

JEWS, ISRAEL AND PEACE IN PALESTINIAN TEXTBOOKS

The New Textbooks for Grades 3 and 8

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Executive Summary

Following the two surveys by CMIP of school textbooks published by the Palestinian Authority in 2000 and 2001, for grades 1, 2, 6, 7, and (as to one textbook) for grade 11, this latest report examines a newer set of some 35 books in various subjects published by the Authority in 2002, mainly for grades 3 and 8. As in the earlier surveys, the contents of the books were scrutinized according to the criteria set by UNESCO and CMIP (see Introduction). The main findings of this survey are as follows:

- **Judaism is presented as a monotheistic religion** to which, by implication at least, Palestine is holy. Although this is something that was absent from the books published previously, the Jewish holy places in the country as such are still completely ignored.
- **The Jews are mentioned several times, mostly unfavorably, in historical contexts.** When they are mentioned in the context of the present conflict, they are demonized as "Tartars", oppressors, slaughterers and as people who do not hesitate to shoot peaceful travelers on the road. No attempt is made to present them as human beings with rights and interests, national and other, of their own and the Jew as an individual is never discussed. The historical, national and religious connection of the Jewish people with Palestine is never mentioned. On the other hand, the mention of their "trickery", to be found in an earlier textbook, is omitted in a newer book when it refers to the same episode.
- **The tendency to ignore Israel as a sovereign state continues.** Accordingly, Israel's name does not appear on any map. Moreover, some of the maps refer to the whole country as Palestine and Israeli cities and geographical sites are presented as Palestinian., The Palestinian Authority, however, unlike Israel, is referred to as an independent state.
- **Jerusalem is presented as an exclusively Arab city and as the capital of the State of Palestine.** The Jews' presence there and their historical religious and national connections with it are not mentioned, except for a brief reference to its being holy to "the three monotheistic religions". Jerusalem is also personified as a suffering Arab entity.
- **There is a systematic effort in the textbooks to demonize Israel and the Israelis.** The establishment of the State of Israel caused a catastrophe; Israel is an aggressive state; Israelis shoot civilians, demolish houses, "kill" cities and villages by expulsion and destruction, seize Palestinian land

for the establishment of Jewish settlements and cause economic distress and environmental pollution and even bring about family violence among the Palestinians. A major theme is the Israeli occupation, but there are passages that in this context clearly refer to parts of Israel within the pre 1967 borders and not just to the West Bank and Gaza.

- ***The blame for the refugee problem is placed exclusively on Israel.*** *The only solution to the problem envisaged in the textbooks is the return of all the refugees to their former homes.*
- ***Tolerance is advocated towards followers of other religions,*** *but, as in the earlier books published by the PNA, when it comes to a more detailed discussion, only relations between Muslims and Christians are addressed.*
- ***Peace, which is discussed in general terms, is a new phenomenon in Palestinian textbooks.*** *Peace with Israel, the peace process and the Oslo Agreements on which it is based, however, are still not discussed.*
- ***The liberation of Palestine,*** *on the other hand, is mentioned on three occasions, two of which refer by implication to the territory of Israel within the pre 1967 borders.*
- ***Jihad and martyrdom are prominent subjects in the textbooks.*** *Both are praised and encouraged. Jihad's main purpose is making the Muslim nation strong and dreaded by its enemies. In one place martyrdom is portrayed as a wedding party.*
- ***Terror is formally rejected, which too is a new phenomenon,*** *but such rejection basically turns on a question of definition and there are expressions indicating a positive attitude to members of the Palestinian armed organizations ("Fida'is") who also target civilians. Those of them who are jailed by Israel are called "prisoners-of-war".*

It is worth noting that the PNA have now produced their own books, in place of the Jordanian and Egyptian books previously in use, for 50% of the school grades. The Palestinian school textbooks in the third round of their publication still do not comply with the criteria set by UNESCO. Although some new positive nuances are to be found in them, they do not contain a real commitment to peace and reconciliation with Israel.

Introduction

This report is a further complementary¹ survey of the latest school textbooks that were issued in 2002 by the Palestinian Authority, mainly for grades 3 and 8. Thirty-five books in various school subjects were examined (see the List of Sources at the end). The material contained therein was carefully scrutinized in the light of two sets of criteria:

CMIP criteria of analysis

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

UNESCO relevant criteria

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

In line with CMIP practice, the present report too consists of quotations from the textbooks with minimum analysis. Explanatory remarks appear either within brackets inside the quotations or in footnotes. The material is organized according to subjects with short prefaces (in italics) whenever necessary.

¹ It is a follow-up of CMIP report “Jews, Israel and Peace in Palestinian School Textbooks 2000-2001 and 2001-2002”, published in November 2001 and CMIP complementary report “Jews, Israel and Peace in the Palestinian Authority Textbooks and High School Final Examinations”, published in October 2002.

Chapter One: Judaism

Judaism as a Monotheistic Religion

Judaism is presented as a monotheistic religion with its own divine books. This is a positive step, as it was not the case in earlier textbooks. Beyond this, however, no information is provided to the student about the Jewish religion.

“3. Why did God give power to the infidel Zoroastrians over the Children of Israel who are followers of a heavenly [i.e., monotheistic] religion?”

(Reading and Texts, Grade 8, Part 2 (2002) p. 95)

“The Divine Books

The holy Qur’an mentions the following Divine Books:

1. The Leaves of Abraham, may peace be upon him...
2. The Torah [which] was sent down to Moses, may peace be upon him, for the guidance of the Children of Israel.
3. Psalms [which] were sent down to David, may peace be upon him, in which there are spiritual counsels and directives for the Children of Israel.
4. The Gospels [which] were sent down to Jesus, may peace be upon him, for the guidance of the Children of Israel...
5. The holy Qur’an [which] was sent down to our Prophet Muhammad in order to call upon all the people to worship God. This is the last of the Divine Books...”

(Islamic Education, Grade 3, Part 1 (2002) p. 20)

“Belief in the Divine Books: We believe in all the books that were sent down from God.”

(Islamic Education, Grade 3, Part 1 (2002) p. 4)

“The Muslim believes in all the Divine Books that God sent down to His messengers and acts according to what is said in the holy Qur’an.”

(Islamic Education, Grade 3, Part 1 (2002) p. 19)

“People of the Heavenly [i.e., Monotheistic] Religions

- The Jews. They believe in what is said in the Torah and the Psalms.
- The Christians. They believe in what is said in the Torah, the Psalms and the Gospels.
- The Muslims. They believe in all the Divine Books and act according to the holy Qur’an alone, because it is the last of these books and it includes God’s rules and instructions that were contained in them. No change or alteration has occurred in it, as happened in the Divine Books that preceded it.”

(Islamic Education, Grade 3, Part 1 (2002) p. 21)

“Activity

‘He [i.e., God] previously sent down the Torah and the Gospels, as guidance to the people, and sent down the *Furqan* [i.e., the Qur’an]’.

1. What are the names of the Divine Books mentioned in the holy verse [of the Qur’an]?
2. ...
3. What is the purpose of God’s sending down the Torah and the Gospels?”

(Islamic Education, Grade 3, Part 1 (2002) p. 22)

“Complete the following phrase:

- The Divine Book that the Jews believe in is the
- The two Divine Books that the Christians believe in are the
- The Divine Books that the Muslims believe in are”

(Islamic Education, Grade 3, Part 1 (2002) p. 23)

Judaism and Palestine

In none of the Palestinian textbooks that have been published so far is there any specific reference to Judaism as one of the religions to which the country is considered to be holy. The following three quotations may well imply this, but fall short of mentioning Judaism by name. Nevertheless, this first appearance of such statements may indicate some awareness of the issue on the part of the Palestinian educators. The Jewish presence in Palestine is ignored.

“Our country is considered to be holy for other religions. Do you know them?”

(Christian Education, Grade 3, (2002) p. 89)

“Mother Palestine, with whom the three heavenly [i.e., monotheistic] religions have connections...”

(Our Beautiful Language, Grade 3, Part 1 (2002) p. 14)

“What are the heavenly [i.e., monotheistic] religions that are connected with Palestine?”

(Question, Our Beautiful Language, Grade 3, Part 1 (2002) p. 15)

There is another statement that speaks of diversity and pluralism in Palestine, but it is hard to determine whether it includes the Jews and Judaism or relates only to the Arab population of Palestine.

“Lesson 3: Palestine – the Country of Diversity and Pluralism

During the last four thousand years, invading or immigrating nations [and] numerous cultures and religions which either developed in it or came through interaction, have all left cultural traces that interacted together to create Palestine's present picture as a country of religious, intellectual, cultural and political diversity and pluralism.

(Excerpt from the Declaration of [Palestinian] Independence [Algiers, Nov. 15, 1988]) ”

(Civic Education, Grade 8, (2002) p. 40)

“2. I will mention a number of areas in which cultural pluralism and diversity appear in Palestine.

3. Let us quote a paragraph from the Declaration of Independence which supports cultural pluralism in Palestine.”

(Assignment, Civic Education, Grade 8 (2002) p. 41)

The holy places in the country which are mentioned, are recognized only as Muslim and Christian. There is no reference to Jewish holy places as such.

“Palestine is part of this world... It has religious monuments for all the heavenly [i.e., monotheistic] religions, such as al-Aqsa Mosque, the Dome of the Rock and the Church of the Holy Sepulcher.”

(National Education, Grade 3, Part 1 (2002) p. 37)

“The religious holy places are considered a religious window that has tied Palestine to the world and made it an object of interest for those who believe in God from among the followers of the heavenly missions...

“The city of Jerusalem...:

- A. Al-Aqsa Mosque...
- B. The Dome of the Rock...
- C. The Church of the Holy Sepulcher...

“The city of Hebron: The Sanctuary of Abraham [Cave of the Patriarchs] is located there. It has been so named after our lord Abraham, may peace be upon him, who is buried there.

“The city of Bethlehem: The Church of the Nativity is located there...

“Nazareth: The Church of Annunciation is located there...”

(National Education, Grade 3, Part 1 (2002) pp. 39-40)

The following quotation, although it mentions the Jewish Quarter of the Old City of Jerusalem, does not include the nearby Wailing Wall within the category of ‘Religious Sites’.

“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) p. 42)

The actual presence of more than five million adherents of the Jewish religion in the country, where they form the majority of the population, is ignored. A map indicating the spread of world religions in an atlas issued

for Palestinian school children fails to mention Judaism alongside other religions.

[Map]

“The World Religiously and Educationally

The Religions

- Christianity
- Islam
- Buddhism
- Hinduism
- Animism”

(Atlas of Palestine, The Arab Homeland and the World, (2002) p. 32)

Chapter Two: The Jews

The Jews in History

The following quotations contain all the historical references to the Jews found in the books that were examined for the purpose of this survey.

“This text depicts the heroism and bravery of Moses’ mother facing the trial she was subjected to with her newborn child at the hands of the Pharaoh, who rose in the land of Egypt, became a tyrant and turned its people into factions and groups in his service. He deemed the Children of Israel weak and began slaughtering their newborn children, because some of the priests had said to him: A baby would be born to the Children of Israel [who] would be the cause of your reign’s end.”

(Reading and Texts, Grade 8, Part 2 (2002) p. 81)

“When Jesus was born in Bethlehem of Judea in the days of King Herod, Magi from the east came to Jerusalem saying: ‘Where is the newborn King of the Jews? We saw his star in the east and have come to bow down to him’.”

(Christian Education, Grade 3, (2002) p. 90)

“The Samaritans are a group who lives in Samaria. There was severe enmity between them and the Jews.”

