

**DETAILED COMPARISON OF THE REPORTS ON
PALESTINIAN TEXTBOOKS BY THE CENTER FOR
MONITORING THE IMPACT OF PEACE AND
REPORT II OF THE ISRAEL PALESTINE CENTER
FOR RESEARCH AND INFORMATION AND
OBSERVATIONS**

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INTRODUCTION

This is a detailed comparison of the surveys of Palestinian textbooks by the Center for Monitoring the Impact of Peace (CMIP), on the one hand, and that contained in Report II of the Israel/Palestine Center for Research and Information (IPCRI), on the other.

This comparison is a follow up to that published by CMIP in December 2003¹, which related to the surveys carried out respectively by CMIP² and IPCRI³ of the Palestinian textbooks, which had been published between 2000 and 2003.

In October 2004 CMIP published its fourth report, which surveys the new textbooks for Grades 4 and 9⁴. In June 2004 IPCRI issued its Report⁵ on the same textbooks.

Bibliography: The final section of this comparison contains a comparative bibliography containing in the left hand column all the books reviewed by CMIP for its reports and, in the right hand column those reviewed by IPCRI. The latter are indicated by an asterisk, unless the translated name given to the book by IPCRI differs from that given by CMIP, in which case the full translated name given by IPCRI appears in the right hand column. Books not indicated in one or other of the columns were not included in the relevant survey. In the body of this comparison books will be referred to by the translated names given to them by CMIP.

Methodology: There are differences in the methods adopted by CMIP and IPCRI. In the CMIP report there is a maximum of quotations from the textbooks and a minimum of commentary, the quoted texts being allowed for the most part to speak for themselves. Although there are more actual quotations from texts in Report II than in Report I IPCRI still for the most part adheres to the method of paraphrase and descriptive commentary, accompanied by liberal references to textbook pages without the verbatim quotations that would directly illustrate and support its findings. Where reference is made by it to whole units in textbooks or to a number of consecutive pages it is more than a little difficult to know on which text or texts therein its arguments are specifically based and even though there may be reference to the same page as referred to by CMIP it is by no means clear that the reference is to the same passage that is quoted by CMIP.

¹ Hereinafter called Critique of IPCRI I, to be found on the CMIP website at <http://www.edume.org/react/ipcri/toc.htm>

² Jews, Israel and Peace in Palestinian School Textbooks 2000-2001 and 2001-2002 (hereinafter referred to as PA 1) covering 56 textbooks for Grades 1, 2, 6 and 7 and one textbook for Grade 11, published in November 2001. PA1 is to be found at <http://www.edume.org/reports/7/toc.htm>

Jews, Israel and Peace in the Palestinian Authority Textbooks and High School Final Examinations – A Complementary Report (hereinafter referred to as PA 2) covering 14 additional textbooks for Grades 1, 2 and 7, published in October 2002. PA2 is to be found at <http://www.edume.org/reports/9/toc.htm>

Jews, Israel and Peace in Palestinian Textbooks – The New Textbooks for Grades 3 and 8 and one for Grade 5 (hereinafter referred to as PA 3) covering some 35 textbooks, as well as one Atlas authorized for use in Palestinian schools, published in May 2003, PA3 is to be found at <http://www.edume.org/reports/11/toc.htm>

³ Report 1: Analysis and Evaluation of the New Palestinian Curriculum – Reviewing Palestinian Textbooks and Tolerance Education Program, hereinafter called IPCRI I, available from IPCRI, ipcri@ipcri.org

⁴ Jews, Israel and Peace in the Palestinian Authority Textbooks: The New Textbooks for Grades 4 and 9 (hereinafter referred to as PA4, covering some 32 textbooks as well as one atlas authorized for use in Palestinian schools. PA4 is to be found at <http://www.edume.org/reports/ /toc.htm>

⁵ Report II: Analysis and Evaluation of the New Palestinian Curriculum – Reviewing Palestinian Textbooks and Tolerance Education Program Grades 4 & 9, available from IPCRI, ipcri@ipcri.org

Structure of Comparison: It will follow the names and order of the relevant Chapter and Section Headings to be found in the IPCRI report⁶. Each chapter or section will comprise some or all of:

