45. *Our Beautiful Language*, Grade 1, Part 1 (2008) IMPACT Catalogue # PA-1-La-08
46. *Our Beautiful Language*, Grade 5, Part 1, (2009) IMPACT Catalogue # PA-5-La-09
47. *Our Beautiful Language*, Grade 6, Part 1, (2009) IMPACT Catalogue # PA-6-La-09
48. *Our Beautiful Language*, Grade 6, Part 1, (2010) IMPACT Catalogue # PA-6-La-10
49. *Our Beautiful Language*, Grade 7, Part 1, (2008) IMPACT Catalogue # PA-7-La-08
50. *Our Beautiful Language*, Grade 7, Part 1, (2010) IMPACT Catalogue # PA-7-La-10
51. *Reading and Texts*, Grade 8, Part 2, [2003] (reprinted 2007) IMPACT Catalogue # PA-8-Li-07
52. *Reading and Texts*, Grade 9, Part 1, (2003) IMPACT Catalogue # PA-9-Li-03
53. *Reading and Texts*, Grade 9, Part 1, (2009) IMPACT Catalogue # PA-9-Li-9
54. *Reading and Texts*, Grade 9, Part 1, (2010) IMPACT Catalogue # PA-9-Li-10
55. *Scientific Education*, Grade 11, Part 2, (2005-2008) IMPACT Catalogue # PA-11-Sc-05/8
56. *The History of the Arabs and Muslims*, Grade 6, (2009) IMPACT Catalogue # PA-6-Hi-09
57. *Reading and Texts*, Grade 8, Part 1 (2009) IMPACT Catalogue # PA-8-Li-09
58. *Reading and Texts*, Grade 8, Part 1, (2010) IMPACT Catalogue # PA-8-Li-10
59. *Health and Environment in our life*, Grade 7, (2010) IMPACT Catalogue # PA-7-Sc-10
60. *Geography of Palestine*, Grade 7, (2010). IMPACT Catalogue # PA-7-Ge-10
61. *Civil Studies*. Grade 7, (2010). IMPACT Catalogue #, PA-7-So Sc-10.
62. *Islamic Education*, Grade 7 (2010). IMPACT Catalogue # PA-7-Re-10
63. *History of the Middle Ages*, Grade 7 (2010). IMPACT Catalogue # PA-7-Hi-10
64. *Environmental Geography*, Grade 8 (2010). IMPACT Catalogue # PA-8-Ge-10
65. *Civic education*, Grade 8 (2010). IMPACT Catalogue # PA-8-So Sc-10.
66. *General Sciences*, Grade 8 (2010). IMPACT Catalogue # PA-8-So Sc-10
67. *History of the Arabic and Islamic Civilization*. Grade 8, (2010), IMPACT Cat. # PA-8-Hi-10
68. *Civic Education*, Grade 9 (2010), IMPACT Catalogue Number PA-9-So Sc-10
69. *Physical and Human Geography*, Grade 11 (2010), IMPACT Catalogue # PA-11-Ge-10

70. *Modern and Contemporary History of Palestine*, Grade 11 (2010), IMPACT Catalogue #, PA-11-Hi-10