(Christian Education, Grade 3, (2002) p. 55)

“The doors were closed as the Disciples were gathered because of the[ir] fear of the Jews.”

(Christian Education, Grade 3, (2002) p. 86)

“The Disciples were extremely fearful and frightened and they closed the doors. Why [did] all this fear [exist]?”

(Question, Christian Education, Grade 3, (2002) p. 87)

“The Jews were observing the holiness of the Sabbath. They made it a day of rest and prayer and prevented any work on it. They prevented even good works on it. By healing the sick man on the Sabbath, Jesus taught us that doing good works is an obligation upon us every day...”

(Christian Education, Grade 3, (2002) p. 88)

“The Messenger [i.e., Prophet Muhammad] decided, following his return to Medina from the battle of Uhud, to do something that would raise the Muslims’ morale and cast fear in the hearts of the Jews and the hypocrites.”²

² The hypocrites – those in Medina who outwardly embraced Islam, while having remained hostile to Muhammad.

﴿قَرَّرَ الرَّسُولُ (ﷺ) بَعْدَ رَجُوعِهِ إِلَى الْمَدِينَةِ مِنْ غَزْوَةِ أَحَدِ الْقِيَامِ بِعَمَلٍ يَرْفَعُ مَعْنَوِيَّاتِ الْمُسْلِمِينَ،
وَيُدْخِلُ الْخَوْفَ فِي قُلُوبِ الْيَهُودِ وَالْمُنَافِقِينَ﴾

(Islamic Education, Grade 8, Part 2 (2002) p. 53)

“Activity

The teacher will discuss with the students the [Prophet’s] raid against the [Jewish] tribe of the Qaynuqa’ ...”³

(Islamic Education, Grade 8, Part 2 (2002) p.55)

“Activity

The teacher will discuss with the students the [Prophet’s] raid against the [Jewish] tribe of Nadir...”³

(Islamic Education, Grade 8, Part 2 (2002) p. 55)

“He [i.e., the Prophet Muhammad] advised Zayd Bin Thabet to learn the Jews’ script.”⁴

(History, Grade 8, (2002) p. 92)

“It is forbidden in Koran commentary to rely on traditions and stories found amongst other nations, like the Jews. These [traditions] are known as Israeliat and it requires research and examination since they very often contain misleadings and fables.”

(Islamic Education, Grade 8, Part 1 (2002) p. 6)

The Jews in the Context of the Arab-Israeli Conflict

Besides the general accusation against the Jews that they have taken over the Palestinians' land, there are several negative images of the Jews used in the textbooks, such as “Tartars”, oppressors, robbers and slaughterers. The Jews are described as people who understand force only and do not hesitate to shoot peaceful travelers. They are depicted as being as dangerous as hyenas.

“The Jews have been occupying our land for a [certain] time.”

(Reading and Texts, Grade 8, Part 2 (2002) p. 59)

³ There is no text about this issue in the book to which the student can refer.

⁴ An earlier textbook had a different version: "The Messenger [Muhammad] ordered Zayd Bin Thabet to learn the Jews' language in order to be safe from their trickery." **(History of the Arabs and Muslims, Grade 6, (2000) p. 133)**. See 2001 Survey, p. 11.

The following three quotations appear to relate to the war in 1947-1949.

“He had land and an olive tree
And a grapevine, a courtyard and a house
And when the vessels of age brought him to the shores of tranquility
And he dug his grave on the top of the hills
The Tartar battalions burst out
And chased him away from his sad land”
(“Three Pictures from Gaza”, **Reading and Texts, Grade 8, Part 1 (2002) p. 56**)

“O brother, the oppressors have exceeded all bounds and *Jihad* and sacrifice [*fida*] are necessary
Shall we let them rob Arabdom of our forefathers’ glory and dominion?
As but with the swords’ clatter they answer our voice
...O brother, we have a sister in Jerusalem for whom the slaughterers have prepared the[ir] knives”
(“Palestine”, **Reading and Texts, Grade 8, Part 1 (2002) p. 77**)

“1. Who are the oppressors that are meant by the poet?
3. What makes the enemies comply with the Arab demands?”
(Questions, “Palestine”, **Reading and Texts, Grade 8, Part 1 (2002) p. 79**)

“The poet describes Jerusalem as a sister of the Arabs and the Muslims, but the enemies sharpen their knives to slaughter her.”
(“Palestine”, **Reading and Texts, Grade 8, Part 1 (2002) p. 80**)

“Soon darkness will vanish, dawn will cast [its] light and the wild animals will flee to their dens. Soon the [Jewish] settlement’s tractors will set out to plough the land. What a situation they [i.e., the Arab driver and the passenger in the story] will face if seen by the Jews of the settlement who will not hesitate to shoot anyone on the road.”
(“The Road to Tiberias”, **Reading and Texts, Grade 8, Part 1 (2002) p. 134**)

“2. What did Abd al-Karim mean by saying: ‘there is nothing crueler than the wild beasts of the jungle, except human wild beasts’?
3. I will explain how the conflict [referred to] in the text is based on the danger faced by the driver and the passenger from... the Jews on the one hand and... the hyenas on the other hand.”
(Questions, “The Road to Tiberias”, **Reading and Texts, Grade 8, Part 1 (2002) p. 137**)

٢- ماذا قصد عبد الكريم الحمد بقوله: «ليس أفسى من وحوش الغاب إلا الوحوش البشرية»؟
٣- أوضح كيف أن الصراع في النص يقوم على أن الخطر الذي واجهه السائق والراكب يعود إلى:
خطر اليهود من جهة، وخطر الضباع من جهة أخرى.

(Questions, “The Road to Tiberias”, **Reading and Texts, Grade 8, Part 1** (2002) p. 137)

Zionism

The Jewish national movement is hardly discussed, but the two references to it in the books are negative.

“The fire of Zionist crime has mowed the Palestinian land.”

١- حصدت ناراً الجريمة الصهيونية الأرض الفلسطينية.

(**Reading and Texts, Grade 8, Part 2** (2002) p. 27)

“The Zionists settle in the Palestinian land after its seizure from its owners.”

(**Reading and Texts, Grade 8, Part 2** (2002) p. 28)

Chapter Three: Israel and Palestine

Israel as a sovereign state does not exist in any of the Palestinian schoolbooks published so far by the Palestinian Authority, including the books that were examined for the purpose of the present survey and an atlas issued in the West Bank and in use in Palestinian schools. The name 'Israel', even within its pre-1967 borders, does not appear on any of the maps. Some maps show the whole country as Palestine even though on some maps the regions of the West Bank and Gaza are distinguished from the rest of the country. Cities and geographical sites in Israel within the pre-1967 borders are presented as Palestinian. Palestine is, however, depicted as an independent state.

Israel's Name Does Not Appear on the Map

“Map of Palestine: Districts of the Homeland”



(National Education, Grade 3, Part 1 (2002) p. 3)

“Districts of the Homeland”



(National Education, Grade 3, Part 1 (2002) p. 5)

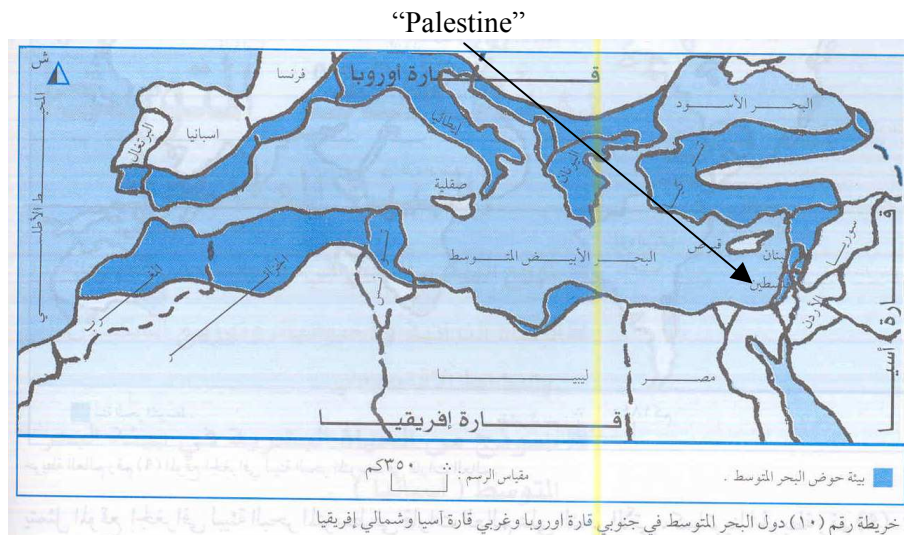
The Whole Country Is Considered Palestine

2. "Let us mark on the map of Palestine:
1. Gaza International Airport
 2. The Port of Palestine
 3. Rafah border crossing
 4. Karamah border crossing (King Hussein Bridge)"



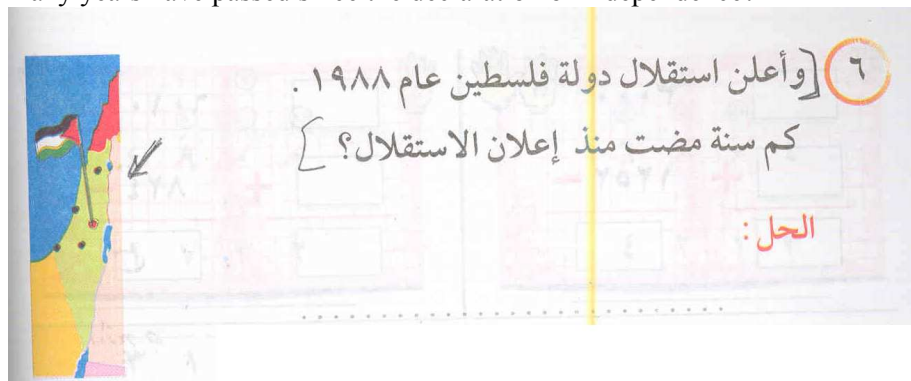
(National Education, Grade 3, Part 1 (2002) p. 49)

“Map No. 10: States of the Mediterranean in southern Europe, western Asia and northern Africa”



(Environmental Geography, Grade 8, (2002) p. 52)