- A. A comparison of the findings by juxtaposition. The findings of CMIP will include those relating to the texts referred to, or quoted, by IPCRI, irrespective of the chapter and section headings in PA4.
- B. The common quotations or references respectively supporting the findings, where it is clear that the reference is to the same passage. Where the IPCRI report contains quotations these will be reproduced verbatim side by side with the same quotations in the CMIP report, unless the translations, extent and form are identical. In all other cases the quotation will be reproduced from the CMIP report. The page numbering of references or quotations will in the case of IPCRI be that on which it is introduced in connection with the subject matter of the particular chapter or section. The page numberings of quotations in PA4 will be of all the places where it appears, since all contexts in which it is brought may be relevant, owing to the lack of correspondence between chapter and section headings in the two reports.
- C. The references or quotations to be found in the IPCRI report, but not in the CMIP report, either at all or not in that context. These will include every reference that CMIP cannot identify with the quotation it has brought, notwithstanding reference to the same cited place. The page numbering of references or quotations will be that on which it is introduced in connection with the subject matter of the particular chapter or section.
- D. The quotations found in the CMIP report, but not referred to, or cited in the IPCRI report, either at all or in the particular chapter or section. The page numberings in PA4 will be those in which it is introduced as relevant to the CMIP finding in A.
- E. Such observations that CMIP has to make on the IPCRI report regarding that chapter or section.

For ease of reference in sections B and C the order of textbooks is that in which IPCRI refers to them and within each textbook the quotations or references are in ascending order. In section D the quotations appear in the order in which they appear in PA4 and the page number given will be only that which is relevant to the particular finding quoted in section A.

Pagination: The page numbers of the quotations from the various reports is as follows:

CMIP Reports: According to the published versions and preceded by PA1, PA2, PA3 and PA4 as the case may be.

IPCRI Reports I and II: According to the page numbering of the reports as supplied by IPCRI. Reference to pages in the IPCRI II report are without prefixes of any kind.

Navigating this document: Because the following comparison is intended to be detailed and comprehensive the document is unwieldy, contains duplications for ease of reference rather than requiring referral to other parts of it, and is not intended to be read from cover to cover, but rather to be used for reference. Sections B, C and D should be regarded as schedules containing material that supports and illustrates the findings in sections A as well as the observations in sections E. The gist of the comparison is to be found in the Introduction, sections A and E and the Conclusion.

⁶ There will be added, to the chapter dealing with the Image of the Other, a section on the West which is in PA4, but not in IPCRI II.

COVERAGE AND TREATMENT OF HISTORY AND GEOGRAPHY OF THE REGION

a) Coverage and Treatment of History of the Region

A

CMIP	IPCRI
Finding	
The Israelite or Jewish past in the Holy Land is ignored, except for a brief negative description of the attitude of the Jews to Jesus Christ from an Islamic point of view. A list of historical periods fails to mention the centuries of their statehood in the country, leaving a gap between the years 1200-586 BCE. In further diminution of the Jewish presence in the land, the Palestinian textbooks “Arabize” the Canaanites and Jebusites and prolong their presence until the Muslim conquest, while making all other ethnic elements in the country “transient waves” of foreign invaders and “an anomalous exception to logic and reality”. (PA4 p. 3) The textbooks surveyed for this report contain no mention of the Jews in Ancient Palestine. The books Arabize the ancient Canaanites and Jebusites and prolong their presence in the country until the Muslim conquest. Other ethnic elements are ignored or referred to as foreign invaders and occupiers. A list of historical periods in Palestine, which appears in one of the books, has a gap of more than 600 years, which corresponds precisely to the Israelite period, contrary to the mention of the Israelite kingdoms that appeared in a chronological table for Grade 7 in PA1 [PA1 p. 13]. The only reference to the Jews in antiquity is made in the context of Jesus’ life, as dealt with in the Qur’an. The Jews, or rather “the Children of Israel”, are presented here in a negative light. (PA4 p. 8) As is emphasized in all earlier Palestinian school textbooks, here as well Jerusalem is presented as exclusively Arab. Though described as a city holy to the monotheistic	• We still notice some elements and dimensions of imbalance and bias in the presentation of critical ancient, recent and modern events that have a bearing on an accurate understanding of the history of the region. In particular, the new textbooks continue, to a lesser extent than the case was in earlier generations of textbooks, to ignore the historical presence of the Hebrews/Israelites, their interaction with the other ancient civilizations in and around Palestine, and their contribution to the formation and development of the pluralistic cultural, religious, and ethnic identity of the region. • The new textbooks still reflect an inadequate and imbalanced representation of the Jewish historical connection to the Greater Middle East. The Jewish connection to the region, in general, and the Holy Land, in particular, is virtually missing. This lack of reference is perceived as tantamount to a denial of such a connection, although no direct evidence is found for such a denial. • Several passages in the Arabic Language, Grade 9; Our Beautiful Language, Grade 4, Part 2; National Education, Grade 4, Part 1 textbooks include references that reflect a continuous Arab presence in the region (some references date that presence back to the ancient Canaanites and Jebusites) even though this claim has considerable contention [sic] amongst historians contesting this as historical fact. Other racial, ethnic and religious groups that inhabited and/or had control over the region are not dealt with explicitly in many of the textbooks; especially noted is the lack of reference to Jewish presence. • Insufficient references were made in relation to contemporary history in the