B. Books Issued by the PA Ministry of the Endowments (Awqaf) and Religious Affairs

1. ***Religious Subjects for Grade 7***, Unit 1: Holy Qur'an (1991/2) 46 pages.
IMPACT Catalogue #: PA-W-7-REL-A-91
2. ***Religious Subjects for Grade 7***, Unit 2: Pious Forefathers (1991/2) 54 pages.
IMPACT Catalogue #: PA-W-7-REL-B-91
3. ***Religious Subjects for Grade 7***, Unit 3: Noble Prophetic *Hadith* (1991/2) 49 pages.
IMPACT Catalogue #: PA-W-7-REL-C-91
4. ***Religious Subjects for Grade 7***, Unit 4: Jurisprudence (?) 52 pages.
IMPACT Catalogue #: PA-W-7-REL-D
5. ***Religious Subjects for Grade 8***, Unit 1: Holy Qur'an (?) 56 pages.
IMPACT Catalogue #: PA-W-8-REL
6. ***Religious Subjects for Grade 8***, Unit 2: Pious Forefathers (?) 58 pages
IMPACT Catalogue #: PA-W-8-REL-B
7. ***Religious Subjects for Grade 8***, Unit 3: Noble Prophetic *Hadith* (?) 61 pages.
IMPACT Catalogue #: PA-W-8-REL-C
8. ***Religious Subjects for Grade 8***, Unit 4: Jurisprudence (?) 64 pages
IMPACT Catalogue #: PA-W-8-REL-D
9. ***Religious Subjects for Grade 9***, Unit 1: Holy Qur'an (1993) 80 pages
IMPACT Catalogue #: PA-W-9-REL-A-93
10. ***Religious Subjects for Grade 9***, Unit 2: Pious Forefathers (1993) 80 pages
IMPACT Catalogue #: PA-W-9-REL-B-93
11. ***Religious Subjects for Grade 9***, Unit 3: Noble Prophetic *Hadith* (1993) 72 pages
IMPACT Catalogue #: PA-W-9-REL-C-93
12. ***Religious Subjects for Grade 9***, Unit 4: Jurisprudence (1993) 57 pages
IMPACT Catalogue #: PA-W-9-REL-D-93
13. ***Religious Subjects for Grade 10*** [inclusive] (?) 317 pages
IMPACT Catalogue #: PA-W-10-REL
14. ***Holy Qur'an and Its Studies***, Grade 11 (1996) 189 pages
IMPACT Catalogue #: PA-W-11-REL-A-96
15. ***Noble Hadith and Its Studies***, Grade 11 (1996) 246 pages
IMPACT Catalogue #: PA-W-11-REL-C-96
16. ***Jurisprudence and Its Foundations***, Grade 11 (?) 159 pages
IMPACT Catalogue #: PA-W-11-REL-D
17. ***Prophetic Biography and Muslim History***, Grade 11 (1996) 306 pages
IMPACT Catalogue #: PA-W-7-REL-E-96
18. ***Islamic Doctrine***, Grade 11 (1996) 160 pages
IMPACT Catalogue #: PA-W-11-REL-F-96
19. ***Islamic Culture***, Grade 11 (1996) 294 pages

- IMPACT Catalogue #: PA-W-11-REL-G-96
20. ***Holy Qur'an***, Grade 12 (1996) 157 pages
IMPACT Catalogue #: PA-W-12-REL-A-96
21. ***Noble Prophetic Hadith***, Grade 12 (1996) 134 pages
IMPACT Catalogue #: PA-W-12-REL-C-91
22. ***Jurisprudence of Transactions***, Grade 12 (1996) 139 pages
IMPACT Catalogue #: PA-W-12-REL-D-96
23. ***Preaching and Methods of Missionary Activity***, Grade 12 (1996) 235 pages
IMPACT Catalogue #: PA-W-12-REL-H-96
24. ***Islamic Systems***, Grade 12 (1996) 282 pages
IMPACT Catalogue #: PA-W-12-REL-I-96
25. ***The Muslim World at Present***, Grade 12 (1996) 178 pages
IMPACT Catalogue #: PA-W-12-So SC-96