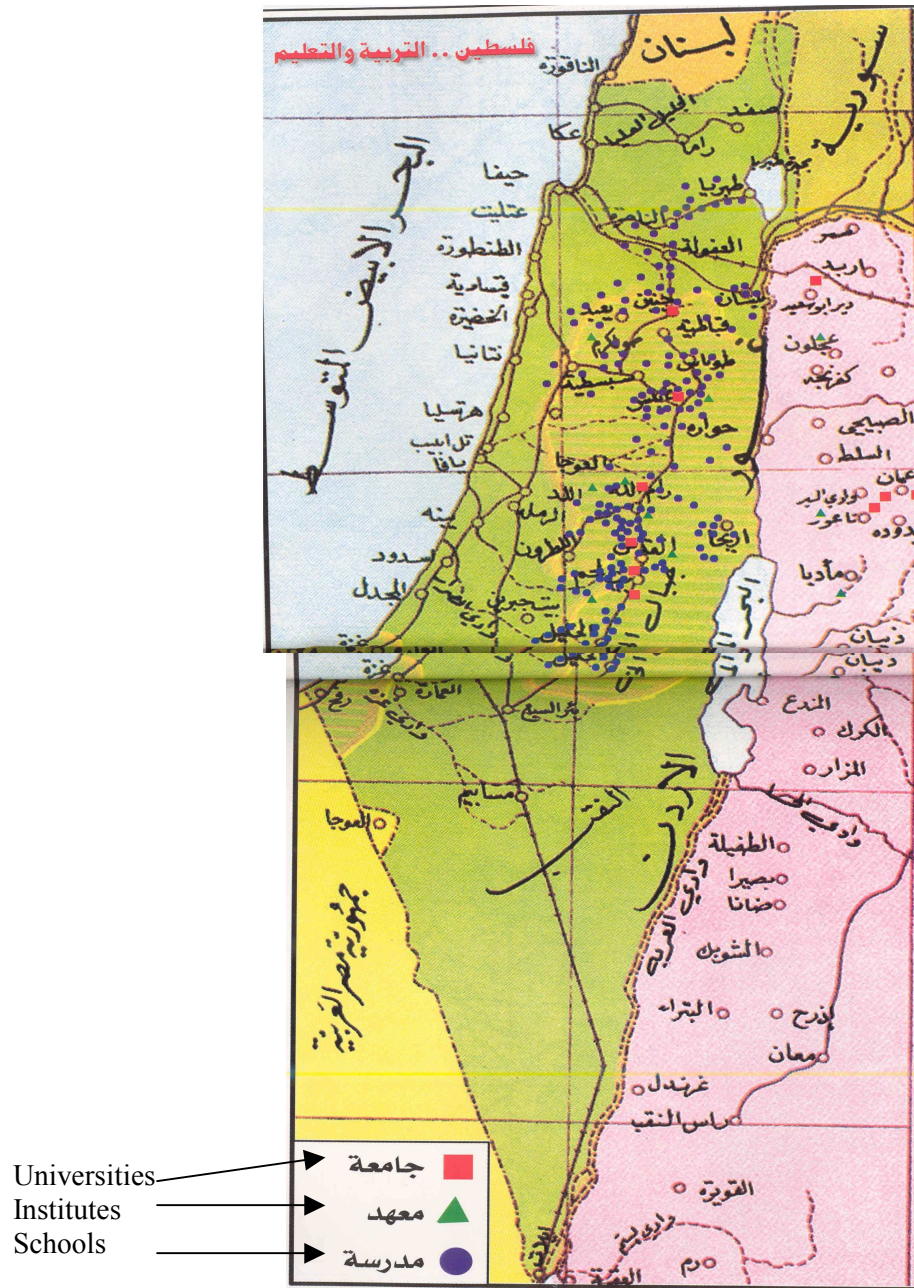
“The establishment of the State of Palestine was declared in 1988.⁵ How many years have passed since the declaration of independence?”



(Mathematics, Grade 3, Part 1 (2002) p. 86)

⁵ The PLO declared the independence of the State of Palestine in Algiers in November 1988.

“Palestine: Education”



Israeli-Arab schools are included in Palestine.

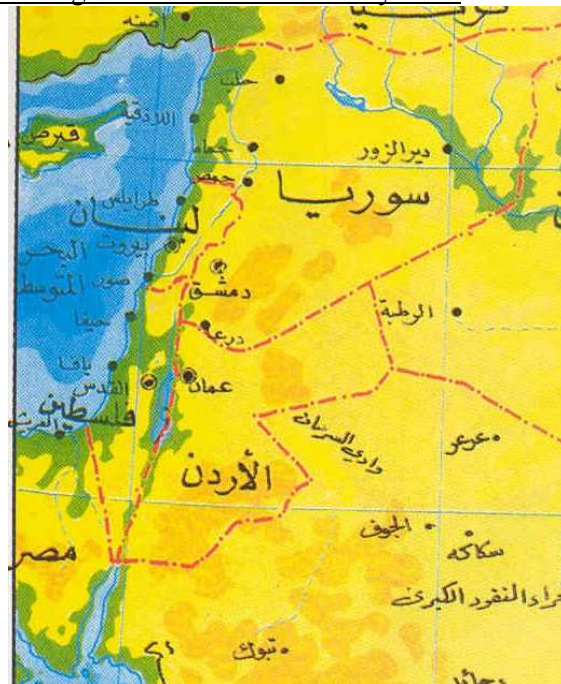
(Atlas of Palestine, The Arab Homeland and the World, (2002) pp. 10-11)

“Palestine”



(Atlas of Palestine, The Arab Homeland and the World, (2002) p. 34)

“The Kingdom of Saudi Arabia: Physical” “Palestine”



(Atlas of Palestine, The Arab Homeland and the World, (2002) p. 39)

“The Arab Gulf: Political”
“Palestine”



(Atlas of Palestine, The Arab Homeland and the World, (2002) p. 48)

“The World: Countries and Capitals

<u>Country</u>	<u>Population (Thousands)</u>	<u>Surface (Thousand sq. Meters)</u>	<u>Capital</u>
Palestine	4,659 ⁶	21 ⁷	Jerusalem

(Atlas of Palestine, The Arab Homeland and the World, (2002) p. 128)

⁶ This number appears to include the Palestinian Arab population of the West Bank, Gaza and Israel. The 5.2 million Jews in the country are not counted.

⁷ This number refers to the country in its entirety, well beyond the confines of the West Bank and Gaza.

The “Jewish State” is referred to on one occasion only, not in a textbook but rather in the atlas where historical maps of the conflict appear.

“Palestine: The Partition Plans

The Partition Plan of 1937

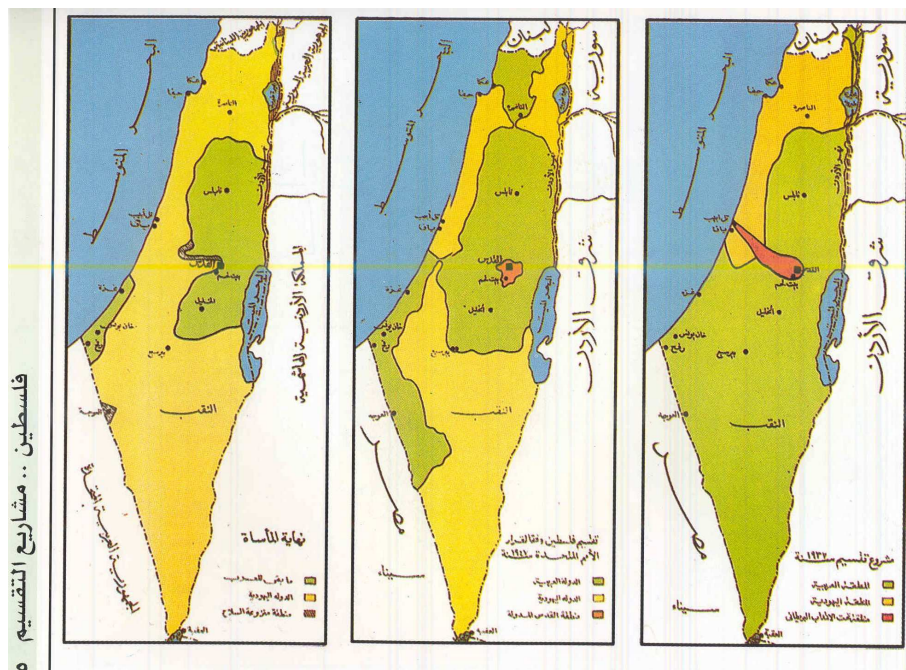
- The Arab Zone
- The Jewish Zone
- The Zone of the British Mandate

The Partition of Palestine According to the UN Resolution 1947

- The Arab State
- The Jewish State
- The International Zone of Jerusalem

The End of the Tragedy

- What Was Left to the Arabs
- The Jewish State
- The Demilitarized Zone”



(Atlas of Palestine, The Arab Homeland and the World, (2002) p. 5)

Places in Israel Within the 1949 and 1967 Borders Are Presented as Palestinian

“The religious holy places are considered a religious window that has connected Palestine with the world and made it an object of interest for those who believe in God from among the followers of the heavenly [i.e., monotheistic] missions and a destination for pilgrims and tourists. Some of the most important of them [i.e., the holy places in Palestine]:

...

“Nazareth:⁸

Within it the Church of the Annunciation is located...

“I will test myself

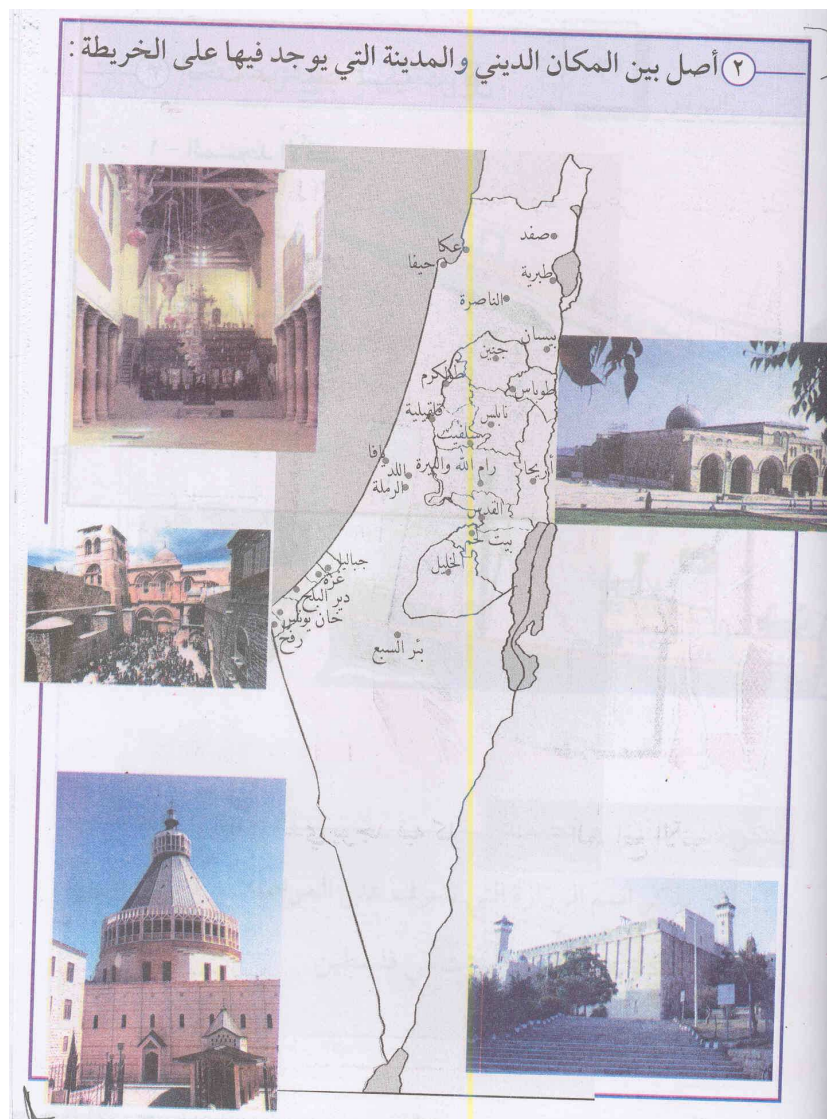
I will enumerate the religious holy places in Jerusalem, Hebron, Bethlehem and Nazareth.”

(National Education, Grade 3, Part 1 (2002) pp. 39-40)

The following page shows a map and photographs of 5 holy places: Al-Aqsa (Jerusalem), Church of the Nativity (Bethlehem), Machpela [Cave of the Patriarchs] Sanctuary (Hebron) and the Church of the Annunciation (Nazareth):

⁸ Nazareth is part of Israel proper within its pre-1967 borders.

“I will connect the religious site to the city where it is located on the map.”