religions in general, only Muslims and Christians are specifically mentioned in this context. The Jews' strong ties to this city throughout history, both nationally and religiously, are completely ignored and their holy places there are not mentioned as such. The Palestinian textbooks Arabize the Canaanite-Jebusite founders of Jerusalem, so as to create an Arab ethnic continuity from the dawn of history to present times, which precludes any Jewish historical claim to the city. The only Jewish connection to the city of Jerusalem is that of foreign occupiers, from whom it is to be liberated... (PA4 p. 72) The consistent non-recognition of any Jewish holy place in the Holy Land is to be found in these new books as well. Only Muslim and Christian holy places are mentioned. Some of these places are holy to the Jews as well, but this connection is not mentioned. In earlier books they are presented as Muslim holy places usurped by the Jews. (PA4 p. 18) ... The core of the textbooks' argument is that Zionism, with the help of British Imperialism, planned in advance to seize the land of Palestine and expel the Palestinians. The latter's contribution to the eventual result – not to mention that of their Arab allies – is ignored. In addition, no attempt is made to understand the viewpoint of the “other”, nor is it presented as an equal party, with legitimate rights and interests of its own. (PA4 p. 58) The Jewish national movement is presented as a colonialist movement, aspiring to expel the Palestinians from their homeland, and as a danger to neighboring Arab countries. (PA4 p. 17) This latest issue of textbooks, for grades 4 and 9, features what may be the first manifestation of recognition of Israel in Palestinian textbooks, though there are plenty of contrary examples...	region. The textbooks include only short paragraphs on the Arab-Israeli Wars, the First and Second Intifadas, the Oslo Agreements, and the Camp David talks in 2000. (p. 4) Generally speaking, coverage and presentation of history and historical facts continues to be selective and exclusive in nature. The approach to historical eras and events, moreover, takes on a narrative approach. History study as investigation of historical events, collection and examination of evidence, and interpretation based on historical thinking, is mostly absent. In addition, although we notice a commitment to the development and full maturation of Palestinian youth, especially with regard to fostering deeper understanding and appreciation of their past, not much is done in terms of sensitizing students to the origin of present plurality in the region, and the rich potential among all Palestinian citizens. In particular, little is presented in terms of the presence and contributions of other civilizations, cultures, religions and ethnicities. • Arabs, Jebusites and Canaanites are frequently presented as being one and the same. In some instances, the textbooks make references to the “Arab Canaanites” or the “Arab Jebusites.” It should be noted in this context that such pronouncement do not stand the test of history as and are contested by historians as unsubstantiated statements. In other instances we find references to the “Canaanite Arabs” (National Education, Grade 4, Part 1, Lesson 2, pp. 49-51; Reading and Anthology, Grade 9, Part 2, p. 31). Other passages talk about the Arab identity of the region since antiquity (Reading and Anthology, Grade 9, Part 2, p. 40). • The narrative also includes references to Canaanite Kingdoms and their major cities. The list includes: Jerusalem, Ashkelon, Akka/Akko, Majdal, Jaffa, Ashdod ,Bisan, Beit El, and Jericho (Reading and Anthology, Grade 9, Part 2, p. 33).
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A. Manifestation of Recognition

The following quotation, the first of its kind in the Palestinian school textbooks of all grades, hints at recognition of the State of Israel on two levels:

1. It mentions Israel as a party to an agreement with the PLO.
2. It specifically states that mutual recognition by the PLO and Israel is an integral part of that agreement.

(PA4 p. 23)

Also, a regression has been spotted in this latest issue, as the earlier recognition of the ancient Israelite kingdoms in the Holy Land is now absent.