C. Teachers Guides

1. ***Arts and Crafts, Teachers Guide*** (Grade 1) 2000
IMPACT Catalogue # PA-1-T G-Ar-00
2. ***Teachers Guide for Physical Education*** (Grade 1) 2000
IMPACT Catalogue # PA-1-T G-Gym-00
3. ***Arts and Crafts, Teachers Guide*** (Grade 2), 2001
IMPACT Catalogue # PA-2-T G-Ar-01
4. ***Arts and Crafts, Teacher's Guide*** (Grade 7) 2001
IMPACT Catalogue # PA-7-T G-Ar-01.
5. ***Teachers Guide, History of Arabs and Muslims*** (grade 6). Date Unknown.
IMPACT Catalogue # PA-6 TG-HIS
6. ***Teachers Guide, Geography of the Modern World*** (Grade 8). Date Unknown.
IMPACT Catalogue # PA-8 TG-GEO
7. ***Teachers Guide to Book Our Arabic Language*** (Grade 6), 1995
IMPACT Catalogue # PA-6 TG LAN-95
8. ***Teachers Guide to Islamic Education***, (Grade 2, part 2) 2003
IMPACT Catalogue # PA-2 TG-VarSub-03a
9. ***Teachers Guide to Arabic language*** (Grade 2, part 2) 2003
IMPACT Catalogue # PA-2 TG-VarSub-03b
10. ***Teachers Guide to national Education***, (Grade 2, part 2) 2003
IMPACT Catalogue # PA-2 TG-VarSub-03c
11. ***Teachers Guide to Civic Education***, (Grade 2, part 2) 2003
IMPACT Catalogue # PA-2 TG-VarSub-03d
12. ***Teachers Guide to other Activities*** (Grade 2, part 2) 2003
IMPACT Catalogue # PA-2 TG-VarSub-03e
13. ***Teachers Guide to History of the World in the New Age***, Grade 8. 1995
IMPACT Catalogue # P-HIS-8G-95-06
14. ***Teachers Guide to History of Old World Civilizations*** (Grade 7) 1994?

- IMPACT Catalogue # P-HIS-7G-XX-02
15. ***Teachers Guide to Islamic Education***, grade 3, 2004.
IMPACT Catalogue # PA-3 TG-VarSub-04
16. ***Teachers Guide to Mathematics***, Grade 2, part 1. 2003.
IMPACT Catalogue # PA -2 TG-VarSub A-03a
17. ***Teachers Guide to Science***, Grade 2, part 1. 2003.
IMPACT Catalogue # PA -2 TG-VarSub A-03b
18. ***Teachers Guide to Civil Education*** Grade 2, part 1. 2003.
IMPACT Catalogue # PA -2 TG-VarSub A-03c
19. ***Teachers Guide to Islamic Education***, Grade 2, part 1, 2003.
IMPACT Catalogue # PA -2 TG-VarSub B-03d
20. ***Teachers Guide to Arabic Language***, Grade 2, part 1, 2003.
IMPACT Catalogue # PA -2 TG-VarSub B-03e
21. ***Teachers Guide to National Education***, Grade 2, part 1, 2003.
IMPACT Catalogue # PA -2 TG-VarSub B-03f
22. ***Teachers Guide to Other Activities***. Grade 2, part 1, 2003.
IMPACT Catalogue # PA -2 TG-VarSub B-03g

D. IMPACT-SE Previous Reports

<http://www.impact-se.org>

<http://www.wired.com/wired/archive/12.04/holyland.html>

IMPACT-SE Institute for Monitoring Peace and Cultural Tolerance in School Education & Groiss, Arnon., *Palestinian Textbooks: From Arafat to Abbas and Hamas*, (2008),

<http://www.impact-se.org/docs/reports/PA/PA2008.pdf>

***IMPACT-SE* Applied International Educational Standards**

1. Does the curriculum promote tolerance, understanding and respect toward the “other,” its culture, achievements, values and ways of life? Does it address the sources of intolerance?
2. Does the curriculum develop capabilities of non-violent conflict resolution?
3. Does the curriculum promote peace and peace processes? Does it promote international understanding and cooperation? Does it bring the pupil to understand and assume his or her responsibilities for the maintenance of peace?
4. Is the curriculum free of wording, imagery and ideologies that would likely create prejudices and misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry, and national hatred, as well as any sort of hatred or contempt for other groups or peoples?
5. Are all educational materials (textbooks, workbooks, teachers’ guides, maps, illustrations, aids) up-to-date, accurate, complete, balanced, and unprejudiced, and do they use equal standards so as to promote mutual knowledge and understanding between different peoples?
6. Does the curriculum include full, adequate and objective data and critical analysis of the historical and contemporary factors underlying the contradictions, disputes, conflicts and tensions between countries and groups, together with study of ways of overcoming these contradictions?
7. Does the curriculum foster equality and mutual respect between females and males? Does it respect and enhance freedom of choice and independence for both males and females? Does it avoid stereotyped gender roles?
8. Does the curriculum educate for preservation of the environment, ecological awareness and the use of sustainable energy sources? Does it encourage regional and local cooperation to that effect?