(National Education, Grade 3, Part 1 (2002) p. 43)

“I will arrange the following mountains of Palestine according to their height:

Mount Ebal (Nablus) 960 meters

Mount Jarmaq (Safed) 1208 meters⁹

Mount Nabi Yunis (Halhul-Hebron) 1027 meters”

(Mathematics, Grade 3, Part 1 (2002) p. 27)

“An educational board that lights up when the correct answer [is given]

<u>Question</u>	<u>Answer</u>	<u>[Correct Answer]</u>
The capital of the State of Palestine	Acre	[Jerusalem]
The highest peak in Palestine	Gaza	[Al-Jarmaq]
A Palestinian coastal city	Nablus	[Acre]
The airport of Palestine	Jerusalem	[Gaza]
A Palestinian city known for [its] Knafeh [pastry]	Al-Jarmaq	[Nablus]” ¹⁰

(Technology, Grade 5, (2002) p. 40)

“The bus departed from Jerusalem, passing through Jericho and then [through] Beisan¹¹. On the way one of the teachers spoke to us about the sites it passed through, about their climate and ancient monuments and about their importance in the history of Palestine.”

(“A Trip to Tiberias”, **Our Beautiful Language, Grade 3, Part 2 (2002) p. 95)**

“What are the Palestinian cities through which the bus passed?”

(“A Trip to Tiberias”, **Our Beautiful Language, Grade 3, Part 2 (2002) p. 98)**

“Palestine has a long coast facing the Mediterranean and a short coast on the Gulf of Aqaba.”¹²

(Health and Environment Studies, Grade 8 (2002) p. 131)

⁹ Mount Jarmaq [Har Meiron] and the nearby city of Safed are located in Galilee, well within Israel’s pre-1967 borders.

¹⁰ Acre is a city in Israel proper, and see the previous footnote for Mt. Jarmaq

¹¹ Beisan [Beit She’an] is a town inside Israel, not in the West Bank.

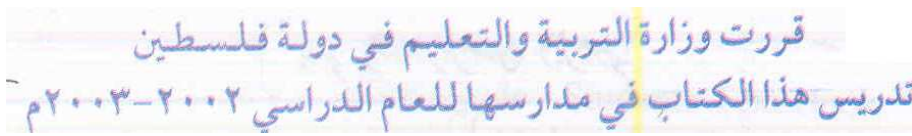
¹² The Palestinian Authority has no access to the Gulf of Aqaba.



“The State of Palestine Ministry of Education”

[An inscription appearing on the cover and title page of each book examined for the purpose of this study]

“The Ministry of Education in the State of Palestine has decided to teach this book in its schools in the school year 2002/3.”



[An inscription appearing on the second page of each book examined for the purpose of this study]

“The [present] script workbook for the third grade has been composed according to the general guidelines of the Arabic language and literature curriculum in the State of Palestine.”

(Introduction, **Arabic Script Workbook, Grade 3 (2002) page not numbered**)

“Palestine is one of the best countries of the world that provide their sons with compulsory and basic education.”

(**National Education, Grade 3, Part 1 (2002) p. 28**)

“The State of Palestine...”

(Introduction, **Our Beautiful Language, Grade 3, Part 2 (2002) page not numbered**)

Chapter Four: Israel's Image

Israel's image in the Palestinian textbooks is wholly negative. Israel's establishment caused a catastrophe; Israel is an aggressive state; Israelis shoot civilians, demolish houses, "kill" cities and villages by expulsion and destruction, seize Palestinian land for the establishment of Jewish settlements and cause economic distress and environmental pollution and even bring about family violence among the Palestinians.

Israel's Establishment

Israel's establishment is depicted as a catastrophe (Nakbah in Arabic) that has brought upon the Palestinians occupation, exile and suffering. None of the textbooks mentions the fact that these calamities came upon the Palestinians as a result of a war that they themselves and the neighboring Arab states had initiated, in defiance of a UN resolution and in order to prevent the establishment of an independent Jewish state.

“Relying on the evident support for the *Intifadah* [The Palestinian uprising of 1987] the Palestinian National Council, at its nineteenth session that was convened in Algiers in November 1988, offered a peace initiative, based on the [UN] resolution 181, known as the Partition Resolution. It had been adopted by the United Nations General Assembly on November 29th 1947 and provided for the establishment of an independent Palestinian state.”¹³
(“The Declaration of Independence of the State of Palestine”, **Reading and Texts, Grade 8, Part 1 (2002) p. 74**)

“In the year 1947 the United Nations Organization adopted a resolution partitioning Palestine between the Arabs and the Jews. Accordingly, the British Mandate over Palestine ended and the Mandate government withdrew. Then war erupted between the Arabs and the Jews in 1948, which brought about the capture of part of Palestine by the Jews and the occurrence of the Catastrophe (*Nakbah*) which caused most of the Palestinian people to emigrate.”¹⁴
(“Palestine”, **Reading and Texts, Grade 8, Part 1 (2002) p. 78**)

¹³ The said resolution provided for the establishment of two independent states, one Jewish and one Arab, and see the next quotation from the same textbook.

¹⁴ The passage fails to mention that it was the Arabs who rejected the UN resolution and initiated the war in order to prevent the establishment of the Jewish state.

“The demonstrators gathered in the squares of the Palestinian cities on the anniversary of the *Nakbah*.”¹⁵

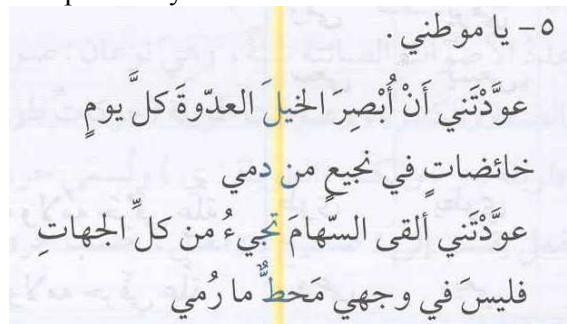
(Reading and Texts, Grade 8, Part 2 (2002) p. 112)

A Demonizing General Picture

“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.”¹⁶

(Reading and Texts, Grade 8, Part 2 (2002) p. 16)

5 - “O my homeland,
You have accustomed me to see the enemy horses every day
Wading in, my blood
You have accustomed me to receive the arrows coming from all directions
And there is not a spot on my face that has not been hit”



(Linguistic Sciences, Grade 8, Part 1 (2002) p. 14)

“We plant men in Jerusalem’s mountains and if they [the Israelis] uproot [them] we will plant anew.”

(Linguistic Sciences, Grade 8, Part 1 (2002) p. 28)

“O Lord, do not forget our pains and tears
And do not forget the prisons, the slaughter and the humiliation
And the demolition and terror...”

(Linguistic Sciences, Grade 8, Part 2 (2002) p. 88)

¹⁵ Nakbah – “catastrophe” – is the official Palestinian name for the result of the 1947-49 War initiated and lost by the Arabs. The Nakbah anniversary day is the fifteenth of May. The Arab inhabitants of Palestine started a civil war against the Jews following the adoption of the UN resolution on November 29, 1947, and on May 15, 1948, following the end of the British Mandate, armies of five Arab states invaded Palestine in order to prevent the establishment of an independent Jewish state. The war ended in armistice agreements signed in 1949.

¹⁶ This text, by the Egyptian writer Mustafa Lutfi al-Manfaluti (1876-1924), was clearly not written against Israel.

“This land that is mowed
 [By] the fire of crime
 And that withdraws within itself today in sorrow and silence
 This land –
 Its betrayed heart will stay alive and will not die
 This land is a woman...
 Who bears a fighting people...”
 ("Hamzah", **Reading and Texts, Grade 8, Part 2 (2002) pp. 23-24**)

“Close your eyes to avoid the shame of defeat...
 The wind of crime has dried my throat...
 And it tells us about exile and the greater prison.”
 (**Linguistic Sciences, Grade 8, Part 2 (2002) p. 39**)

“Against that a child becomes a hero at [the age of] ten
 Against that a tree’s heart bears mines
 Against that my garden’s branches become gallows
 Against transforming the rose basins in my land into gallows
 Against [anything] you want... But
 After burning my country
 And my remains
 And my youth
 How should my poems not become guns?”
 (**Linguistic Sciences, Grade 8, Part 2 (2002) pp. 89-90**)

The Israeli Occupation

This is a major theme in the Palestinian textbooks. Most of the material quoted here appears to refer to the Israeli occupation of the West Bank and Gaza (June 1967). There are some passages that refer to the territory of pre-1967 Israel as well.

“Anxiety and suffering burden the Palestinians as a result of the Israeli occupation of the land of Palestine.”

١- تستوطن الهموم والمعاناة ظهور الفلسطينيين، نتيجة الاحتلال الإسرائيلي لأرض فلسطين.

(**Reading and Texts, Grade 8, Part 2 (2002) p. 28**)

“I will choose a Palestinian poet and read one or more of his poems that depict the practices of the Israeli occupation against the Palestinian people.”
 (**Reading and Texts, Grade 8, Part 2 (2002) p. 31**)

“The suffering caused by occupation is almost the same [everywhere]. I will illustrate the suffering of the people of Ceuta [on the Moroccan coast] at the hands of the [Spanish] occupation and compare their suffering to the suffering of the Palestinian people.”

(Reading and Texts, Grade 8, Part 2 (2002) p. 90)

“[The State of Palestine] calls upon the sons of the [Arab] nation to help her complete her own birth and work by rallying [all] resources and intensifying [all] efforts in order to end the Israeli occupation.”

(“The Declaration of Independence of the State of Palestine”, Reading and Texts, Grade 8, Part 1 (2002) p. 73)

“I left Jericho suddenly, when my family was forced to hide and flee from the campaign of the political arrests that started at the beginning of the school year... Then we moved to the village of Dura in the Hebron district and [to] other places... The army entered their houses after we had left and took revenge on them [i.e., the host families] in the form of beating and breaking the teeth of some of them.”¹⁷

(“Memory of a Place”, Reading and Texts, Grade 8, Part 1 (2002) pp. 105-106)

“The author talks about Palestine after her return to it. She relates ... her life in Jerusalem and Jericho before her expulsion following the 1967 war.”

(“Memory of a Place”, Reading and Texts, Grade 8, Part 1 (2002) p. 107)

“Why was the author forced, as a child, to leave Jericho?”

(Question, “Memory of a Place”, Reading and Texts, Grade 8, Part 1 (2002) p. 108)

“...The intensification of the drinking water crisis and the increasing fear of the measures [taken by] the Israeli occupation authorities against our water resources, as well as their continuous efforts to control the water.”

(Health and Environment Studies, Grade 8, (2002) p. 43)

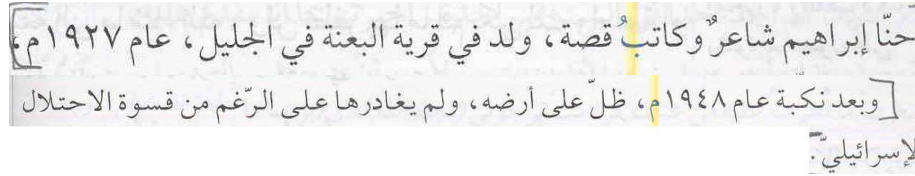
“...The limitations and measures taken by the Israeli occupation authorities against the available sources [of water].”

(Health and Environment Studies, Grade 8, (2002) p. 44)

¹⁷ The author is recounting her childhood reminiscences of Jericho. Since she was born in 1950, it seems that she is describing here events under the Jordanian rule in the West Bank (1948-1967). But see the next two quotations immediately following this one.

The following quotations explicitly or implicitly refer to the Israeli occupation in the context of Israel's pre-1967 borders.