(PA4 p. 91)

...The Israelite or Jewish historical past in the Holy Land and in Jerusalem in particular is ignored, and even implicitly denied, as shown, for example, by the Arabization of the Canaanites in the Palestinian textbooks, and by the omission of centuries of Israelite statehood from a historical list. Such is the fate as well of the Jewish holy places in the country, including Jerusalem...

(PA4 p. 91)

- In a reference to the establishment of the city of Akka/Akko, a textbook passage reads as follows: “ Akka was founded by an ancient Arab Canaanite tribe in the second millennium BCE (Our Beautiful Language, Grade 4, Part 2, p. 24).
- A text lists the civilizations and historical eras in Palestine. The list includes the Bronze Age, the Babylonian, Hellenism, and the Romans and Byzantine. No reference is made to the Hebrews/Israelites (Reading and Anthology (Grade 9, Part 2, p. 36).
- In the context of talking about “Herbs as Food and Medicine,” (Reading and Anthology, Grade 9, P. 1, pp. 47-55) references are made to ancient civilizations and cultures that used herbs for treating illnesses and ailments. The list includes ancient Egyptians, Babylonians, Sumerians, Assyrians, Canaanite, Greeks and Romans. The text also lists the names of famous physicians and chemists who helped in the development of the Arab Islamic civilization. No references are made to Christian or Jewish physicians and scientists who contributed to the development of that civilization. In addition, no mention is made of the Hebrews who were also part of the religious, racial and ethnic mélange of the region.
- In the context of talking about the plains in the Arab World, the text mentions that these plains and valleys (Nile Valley, Mesopotamian Valley and the Jordan Valley) were the cradle of ancient Egyptian, Assyrian, Babylonian and Canaanite civilizations (Geography of the Arab World, Grade 9, p. 31). However, no mention is made of the Hebrews/Israelites who also inhabited the region of the Jordan Valley over the ages, especially after the Exodus.
- A passage talks about the Arab World and highlights the conquests, invasions, aggressive acts and military expeditions waged by other civilizations and nations across the ages. No direct mention is made to any of those aggressors and invaders

	(Geography of the Arab World - Grade 9, pp. 5-6). • In talking about tourism in the region, references are made to the existence of only Roman and Islamic sites in Palestine (Geography of the Arab World, Grade 9, 111-114). (In the same context, references are made to Christian and Islamic holy places in “Palestine” that include sites (Church of Annunciation in Nazareth) presently inside the borders of the State of Israel (p. 113). No mention is made of Jewish sites of significance. As far as modern history is concerned, the new textbooks still show a clear and strong inclination to present a nationalist stance that promotes Palestinian aspirations. However, we noticed peripheral or no treatment of some events that relate to the more recent and contemporary history of the region. Thus, a unit in the Modern and Contemporary Arab History, Grade 9 textbook (pp. 71-81) is devoted to talking about “Contemporary Arab Issues.” The unit does not address important issues and events that transpired in the Arab world such as the rift between some Arab countries over ideology, the rise of fundamentalism in some parts of the Arab world, the first Gulf War, the civil wars in Lebanon and the Sudan, the 1982 Israeli invasion of Lebanon, the events in Algeria, the Sahara conflict. Examples of coverage of recent and contemporary history in the region include: • Text passages describe the evil perpetrated by the colonizers of the Arab world and blame them for the partition of the region and of appropriating some regions to different political entities. This act has resulted in the wars and destruction that plagued the Arab world for many years. Text passages also make references to the Balfour Declaration (1917), San Remo Agreement (1920) and Sykes-Picot Agreement (1916) that promised a homeland to the Jews, partitioned the Arab world, and left most of its territory under colonization. Another text passage blames the colonizing powers for leaving behind a region full of troubles and violence the
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	results of which we still witness, especially in Palestine (Geography of the Arab World, Grade 9, pp. 7-9 & 10 respectively). • In the context of talking about the Arab-Israeli wars, references are made to the UN resolutions that concern the region. No direct or elaborate references are made to the content of these resolutions (e.g., partition of Palestine into a Jewish and a Palestinian state, return of Palestinian refugees, financial compensation of Palestinian refugees, Israeli withdrawal from the territories occupied during the 1967 War), or the recognition of Israel's right to secure and recognized borders. • Short sections are devoted to the 1948 War, the 1956 war, the establishment of the Palestine Liberation Organization (PLO) in 1964, the 1967 War and the Al-Karamah Battle (1968), the first Intifada (1987), the Oslo Agreements (1993), the second/Al-Aqsa Intifada in 2000 (Modern and Contemporary Arab History, Grade, 9 pp. 71-81). No mention is made of the peace agreements and accords reached by Egypt and Jordan with Israel. The peace accords reached by the Palestinians and Israelis receive marginal treatment. • Prime Minister Sharon's visit to the Haram al Sharif is described as being the direct cause of the second Intifada. The short paragraph does not talk at any length about this event, which may be considered a watershed. No discussion is provided to other political, security, economic, and ideological factors that may have contributed to the outbreak of the Intifada (Modern and Contemporary Arab History, Grade 9, p. 81 [sic – should be p. 76]), including Palestinian actions and intentions. (pp. 10-13) The new textbooks strive to present and create a strong sense of Palestinian, Arab and Muslim identity. This dominates the treatment of history. Thus, efforts are made to demonstrate a continuing Arab presence in Palestine. In the process, they tend to treat history in a selective fashion. For example,
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	though they do not deny a Jewish presence in and connection to the Holy Land, they do not mention it. In addition, one notices an effort to present ancient Canaanites and Jebusites as Arab or that Arabs are the descendents of the two ancient civilizations. Other examples of the selective nature of history include the brief and peripheral treatment of major historical events in the region and the presentation of a narrow account of national and regional historical events. Except for Jewish presence at the end of the 19th century and the first half of the 20th century, the textbooks do not treat Jewish history in any serious manner. However, it is worth noting in this context that the history introduced in the 4th and 9th grades is mostly the modern and contemporary Arab history which precludes any opportunity to address such issues . (p. 36) • It is also recommended that in presenting historical events and narratives, textbooks should avoid drawing firm conclusion and making decisive and unequivocal historical claims over issues, events, and historical periods that are inconclusive in nature and are subject to further historical investigation (e.g., the relationship of present-day racial, ethnic, and religious groups to ancient Canaanites and Jebusites civilization, contributions of the different civilizations and religious traditions to the development of historical Palestine). (p. 38)
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B