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Antoine Sfeir, Director, “Les Cahiers de l’Orient,” Paris, France

Dana Lindaman, Author of “How Textbooks from around the World Portray US History,” Harvard University, USA

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Daryoush Homayoun, Journalist, Advisor to the Central Committee of the Constitutionalist Party of Iran, former Minister of Information and Tourism (1977-1978), Iran

Dominique Sopo, President of SOS Racisme, France

Edith Cresson, Former Prime Minister of France

Emanuel Ottolenghi, Executive Director, Transatlantic Institute, Brussels, Belgium.

Emmanuel Sivan, Professor of Islamic History, Hebrew University, Israel

François Roelants du Vivier, Former Chairman, Committee on External relations and Defense, Senate of Belgium.

Georges Tadonki, United Nations OCHA, Manager for the Southern Africa

Hatice Dogan, History of Religions Researcher at Selcuk University in Konya, Turkey

Jana Hybaskova, Former Member of the European Parliament's Foreign Affairs Committee and former Czech Ambassador to Kuwait and Qatar, Czech Republic

Jean Christophe Rufin, Goncourt Laureate, President of “Action contre la Faim,” France

Johannes Jansen, Professor of Contemporary Islamic Thought, University of Utrecht & Leiden, Holland

Kemal Kirisci, Professor of Political Science, Bogazici University, Istanbul, Turkey

Luigi Vittorio Ferraris, Former Deputy Minister of Foreign Affairs of Italy and Professor at the University of Rome, Italy

Mezri Hadad, Philosopher, Comparative Theology, Zeitouna University, Tunisia

Muhammad Al-Hussaini, Fellow in Islamic Studies at Leo Baeck Rabbinical College in London, England

Orit Ichilov, Professor of Education, Tel Aviv University, Israel

Pierre Kipre, Former Minister of Education, Ivory Coast

Rafael L. Bardaji Lopez, Director of International Politics, Fundacion para el Analisis y los Estudios Sociales (FAES), Madrid, Spain

Rosa Alonso, Director of International Development and Senior Pears Fellow at Tel Aviv University, Spain.

About Us

IMPACT-SE is a unique, interdisciplinary, non profit and non-political research institute dedicated to peacemaking between peoples and nations by encouraging tolerance and acceptance of the *other* and by rejection of violent conflict resolution. The Institute analyzes schoolbooks and curricula throughout the Middle East and beyond to determine whether the educational content conforms to International Standards on Education for tolerance and peace derived from UNESCO declarations and principles.

IMPACT-SE research groups apply rigorous academic and scientific standards to determine whether the younger generations are being educated to accept *the national, social and gender other*, especially minorities in their midst, and to solve conflicts through peaceful means, rather than being incited to rejection, hatred and violence.

IMPACT-SE staff's areas of expertise include the study of pluralism and tolerance, curriculum and educational counseling, area studies, textual analysis, conflict resolution, linguistics, inter-cultural communication, international organizations, data mining, Middle East studies and religious radicalism.

IMPACT-SE promotes its findings among policy makers, media and civil society worldwide in order to affect positive change in schoolbooks and curricula.

IMPACT-SE's forte is its research methodology, which focuses solely on the texts and images and examines them without relying on interpretations, paraphrasing or trying to illustrate preconceived notions.