“Hanna Ibrahim is a poet and a novelist. He was born in the village of Bi’nah in Galilee in 1927... After the catastrophe (*Nakbah*) of 1948 he remained on his land and did not leave it, in spite of the harshness of the Israeli occupation.”



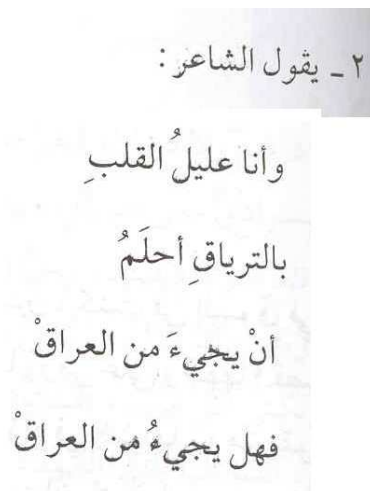
(Reading and Texts, Grade 8, Part 2 (2002) p. 118)

“...and his poem ‘Three Pictures from Gaza’ presents some aspects of the tragedy of the Palestinian people following the Israeli occupation of the land of Palestine.”¹⁸

(Reading and Texts, Grade 8, Part 1 (2002) p. 57)

“The poet¹⁹ says:

I, the one who is sick at heart
Dream of the antidote
That will come from Iraq
Will it come from Iraq?



¹⁸ The poem deals with the 1948 refugees who settled in Gaza. It does not deal with the Israeli occupation of Gaza in 1967. Therefore, “the Israeli occupation” mentioned here relates to 1948, not 1967.

¹⁹ Jamal Qa'war, an Israeli citizen from Galilee.

“What is the sickness at heart that the poet complains of?
How does the poet perceive the remedy for his sickness?
This poem was a poetic prophesy. Explain.”

ب- ما العلة التي يشكو الشاعر منها في قلبه؟
ج- كيف يرى الشاعر علاج علة؟
٣- «هذه القصيدة كانت نبوءة شعرية مبكرة» علل ذلك؟

(Questions, Reading and Texts, Grade 8, Part 2 (2002) p. 47)

“What is the antidote that the poet wishes would come from Iraq? What poison is it supposed to treat?”

(Reading and Texts, Grade 8, Part 2 (2002) p. 46)

“Here, upon your chests [we] stay, like a wall
We starve, we have no clothes, we challenge
We recite poems
We fill the angry streets with demonstrations
And we fill the prisons with pride
And we make the children a revolutionary generation after generation...

“In Lydda and Ramleh and Galilee²⁰

We here stay
We guard the shadow of the fig and the olive [trees]
And we sow ideas like leaven in dough
An icy chill in our nerves
And in their hearts red Hell
If we are thirsty we squeeze the rock
And we eat the dirt if we are hungry and we do not leave”

²⁰ Lydda, Ramle and Galilee are all within Israel's pre-1967 borders. The poet, the late Tawfiq Zayyad, an Israeli citizen, was member of the Israeli parliament and mayor of Nazareth for many years until his death in 1994.

هنا على صدوركم باقون ، كالجدار
نجوع ، نغري ، نتحدى
نشد الأشعار
نملأ الشوارع الغضاب بالمظاهرات
ونملأ السجون كبرياء
ونصنع الأطفال جيلاً ثائراً وراء جيل
كأننا عشرون مستحيل
في اللد والرملة والجليل
إنّا ههنا باقون
نحرس ظلّ التين والزيتون
ونزرع الأفكار كالخمير في العجين
برودة الجليد في أعصابنا
وفي قلوبهم جهنم حمرا
إذا عطشنا نعصر الصخر
ونأكل التراب إن جعنا ، ولا نرحل

(Linguistic Sciences, Grade 8, Part 2 (2002) p. 82)

“1. Who is addressed in the first line – upon your chests?”

(Linguistic Sciences, Grade 8, Part 2 (2002) p. 82)

Israel as an occupied territory is shown in the atlas as well.



“Palestine in the Shadow of Occupation

- International Borders
- Areas in the Hands of the Arabs [after 1948 and before 1967]
- The Armistice Line
- Usurped Areas [i.e. Israeli territory]²¹

(Atlas of Palestine, The Arab Homeland and the World, (2002) p. 6)

²¹ The coloring of the two types of areas has been mistakenly interchanged.

Israeli Aggression

“Tammuz²² is screaming

O Iraq

Tammuz is screaming

O Iraq...”

(Reading and Texts, Grade 8, Part 2 (2002) p. 42)

“Jamal Qa’war is a Palestinian poet [living in Israel]... Following the Israeli aggression against the Iraqi nuclear reactor in Baghdad in 1981, great anger arose in the soul of this nationalist poet against the Israeli arrogance and he expressed his anger through this poem.”

(Reading and Texts, Grade 8, Part 2 (2002) p. 44)

“Who are those who destroyed the gardens, made the gazelles and the palm trees of the Tigris [river] thirsty, disturbed the pigeons that coo in Bab al-Taqa [section] of Baghdad and made the dead worry in their graves?”

(Question, Reading and Texts, Grade 8, Part 2 (2002) p. 45)

“Victory [will be] Palestine’s in spite of the disastrous oppression and siege.”

(Reading and Text, Grade 8, Part 1 (2002) p.31)

Shooting Civilians

“The Palestinian child stood facing the enemy’s bullets like a brave soldier.”

أ - وقف الطفل الفلسطيني أمام رصاص العدو وقوف الجندي الباسل .

(Reading and Texts, Grade 8, Part 2 (2002) p. 70)

“I asked him about Saleh and he turned away from me for a while and his features became gloomy. He looked as if he was suffering from a huge wave of sorrow and anguish. He told me while almost crying: ‘They killed him. Don’t you know that they killed Saleh? They killed him on Monday, the first day of the June war [1967]. He went out of the house in spite of all his mother’s implorations and they killed him on Salah al-Din Street. A downpour [? volley] of bullets tore his body.”

(“An Evening Visitor”, Reading and Texts, Grade 8, Part 1 (2002) p. 44)

²² Tammuz was the official name of the Iraqi nuclear reactor destroyed by Israel in 1981.

“The story ‘An Evening Visitor’ depicts the saga of the Palestinian struggle against the occupation through the figure of ‘Abu Saleh’ [Saleh’s Father] whose personal crisis began with the killing of his son Saleh in Jerusalem on the first day of the June War [1967] by the Israeli occupation army.”
 (“An Evening Visitor”, **Reading and Texts, Grade 8, Part 1 (2002) p. 45)**

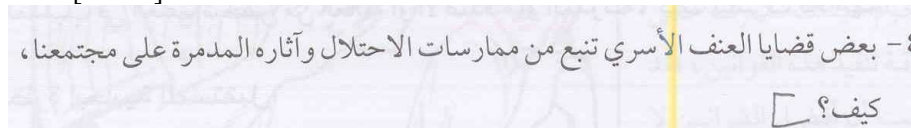
“There are many artistic illustrations in the story. I will explain the following [ones]:

- A downpour [?volley] of bullets tore Saleh’s body.”

(Assignment, “An Evening Visitor”, **Reading and Texts, Grade 8, Part 1 (2002) p. 47)**

Inspiring Social Violence

“Some of the problems of [Palestinian] family violence emanate from the practices of the [Israeli] occupation and its destructive impact on our society. How [is that]?”



(**Civic Education, Grade 8, (2002) p. 55)**

“What is the role of the [Israeli] occupation and its practices in strengthening of the phenomenon of violence?”

(**Civic Education, Grade 8, (2002) p. 56)**

House Demolitions

“When the town’s governor issued his order:
 ‘Blow up the house and tie up
 Its son in the torture room!’
 The town’s governor issued his order
 Then got up
 Praising the meaning of love and security
 And peace!
 The soldiers surrounded the house’s corners
 And the serpent twisted
 And skillfully completed
 The full circle
 And commanding banging [on the door] resounded:
 ‘Leave the house!’ and they generously granted
 An hour or a part of an hour
 Hamzah opened the balconies’ [doors]

To the sun under the soldiers' eyes and shouted 'God is greatest'
Then he called:
'O Palestine, be assured
I and the house and my children are the sacrifice of your redemption
We for your sake live and die

"An hour and [then] up they went and then down came
The rooms of the martyr house..."

("Hamzah", Reading and Texts, Grade 8, Part 2 (2002) pp. 24-26)

"Fadwa [Tuqan] wrote the poem 'Hamzah' after the forces of the Israeli occupation had demolished the house of her cousin Hamzah which is located on Mount Gerizim in Nablus following the arrest of his son on the charge of resisting the occupation."

(Reading and Texts, Grade 8, Part 2 (2002) p. 27)

"What is the order issued by the military governor?
Why did the soldiers surround the house?
What did the soldiers order the owners of the house [to do]?"

(Reading and Texts, Grade 8, Part 2 (2002) p. 29)

"The house destroyed by the occupation was not for habitation only. Rather, it is the warm castle that contains the dreams and the happy memories of [one's] life."

(Reading and Texts, Grade 8, Part 2 (2002) p. 30)

"Blowing up Palestinian houses represents one form of Israeli oppression against the struggle of the Palestinian people for the sake of its freedom and dignity."

(Reading and Texts, Grade 8, Part 2 (2002) p. 30)

"There appear in the poem three voices upon... which the struggle between the Israeli occupation and the Palestinian people is based. They are Hamzah's voice, the voice of the Israeli occupation and the poetess' voice."

(Reading and Texts, Grade 8, Part 2 (2002) p. 31)

"The man became mad when the Israelis destroyed his house."

(Reading and Texts, Grade 8, Part 1 (2002) p. 78)

"Killing" Cities and Villages

"But Jericho has become a different thing. It has become lines of brick houses that no one looks at and that have no owners following the great expulsion in 1967... The killing of cities has become a regular issue during

the days of the occupation which has done whatever it could to dissolve every piece of civilization in our society, not to mention houses!
(“Memory of a Place”, **Reading and Texts, Grade 8, Part 1 (2002) p. 106**)

“The author has drawn two pictures of Jericho: the first before the [Israeli] occupation, when she was a child, and the other after the Israeli occupation in 1967. Which of the two pictures is more vital and more radiant?”
(Question, “Memory of a Place”, **Reading and Texts, Grade 8, Part 1 (2002) p. 109**)

“What is the impact of the expulsion of many of Jericho’s inhabitants in the year 1967 on the situation in the city?”
(Question, “Memory of a Place”, **Reading and Texts, Grade 8, Part 1 (2002) p. 108**)

“Death Sentence

At night orders were given to the soldiers
To kill our beautiful village
Zeita...
At night all the soldiers came...
The orders decree that [we] depart
Zeita will be executed in the evening...
Moments, and then the men’s corpses fell...
Moments, and then Zeita fell...
Not a [single] home bread-oven has been left undestroyed by the battalion
All stones and men
Became a leveled ground of blood or sand by the impact of the alien
plows...”
(“Death Sentence”, **Reading and Texts, Grade 8, Part 1 (2002) pp. 139-140**)

“...And in this poem the poet describes how the Israelis, after the disaster of 1948, destroyed an Arab village located west of Beit Jibrin, named Zeita.”
(“Death Sentence”, **Reading and Texts, Grade 8, Part 1 (2002) p. 140**)

“1. Whom does the poet mean by ‘soldiers’ and what were the orders they were given?

4. What did the soldiers do with Zeita and its people?

5. When was Zeita executed?”

(Questions, “Death Sentence”, **Reading and Texts, Grade 8, Part 1 (2002) p. 141**)

“The poem bears the title ‘Death Sentence’. Explain what is meant by that.”
(Question, “Death Sentence”, **Reading and Texts, Grade 8, Part 1 (2002) p. 142**)

“Activity

The Israelis have, since the disaster of 1948, destroyed hundreds of Palestinian villages and towns:

- I will give [some] details about [the] destroyed [village of] Zeita...
- I will mention some of the other Palestinian villages destroyed by the Israelis.”