Common Sources Quoted or Referred to

National Education, Grade 4, Part 1 (2003) p. 14

CMIP	IPCRI
The Canaanite Arabs were the most ancient people that dwelt in Palestine. Many peoples and invaders later ruled it and built many places, which have become in time ancient monuments that still exist to this day. The Romans ruled Palestine for a long time.	The Canaanite Arabs were the first to live in Palestine. Later many peoples and invaders ruled it and built a lot of places that, with the passage of time, have become historical sites that exist even today. The Romans ruled Palestine for a long time, and one of their

[One] of their monuments is the [archeological] site of Sebastia village near Nablus. Then the Muslims conquered the land in the reign of Caliph Umar Bin al-Khattab. With the conquest of Palestine by the Muslims it became Muslim and it still is... The Franks [i.e., the Crusaders] occupied it until it was liberated from them by the hero Salah al-Din al-Ayyubi [Saladin]. Then, the Ottomans ruled it... Palestine is still under Israeli occupation. [Assignment:] I will name two peoples that occupied Palestine by force [of arms]. (PA4 p. 9)	archeological sites is the village of Sebastia, Then the Muslims conquered it... (p. 4)
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National Education, Grade 4, Part 1 (2003) p. 47

CMIP	IPCRI
The city of Jerusalem is located in the center of Palestine...⁷ It has been an Arab city since it was built and will remain so forever, God willing. (PA4 p. 72)	The city [Jerusalem] was built on the crest of mountains, so that it could be easily defended. It has been an Arab city since its establishment and will remain so for ever, God willing! (p. 4)

National Education, Grade 4, Part 1 (2003) p. 50

The Arab Canaanites were among the most ancient peoples that inhabited Palestine, since the year 2500 before the birth of God's prophet Jesus – peace upon him. The Canaanites built cities and villages in Palestine, such as Jerusalem, Gaza, Ashkelon, Megido and Nablus.

(p. 11; PA4 p. 9)

The Canaanites built cities and villages in Palestine, such as Jerusalem... Jerusalem has been given many names, such as "Jebus", after the Arab Jebusites who built it. The Muslims conquered Jerusalem and liberated it from the rule of the Romans, who called it "Aelia [Capitolina]", when Caliph Umar Bin al-Khattab himself took possession of it. The Muslims called it "Al-Quds" or "Bayt al-Maqdis"⁸. Then the Franks [i.e., the Crusaders] occupied it until it was liberated by the Muslim hero Salah al-Din [Saladin]. It is now subject to Israeli occupation, waiting for its liberator.