(“Death Sentence”, **Reading and Texts, Grade 8, Part 1 (2002) p. 143**)

Land Seizure

“The seizure of lands for the establishment of settlements by the Israeli occupation has led to overgrazing in other areas.”

(Health and Environment Studies, Grade 8, (2002) p. 132)

“I did not stop asking myself whenever I crossed bypass roads, as I was under the pressure of a heavy feeling that we are forced to use them, [even though] they had been paved on lands that had been seized in order to connect the [Jewish] settlements with one another.”

(“Memory of a Place”, **Reading and Texts, Grade 8, Part 1 (2002) p. 106**)

Causing Economic Distress

“The economic conditions worsened because of the stifling Israeli blockade, and many Palestinians were reduced to poverty.”

(Reading and Texts, Grade 8, Part 1 (2002) p. 141)

Pollution and Deforestation

“I will write a report about the [Israeli] settlements' [way] of getting rid of sewage water in Palestinian lands and will demonstrate the impact of that on the environment and on public health.”

(Health and Environment Studies, Grade 8, (2002) p. 82)

“Lesson No. 2: Soil Pollution

[Refuse of the [Jewish] settlement of Barkan.”

(Health and Environment Studies, Grade 8, (2002) p. 80)

“As for Palestine, the successive periods of [its] occupation by other peoples and states have had a great impact on the elimination of the forests. For example, many of the forests were cut down for railway works, or [for] opening roadways, or [for] building, in order to answer the needs of those states.”

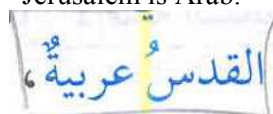
(Health and Environment Studies, Grade 8, (2002) p. 130)

Chapter Five: Jerusalem

Jerusalem is portrayed as an exclusively Arab city, disregarding the fact that it is also a Jewish city and the Jews have formed the majority of the population there since the 1880s. Its holiness to Judaism is never explicitly mentioned, though a general statement about the city's holiness to "the three monotheistic religions" does appear once. Jerusalem is described as the capital of the State of Palestine and its historical and national importance to the Jewish people, as well as its present status as Israel's capital, are ignored. Some of the passages personify Arab Jerusalem as a suffering city under attack.

“Urushalim [Jerusalem]: [It is] an ancient name for the city of *al-Quds*²³ [Jerusalem]... It was built by the Jebusites, one of the tribes of Canaan.”
(Christian Education, Grade 3, (2002) p. 91)

“Jerusalem is Arab.”



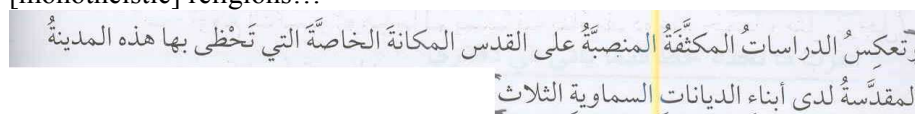
(Linguistic Sciences, Grade 8, Part 1 (2002) p. 3)

“The National Council declares... the establishment of the State of Palestine upon our Palestinian land with noble Jerusalem as its capital.”
(Reading and Texts, Grade 8, Part 1 (2002) p. 72)

“3. What city has the Palestinian National Council adopted as the capital of the State of Palestine?”
(Reading and Texts, Grade 8, Part 1 (2002) p. 75)

“The city of Jerusalem, capital of Palestine...”
(Reading and Texts, Grade 8, Part 1 (2002) p. 49)

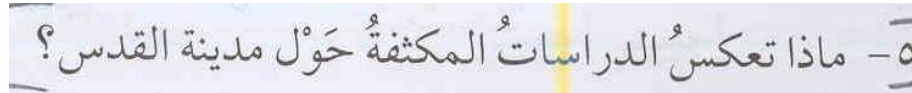
“The extensive studies that deal with Jerusalem reflect the special position enjoyed by this city [that is] holy to the followers of the three heavenly [monotheistic] religions...”



²³ Urushalim and al-Quds are both Arabic names for Jerusalem. The first one is used in the Arabic Christian literature, or in pre-Islamic historical context, while the other one is widely used by all Arabic speakers.

Questions

5. What do the extensive studies about Jerusalem reflect?"



(Linguistic Sciences, Grade 8, Part 2 (2002) p. 40)

"Cities of the Muslim World: ... noble Jerusalem..."

(Environmental Geography, Grade 8, (2002) p. 80)

Jerusalem is also presented in the textbooks as a suffering city:

"O Jerusalem, your wound is our wound and hymn
So, arm yourself with patience and consolation

...

For how would we live when [your] wound is our wound..."

(Linguistic Sciences, Grade 8, Part 2 (2002) p. 80)

"O brother, we have a sister in Jerusalem for whom the slaughterers have
prepared the[ir] knives

O brother, get up to the focus of prayer of the East and West, let us defend
the Church and the Mosque

O brother, get up to her; let us break through hazard in deep-red blood and a
shaking blaze."

("Palestine", Reading and Texts, Grade 8, Part 1 (2002) p. 77)

"4. The word 'sister' in verse 7 symbolizes Jerusalem. Clarify that.

5. What is 'the focus of prayer of the East and West'? Why did the poet
consider her so?

6. How does the poet see the liberation of 'the focus of prayer of the East
and West'?"

(Questions, "Palestine", Reading and Texts, Grade 8, Part 1 (2002) p. 79)

"4. The poet describes Jerusalem as a sister of the Arabs and the Muslims,
but the enemies sharpen their knives to slaughter her. What does the poet
expect the brothers [to do] regarding their sister?

5. What did the poet allude to by 'the Church' and 'the Mosque' in the
eighth verse?"²⁴

(Questions, "Palestine", Reading and Texts, Grade 8, Part 1 (2002) p. 80)

²⁴ The Church – the Holy Sepulcher; the Mosque – Al-Aqsa.

Chapter Six: The Refugees

Israel alone is blamed for the refugees' suffering, while the responsibility of the Arabs who initiated the war that created the refugee problem is totally ignored. The only solution envisaged in the textbooks is their return to their former homes.

“...in the year 1947 the United Nations Organization adopted a resolution partitioning Palestine between the Arabs and the Jews. Accordingly, the British Mandate over Palestine ended and the Mandate government withdrew. Then war erupted between the Arabs and the Jews in 1948, which brought about the capture of part of Palestine by the Jews and the occurrence of the Catastrophe (*Nakbah*) which caused most of the Palestinian people to emigrate.”

(Reading and Texts, Grade 8, Part 1 (2002) p. 78)

The following quotations relate to the hostilities of 1947-49.

“He had land and an olive tree
And a grapevine, a courtyard and a house
And when the vessels of age brought him to the shores of tranquility
And he dug his grave on the top of the hills
The Tartar battalions burst out
And chased him away from his sad land”
(“Three Pictures from Gaza”, Reading and Texts, Grade 8, Part 1 (2002) p. 56)

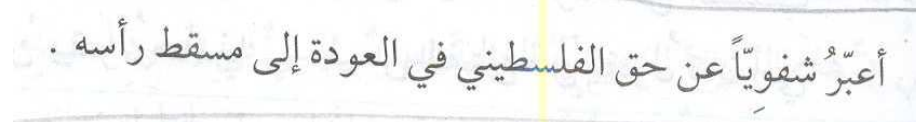
“9. What did the Palestinian have while in the homeland?

10. What happened to the Palestinian when he grew older and approached death?”

(Questions, “Three Pictures from Gaza”, Reading and Texts, Grade 8, Part 1 (2002) p. 58)

“O little ones
Your eyes burn me with fire
Their depths ask me about the dawning day
About the return to the homes
I say... O little ones
Let us wait for tomorrow
If tomorrow is lost to us, O little ones
Our whole life will be lost in vain”
(“Three Pictures from Gaza”, Reading and Texts, Grade 8, Part 1 (2002) p. 56)

“I will express out loud the Palestinian’s right to return to his birth place.”



(Assignment, “Three Pictures from Gaza”, **Reading and Texts, Grade 8, Part 1 (2002) p. 59**)

“The right of return is a red line that cannot be crossed.”
Linguistic Sciences, Grade 8, Part 2 (2002) p.68

Chapter Seven: Tolerance

Tolerance is an important theme and is discussed mostly in the context of inter-religious relations. The emphasis is placed on Muslim-Christian relations and Jews are not specifically mentioned.

“We should respect all religions of [all] people, as well as their customs and traditions, even if their colors are different...”

[ويجب علينا أن نحترم جميع ديانات الناس، وعاداتهم وتقاليدهم
وإن اختلفت ألوانهم]

[Questions:]

3. How do we respect others who are different from us?”

٣- كيف نحترم الآخرين الذين يختلفون عنا؟

Activity 1: We do the same thing in different ways

Let us compare between two parallel pictures and write in the blank space:”



(Civic Education, Grade 3, Part 1 (2002) p. 23)

“The Messenger [i.e., Muhammad] ordered us to respect others, be they ... Muslims or non-Muslims... We treat all people politely and respectfully, be they ... Muslims or non-Muslims.”

(Islamic Education, Grade 3, Part 1 (2002) p. 67)

“As regards the relations between the Muslims and other, non-Muslim, citizens, Islam establishes them upon the solid foundations of tolerance, justice, kindness and compassion...”

“Also, the Qur’an has forbidden [the Muslims] to argue with the People of the Book²⁵, except in a friendly manner, and has allowed [the Muslims] to marry their women and eat what they slaughter. It has guaranteed them the following rights:

- Protection against any oppression and aggression. Islam forbids oppression and aggression...
- Guarantee of their religious freedom...

“As regards the relations between the Muslim society and other societies – these are based on respecting the treaties that are signed with them and on dialogue, exchange of benefits and positive cooperation...”

“The Qur’an declares that mankind was created from one soul and that God has made peoples and tribes so that they get to know, and enter into relations with, one another...”

“Even in a state of war Islam prohibits the killing of children, elderly people and women and it guarantees the right of the injured to medical care and the right of the prisoner-of-war to good treatment. It further prohibits mutilation of corpses and does not permit the cutting down of trees or the destruction of fields and livestock...”

“Activity:

Write a story proving Islam’s tolerance and justice towards non-Muslims within the Muslim society or towards other [non-Muslim] societies...

“4.I will explain the two rights guaranteed by Islam to non-Muslims within Muslim society.

7.I will describe the relations between Muslim society and other societies.

8.I will mention some forms of aggression forbidden by Islam during war.”

(Islamic Education, Grade 8, Part 2 (2002) pp. 88-90)

²⁵ People of the Book – mainly Jews and Christians who have divine books of their own.

Chapter Eight: Peace

There is general reference to the idea of peace, but no specific reference to peace and co-existence with Israel based on the Oslo Agreements is to be found in the textbooks.

“Relying on the evident support for the *Intifadah* [The Palestinian uprising of 1987] the Palestinian National Council, at its nineteenth session that was convened in Algiers in November 1988, offered a peace initiative, based on the [UN] resolution 181, known as the Partition Resolution. It had been adopted by the United Nations General Assembly on November 29th 1947 and provided for the establishment of an independent Palestinian state.”²⁶

(“The Declaration of Independence of the State of Palestine”, **Reading and Texts, Grade 8, Part 1 (2002) p. 74**)

“Since the State of Palestine declares that it is a peace-loving state and is bound by the principles of peaceful co-existence, it will work with all states and peoples for the realization of a lasting peace based on justice and on the respect for rights...

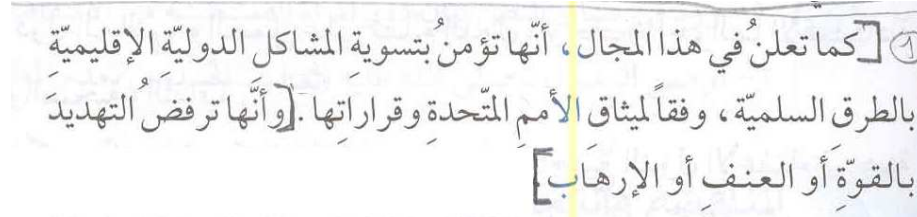
وإذ تعلن دولة فلسطين أنها دولة محبة للسلام، ملتزمة بمبادئ
التعايش السلمي، فإنها ستعمل مع جميع الدول والشعوب من أجل تحقيق
سلام دائم قائم على العدل واحترام الحقوق،

“In the course of its struggle for the establishment of peace in the land of peace and love, the State of Palestine urges the United Nations... and urges the world’s peoples and states that love peace and freedom to help it achieve its goals...

وفي سياق نضالها من أجل إحلال السلام على أرض المحبة
والسلام، تهيب دولة فلسطين بالأمم المتحدة
وتهيب بشعوب العالم ودوله
المحبة للسلام والحرية، أن تعينها على تحقيق أهدافها،

²⁶ The said resolution provided for the establishment of two independent states, one Jewish and one Arab.

“[The State of Palestine] declares in this respect that it believes in resolving international and regional problems by peaceful means, in accordance with the Charter of the United Nations and its resolutions, and that it rejects threats of force, violence and terror...”



(Reading and Texts, Grade 8, Part 1 (2002) p. 73)

“8. I will describe the lasting peace which the State of Palestine strives to achieve.

9. Whom does the State of Palestine urge [to help it] for the sake of establishing peace in the land of love and peace?

10. I will explain what the State of Palestine believes in, and what it rejects, in resolving international and regional problems.

(Questions, Reading and Texts, Grade 8, Part 1 (2002) p. 76)

“As for the [Christian] believers [in Palestinian society]... they strive, [together] with all [others] to seek a just peace in our country, so that everyone would live in tranquility and prosperity.”

(Christian Education, Grade 8, (2002) p. 109)

Chapter Nine: The Liberation of Palestine

The Palestinian textbooks remain vague about the extent of the Palestinian territory that should be liberated from Israeli occupation. This is also the case with the Declaration of the Establishment of the State of Palestine – quoted in one of the textbooks. The maps, however, are quite clear on the extent of the territory to be liberated.

“The State of Palestine is an Arab state and an integral part of the Arab nation... It... calls upon the sons of that nation to help it complete its practical birth by gathering resources and intensifying efforts for the purpose of ending the Israeli occupation... It urges the world’s peoples and states that love peace and freedom to help it achieve its goals and put an end to the tragedy of its people by providing them with security and by... ending the Israeli occupation of the Palestinian territories.”

(Reading and Texts, Grade 8, Part 1 (2002) pp. 72-73)

Bearing in mind that Palestine, according to the Palestinian textbooks (see above), encompasses the territories of Israel as well, it is hard to determine whether the books refer to the liberation of the West Bank and Gaza only or to other territories. In the following quotations the first deals with a poem that was written in 1947 or 1948, when the West Bank and Gaza were firmly in Arab hands, while the second deals with the refugees in Gaza who yearn to return to their old lands inside Israel as a result of what is defined in the textbook as “liberation”.

“What are the means for the liberation of Palestine as seen by the poet in his poem?”²⁷

(Question, “Palestine”, Reading and Texts, Grade 8, Part 1 (2002) p. 79)

“The poem stresses the [importance of the] continuation of the struggle for the liberation of Palestine without despair even if it takes a long time...”

(“Three Pictures from Gaza”, Reading and Texts, Grade 8, Part 1 (2002) p. 59)

²⁷ The poem “Palestine” talks about Jihad, and see the following chapter.

Chapter Ten: Jihad and Martyrdom

As in the earlier textbooks, surveyed in the previous reports, Jihad and martyrdom – an integral part of Jihad - are exalted.

Jihad

Jihad is a holy war waged on behalf of Islam as a religious duty. It is presented as either a war against the infidels, i.e. non-Muslims, or a missionary effort. Jihad is ordered by God and rewarded by Him. As Holy War, Jihad's main purpose is making the Muslim nation strong and dreaded by its enemies and facilitating the spread of Islam, though not by force. Jihad also serves as a means of defending the oppressed against their oppressors. As such, Jihad is unlike an ordinary war fought by non-Muslims. Likewise, there is a big difference between non-Muslim warriors, who seek life, and Muslim Jihad fighters, who seek death.

“God has ordered the believers²⁸ to stand firm while meeting the enemies in the field of *Jihad*.”

(Islamic Education, Grade 8, Part 2 (2002) p. 25)

“You probably know what a great reward God has prepared for the Muslims who fight the infidels.”²⁹

وقد تعلمون ما أعد الله للمسلمين من الثواب العظيم في حرب الكافرين

(Language exercise, Reading and Texts, Grade 8, Part 2 (2002) p. 15)

“*Jihad* may be military or missionary.”

(Islamic Education, Grade 8, Part 2 (2002) p. 66)

“The *Jihad* Fighter’s Intention

The *Jihad* fighter should intend to support God’s religion and work for exalting His word, not [for obtaining] booty or fame. *Jihad* has not been enacted in Islam for the purpose of taking possession of other nations’ wealth, or for the purpose of forcing people to embrace Islam. The Muslims do not fight out of desire for fighting, or out of love of bloodshed, nor for the sake of national or tribal solidarity. Rather, *Jihad* has been enacted in Islam for the sake of exalted purposes such as:

²⁸ Believers – Muslims.

²⁹ Infidels – non-Muslims. This quotation does not mention the term “Jihad” but it alludes to rewards given by God to Muslim Jihad fighters who fall in battle, as cited in the Qur'an and in traditional literature.

1. Saving the oppressed and the weak and opposing tyrants and oppressors who make the people taste [all] forms of suffering and seize control over them.
2. Creating the proper climate for the worship of God. [That is to be done] by opposing the oppressive forces that entice the people away from their religion.
3. [Making] the Muslim nation strong and dreaded, [so that it will] not be harmed by the greedy and the malicious.

Activity

I will write a paragraph comparing the goals of *Jihad* in Islam and the objects of war among other nations.”

(Islamic Education, Grade 8, Part 2 (2002) pp. 32-33)

“3. I will mention examples of the [Prophet’s] young Companions who were prominent in:

- A. [Religious] studies.
- B. *Jihad*.”

(Islamic Education, Grade 8, Part 2 (2002) p. 82)

“Read and Enjoy: [Excerpts] from the “Heroes Oration” by Mustafa Lutfi al-Manfaluti:

O heroes. God has promised you victory and you have promised him patience. Keep your promise and He will keep His promise. Do not talk yourselves into flight...

“Your enemies seek life and you seek death. They seek spoils to feed their empty stomachs and you seek a garden the width of which is both Heaven and earth [i.e., Paradise]. Do not be sad to encounter them, for [the taste of] death is not bitter in the believers’ mouth.

“These drops of blood that flow from your bodies will be transformed into red fiery shooting stars that will come down upon the heads of your enemies.”

(Reading and Texts, Grade 8, Part 2 (2002) p. 16)

“O brother, the oppressors have exceeded all bounds and *Jihad* and sacrifice [*fida*] are necessary”

(“Palestine”, Reading and Texts, Grade 8, Part 1 (2002) p. 77)

“2. Why did the poet decide that time had come for *Jihad* and sacrifice [*fida*]?”

(Question, “Palestine”, Reading and Texts, Grade 8, Part 1 (2002) p. 79)

A unique quotation standing apart and appearing to negate all others in this context is the following:

“It is nice for a man to die for his homeland but it is nicer for him to live for his homeland.”

(Linguistic Sciences, Grade 8, Part 2 (2002) p. 89)

The following quotations could be also related to the theme of Jihad.

“The two novels depict the courageous resistance displayed by the Palestinians in their struggle against the enemies.”

(Linguistic Sciences, Grade 8, Part 2 (2002) p. 37)

“Lessons of the Raid of Uhud”

The raid of Uhud bears very important lessons. It is an applicable practical lesson from which the Muslims in any period [may] learn the road to victory and how to be on guard against the pitfalls of failure and defeat. Among these lessons [are the following ones]:

1. The raid of Uhud demonstrates the importance of consultation in the Muslims’ life and the Prophet’s constant practice of it.
2. The raid of Uhud revealed the role of the hypocrites and exposed their conspiracy. That became apparent when their leader, Abdullah Bin Abu Sallul, returned [to Medina] with a third of the [Muslim] army before the battle began.
3. The material avidity for the spoils, as well as the violation by the archers of the Prophet’s orders [to remain in their posts and cover the attack of the Muslim army], were the reason for the casualties incurred by the Muslims.
4. [One] of God's laws [is] that there are means for [obtaining] victory, and if the Muslims relinquish the means of victory they will pay the price for that, as happened at the battle of Uhud.
5. The Prophet’s injury during the raid of Uhud may comfort the *Jihad* warriors and the missionaries who [may] be hurt by the enemies of Islam.

“[Question:]

Some people wonder today about the reason for the supremacy of other nations over the Muslim nation. How would you explain that in the light of the preceding [material]?”

(Islamic Education, Grade 8, Part 2 (2002) p. 53)

دروس وعبر من غزوة أحد:

تنطوي غزوة أحد على دروس بالغة الأهمية ، فهي درس تطبيقي عملي يتعلم منها المسلمون في كل عصر طريق النصر ، وكيفية التحرز من مزالق الفشل والهزيمة ، ومن هذه الدروس :

- ١- تبين غزوة أحد أهمية الشورى في حياة المسلمين ، ومواظبة النبي (ﷺ) عليها .
- ٢- كشفت غزوة أحد دور المنافقين ، وفضحت تأمرهم ، وبرز ذلك في رجوع زعيمهم عبد الله بن أبي سلول بثلاث الجيش قبل بدء المعركة .
- ٣- كان الطمع المادي في الغنائم ومخالفة الرماة أوامر النبي (ﷺ) سبباً لما لحق بالمسلمين من خسائر .
- ٤- من سنة الله سبحانه أن للنصر أسباباً ، فإذا تخلى المسلمون عن أسباب النصر ، فإنهم سيدفعون ثمن ذلك ، كما حدث في غزوة أحد .
- ٥- إصابة الرسول (ﷺ) بالجراح في غزوة أحد ، فيه عزاء للمجاهدين والدعاة الذين ينالهم الأذى من أعداء الإسلام .

٥٣

(Islamic Education, Grade 8, Part 2 (2002) p. 53)

“The executioner executed the traitor after a death sentence had been imposed on him and approved by the competent authorities.”

ب - أَعْدَمَ الْجَلَادُ الْخَائِنَ بَعْدَ صَدُورِ حُكْمِ الْإِعْدَامِ عَلَيْهِ ، وَتَصْدِيقِهِ مِنَ الْجِهَاتِ الْمُخْتَصَّةِ .

(Reading and Texts, Grade 8, Part 1 (2002) p. 141)

Martyrdom

Martyrdom is actually an integral part of Jihad. The emphasis in the Palestinian school textbooks is put on the martyrs of Palestine, but an example of a case of martyrdom in early Islam is also given. In one instance, martyrdom is portrayed as a wedding party.