[Questions:]

1. Why is Jerusalem considered a Canaanite city?
2. Fill in the space in the following phrases:
 - Jerusalem was named "Jebus" after the...
 - The Byzantines called Jerusalem...
 - Those who called Al-Quds by this name were...

⁷ The first sentence of the IPCRI translation is within this ellipsis

⁸ The only name not given here is the Jewish one, even in its foreign and Arabic versions – Jerusalem, Urushalim. All the textbooks use for Jerusalem the name "Al-Quds" which has been changed to "Jerusalem" for the convenience of the English reader.

- The hero who liberated Jerusalem from the Franks was...
(p.11; PA4 pp. 72-73)

It [Jerusalem] is now subject to Israeli occupation, waiting for its liberator.
(p. 11; PA4 p. 52)

National Education, Grade 4, Part 1 (2003) p. 51

Activity: Let us visit a Muslim and then a Christian site to be found in the city of Jerusalem and, following our return from the trip, describe what we have seen.
(p. 11, PA4 p. 21)

Reading and Texts, Grade 9, Part 2 (2004) p. 31

Documents and archeological excavations that have encompassed the entire Palestinian homeland have proven that Palestine was, since the end of the Stone Age and until the beginning of the historical ages, the refuge that the Arab Canaanites inhabited and resorted to. The fourth millennium BCE and the preceding period witnessed the coming of consecutive waves of Canaanite Arab tribes from Syria and the Arabian Peninsula. They built it [Palestine] with their blood and sweat and gave it its first Arab identity, which has remained its characteristic for more than six thousand years...

(p. 11, PA4 p. 9)

The identity of this people [i.e., the Palestinian people] and its cultural and national personality, as it has crystallized and grown during its unceasing existence and continuous interaction with the Palestinian landscape in place and time, since the dawn of history, has been subjected to various attempts at obliterating, deforming and intentionally falsifying [it], with a view to casting doubts on its deep roots in civilization, and severing the close ties that bind it to its past... in order to fulfill political desires and motives that have been unveiled on more than one level⁹.

(p.11; PA4 p.9, 55-56)

Reading and Texts, Grade 9, Part 2 (2004) p. 33

...In addition to their [the Canaanites'] building of the city of Jerusalem which used to be named "Jebus" after its Arab Jebusite builders, who were a
(p.11; PA4 p.9)

Reading and Texts, Grade 9, Part 2 (2004) p. 36

Arab Palestine passed through many historical periods, as follows: the Bronze Age with its three phases, namely, the old, the intermediate and the new (3200-1200 BCE), the period of Babylonian and the Persian rule (586-332 BCE), the period of Hellenistic (Greek) rule (332-63 BCE), and the period of Roman and Byzantine rule (63 BCE-632 CE)¹⁰.

(p. 11; PA4 p. 10)

Reading and Texts, Grade 9, Part 2 (2004) p. 40

The Jebusites, who built Jerusalem, were descended from a(n) ... origin:

1. Arab
2. Babylonian
3. Aramean

⁹ This passage is the lead to the theory of the Canaanite origin of the modern Palestinians.

¹⁰ Note the gap between 1200-586 BCE – the period of the Israelite statehood.

(p.11; PA4 p.10)

The transient waves in the phrase “those transient waves were an anomalous exception” mean:

1. The Canaanites and their Phoenician descendants
2. Aliens and foreigners
3. The Semitic Arabs

(p. 11; PA4 pp.10-11)

The Palestinian people is in the greatest need for search of its historical roots because:

1. Its history is, to a large extent, enveloped in obscurity.
2. Its history has not yet been written.
3. Its identity is subjected to obliteration and deformation

(p. 11; PA4 p. 56)

Our Beautiful Language, Grade 4, Part 2 (2004) p. 25

CMIP	IPCRI
Acre was established in the second millennium BCE by one of the Canaanite Arab tribes, which made it a commercial center and named it “Akko”, that is, hot sand. (PA4 p. 53)	...On my way back I met an old man who was versed in the history of the town. He said, “Akko was founded in the second millennium B.C. by an Arab Canaanite tribe that made it a trade centre and called it ‘Akko’, i.e., hot sand. (p.11)

Geography of the Arab Homeland, Grade 9, (2003) pp. 6-7 [In IPCRI given as pp. 5-6]

The Arab homeland was characterized throughout its history by being one geographic and cultural unit. But when Imperialism came [to the region], during the eighteenth and nineteenth centuries and after that, it endeavored to divide the Arab homeland into several states separated by artificial political borders, in order to realize its ambitions, namely, preventing the establishment of Arab unity and stirring up conflicts between the Arab states over those borders.