“O brother, if upon her soil my blood would flow, and I would close my hand upon her pebbles

... Kiss upon her ground a martyr, who called to God in her name and fell as a martyr”

(“Palestine”, Reading and Texts, Grade 8, Part 1 (2002) p. 77)

“What does the *Fida’i*³⁰ ask of his companion, before falling as a martyr?”
(Question, “Palestine”, **Reading and Texts, Grade 8, Part 1 (2002) p. 79**)

“I will describe the picture of a *Fida’i* at the moment he is hit in battle, as in the tenth verse.”
(Assignment, “Palestine”, **Reading and Texts, Grade 8, Part 1 (2002) p. 80**)

“The *Fida’i* sacrificed his soul for the homeland.”
(“Palestine”, **Reading and Texts, Grade 8, Part 1 (2002) p. 79**)

“The dew has exalted the martyr’s hand that is holding the homeland’s flag.”
(“Palestine”, **Reading and Texts, Grade 8, Part 1 (2002) p. 79**)

“Read and Enjoy: [Excerpts] from the “Heroes Oration” by Mustafa Lutfi al-Manfaluti:

...Your enemies seek life and you seek death. They seek spoils to feed their empty stomachs and you seek a garden the width of which is both Heaven and earth [i.e., Paradise]. Do not be sad to encounter them, for [the taste of] death is not bitter in the believers’ mouth.”

(**Reading and Texts, Grade 8, Part 2 (2002) p. 16**)

“Hundreds of Palestinians, men and women, have fallen as martyrs in the *Intifadah*³¹ for the sake of liberty.”
(“Palestine”, **Reading and Texts, Grade 8, Part 1 (2002) p. 79**)

“[This is] the martyr of the homeland.”
(Language exercise, **Our Beautiful Language, Grade 3, Part 1 (2002) p. 17**)

“I will explain the impact of Saleh’s martyrdom on his father’s soul.”
(Assignment, “An Evening Visitor”, **Reading and Texts, Grade 8, Part 1 (2002) p. 46**)

³⁰ Fida’i – a [Muslim] warrior who is ready to sacrifice his life for a cause. It is a traditional Islamic term, used here for the Arab volunteers in the 1948 war. In the last decades it is reserved mainly for members of the Palestinian armed organizations that operate against Israeli soldiers and civilians.

³¹ Intifadah – “uprising” is used to denote the violent popular activity against Israeli rule in the West Bank and Gaza during the late 1980s and early 1990s, as well as the current attacks against Israelis in general that began in late September 2000.

“The teacher asked the students: How can we celebrate Independence Day³² this year? Safa’ [said]: We will invite the families of the martyrs and the prisoners-of-war in order to honor them. Imad [said]: We will commemorate the town’s martyrs by planting a tree in the name of every martyr.”
(Civic Education, Grade 3, Part 1 (2002) p. 7)

“Al-Khansa’ praised God when she received the news about the martyrdom of four of her sons in the battle of Qadisiyyah.”³³
(Reading and Texts, Grade 8, Part 1 (2002) p. 23)

“Al-Khansa’ witnessed the battle of Qadisiyyah with her four sons. She urged them to fight... They fought until all of them fell as martyrs. When the news reached her she said: ‘Praise be to God who has honored me by their martyrdom’...”
(Reading and Texts, Grade 8, Part 2 (2002) p. 13)

“In this battle [Qadisiyyah] her four sons fought until they were granted the honor of martyrdom in God’s path. Before the battle started al-Khansa’ made this speech to them in which she urged them to [perform] *Jihad*...”
5. What did al-Khansa’ say when she got the news of the martyrdom of her four sons?”
(Reading and Texts, Grade 8, Part 2 (2002) p. 14)

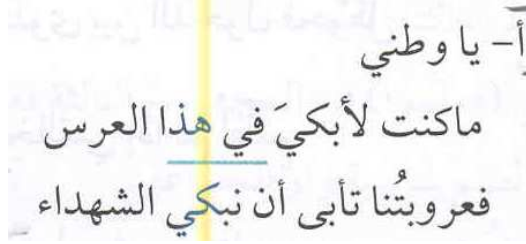
“The poetess Fadwa Tuqan uses the symbol of martyrdom in the poem in a clear way. I will give proof of that.”
(Assignment, Reading and Texts, Grade 8, Part 2 (2002) p. 30)

³² Independence Day – November 15, 1988, when the Palestinian National Council of the PLO declared in Algiers the establishment of a Palestinian state – has been celebrated in the West Bank and Gaza since the establishment of the Palestinian National Authority there.

³³ Al-Khansa’: A devoted Muslim woman of early Islam.
Qadisiyyah: A place in Iraq where the Muslims won a decisive battle against the Persian Empire (637 CE).

Martyrdom is sometime portrayed as a wedding party:

“O my homeland
I shall not cry at this wedding
For our Arabism forbids that we mourn the martyrs”



(Linguistic Sciences, Grade 8, Part 2 (2002) p. 105)

Chapter Eleven: Terror

The Palestinian Authority formally rejects terror. It accuses Israel of falsely presenting the Palestinians as terrorists. Nevertheless, one finds positive references to terrorist activity against Israeli civilians. Such is, for example, the adulatory attitude towards the Fida'i, a term reserved nowadays for members of the Palestinian armed organizations, and the regarding of jailed terrorists in Israel as prisoners-of-war. This reflects the regard in which they are held in the Palestinian Authority, which has created a separate Ministry of Prisoners of War Affairs³⁴.

“[The State of Palestine] rejects threats, or the use, of force, violence and terror, against its territorial integrity and political independence, or [against] the territorial integrity of any other country, without prejudice to its natural right to defend its territories and independence.”

[وَأَنَّهَا تَرْفُضُ التَّهْدِيدَ

بِالْقُوَّةِ أَوْ الْعَنْفِ أَوْ الْإِرْهَابِ] وَأَوْ بِاسْتِعْمَالِهَا ضِدَّ سَلَامَةِ أَرْضِيهَا
وَاسْتِقْلَالِهَا السِّيَاسِيِّ، أَوْ سَلَامَةِ أَرْضِي أَيِّ دَوْلَةٍ أُخْرَى، وَذَلِكَ دُونَ
الْمَسَاسِ بِحَقِّهَا الطَّبِيعِيِّ فِي الدِّفَاعِ عَنْ أَرْضِيهَا وَاسْتِقْلَالِهَا.

(“Declaration of the Establishment of the State of Palestine”, **Reading and Texts, Grade 8, Part 1 (2002) p. 73**)

“The occupier [i.e., the Israelis] spreads everywhere the lie that the Palestinian struggle is terror. In the Declaration of the Establishment of the [Palestinian] State there is something that reveals the falseness of this allegation. I will discuss this issue.”

١٩ - يعمّم المحتلّ أكذوبة تزعم أنّ النضال الفلسطيني إرهاب، وفي (إعلان قيام الدولة) ما يكشف زيف هذا الزعم. أناقش هذه القضية

(Assignment, **Reading and Texts, Grade 8, Part 1 (2002) p. 76**)

Despite this, the Palestinian organizations' armed attacks from southern Lebanon on Israeli towns and villages (prior to 1982) are presented as a struggle for the homeland's sake.

“Youths of Saleh’s kind fall every day on the soil of the south [i.e., south Lebanon]. We bury them, and with them we bury our sorrow. We have no time for sorrow so long as the homeland is [our] past, present and future.”
(“An Evening Visitor”, **Reading and Texts, Grade 8, Part 1 (2002) p. 45**)

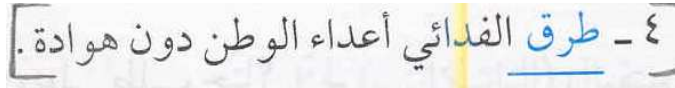
³⁴ See 2001 Report, p. 80.

Fida'i

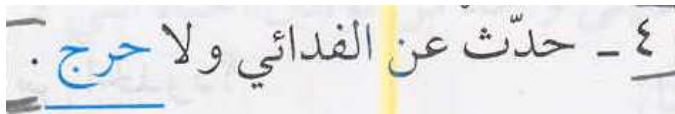
“**Activity:** The *Fida'i* is the subject of many Arab and Palestinian poems. I will read some of them in the collections of the two Palestinian poets Ibrahim Tuqan and Abd al-Rahim Mahmud.”

(**Reading and Texts, Grade 8, Part 1 (2002) p. 80**)

- “The *Fida'i* struck the enemies of the homeland without leniency.



- “Talk about the *Fida'i* freely.”



(Language exercises, **Reading and Texts, Grade 8, Part 2 (2002) p. 119**)

“The story ‘An Evening Visitor’ depicts the saga of the Palestinian struggle against the occupation through the person of Abu Saleh. His personal crisis began with the killing of his son Saleh in Jerusalem on the first day of the June War [1967] by the Israeli occupation army. He departed from the homeland as a result of this to Jordan, joined the *Fida'i* activity in Amman and then moved with the forces of the Palestinian Revolution to south Lebanon, leaving his family in Amman... The story... is characterized by [its] depth and ability to depict the saga of the Palestinian Resistance...”

(“An Evening Visitor”, **Reading and Texts, Grade 8, Part 1 (2002) p. 45**)

“He was wearing the uniform of the *Fida'is*... He had decided to go to the East Bank [Jordan] to join the *Fida'i* activity.”

(“An Evening Visitor”, **Reading and Texts, Grade 8, Part 1 (2002) p. 44**)

Prisoners-of-War

“The teacher asked the students: How can we celebrate Independence Day this year? Safa’ [said]: We will invite the families of the martyrs and of the prisoners-of-war in order to honor them.”

(**Civic Education, Grade 3, Part 1 (2002) p. 7**)

Conclusion

CMIP has identified several new trends in the textbooks for grades 3 and 8. Their significance and impact are difficult to assess since they are general, vague, ambiguous, and in some instances contradict other salient trends.

They include:

- *Reference to the religion of the Jews but it remains faceless.*
- *Positive reference to the ideas of peace and coexistence in general but no specific reference to peace and coexistence with Israel.*
- *Rejection of terror, but by the same token approval of those perpetrating terrorism.*
- *General positive reference to pluralism in Palestine, but this does not indicate whether Jewish culture and language are included.*
- *Reference to a broader concept of tolerance, which includes not only the religious dimension but also freedom of conscience. In addition, there is reference to tolerance and coexistence between Islamic society and other societies, although there is no reference to the State of Israel or Jews as such.*
- *Reference to the value of life although the lauding of Jihad and martyrdom is dominant.*

Ongoing trends that do not conform with international (UNESCO) criteria and are not peace oriented:

- *Non-recognition of Jews as a people, with historical, spiritual and national links with the Holy Land.*
- *Non-recognition of the legitimacy of the State of Israel.*
- *Stereotyping of Jews.*
- *Stereotyping of Israel and an increase in the demonization of it.*
- *No mention of the content of the Oslo Agreements.*
- *Intensification of the glorification of martyrdom.*
- *The right of return for every refugee is the red line that cannot be crossed.*
- *Factual and historical inaccuracies.*

CMIP has noticed some recurring pedagogical techniques used in the textbooks. These include:

- *Exercises given in the textbooks for lessons that do not provide written background information.*
- *Information provided on certain subjects that omits key elements.*

- *A tendency to cultivate ambiguity when addressing certain fundamental issues.*
- *The presentation of a 'moderate' attitude by the PNA, without the expression of any real commitment to peace and reconciliation with Israel.*

List of Sources

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