...Imperialism endeavored to delineate the borders between the Arab and the neighboring non-Arab states, which brought about the detachment of many parts of the [Arab] homeland and their transfer to the sovereignty of neighboring countries. For instance, French Imperialism detached the region of the Bay of Alexandretta from Syria and transferred it to Turkish sovereignty. Also, English Imperialism detached the region of Arabistan from Iraq and transferred it to Iranian sovereignty. Imperialism did that, not out of love of Iran or Turkey, but rather to cause tension between the Arabs and the neighboring states. Imperialism succeeded in that by fomenting a war between Iraq and Iran that lasted for eight years as a result of the conflict between them over the regions of Shat al-Arab and Arabistan. Another example: a ferocious war took place in the 1980s between Libya, on the one hand, and Chad, on the other, over the district of Aozou which was disputed by the two states.

(pp. 11-12; PA4 p. 86)

Geography of the Arab Homeland, Grade 9, (2003) p. 9

The English did not honor their promises to the Arabs regarding the establishment of an Arab state after the disappearance of Ottoman rule. Rather, in November 1917, they promised the Jews the establishment of a national home for the Jews in Palestine. That promise is known as

the Balfour Declaration (Balfour being the British foreign minister). Before that, Britain and France had agreed to divide up among themselves the possessions of the Ottoman State in the Arab homeland in accordance with the Sykes-Picot Agreement of 1916... Palestine and the remainder of the Arab homeland are still suffering from the results of the Sykes-Picot Agreement and the Balfour Declaration...

(p. 12; PA4 p. 88)

Imperialism endeavored to divide the Arab homeland into several political units to realize its greedy ambitions [both] before the First World War and after it.

(p. 12; PA 4 p. 85)

Geography of the Arab Homeland, Grade 9, (2003) p. 10

The Arab people showed resistance and waged wars against Imperialism in all its forms and wherever it was to be found in the Arab homeland... Most of the Arab states obtained their independence, one after the other, after the Second World War. Palestine was supposed to achieve its independence in 1948, following the withdrawal from it of the forces of English Imperialism. But Britain, during the period of its mandate over Palestine, had striven with all its might to establish a Jewish state in Palestine in the implementation of the Balfour Declaration, and it was successful in so doing.

(p. 12; PA4 p. 65, 88)

Geography of the Arab Homeland, Grade 9, (2003) p. 113

Muslims visit the Al-Aqsa Mosque, the Dome of the Rock and Jerusalem [in general]. As for Christians, they visit Palestine in order to make a pilgrimage to the Church of the Holy Sepulcher in Jerusalem, the Church of the Nativity in Bethlehem and the Church of the Annunciation in Nazareth. They [also] visit the site of the Baptism on the bank of the Jordan River near Jericho.

(p. 12; PA4 p. 20)

...The Dead Sea in Palestine and Jordan¹¹.

(p. 12; PA4 p. 47)

Modern and Contemporary Arab History, Grade 9, (2003) p. 72

CMIP	IPCRI
I learn: Zionism is a political-colonizing movement, established by the Jews of Europe in the second half of the nineteenth century, with a view to gathering Jews of various nationalities from all parts of the world and assembling them in Palestine and the neighboring Arab countries, by way of immigration and the expulsion of the Palestinian people in Palestine from its land, in order to establish the State of Israel. (PA4 p. 17, 58, 70)	Zionism..... and the eviction/expulsion of the Palestinian people from its land for the purpose of establishing the State of Israel. (p. 12)

Educational summary: The European Imperialist states took upon themselves to spread the Zionist idea among the Jews themselves in order to hasten the establishment of a Jewish state

¹¹ Israel's share of the Dead Sea is ignored here.

in Palestine, because of the convergence of their interests with those of the Jews, on one hand, and in order to get rid of the Jews, on the other hand.

(p. 12; PA4 p. 58)

Let us read the following text and ponder it:

“Advise Herzl [founder of political Zionism, 1860-1904] not to take new steps on this issue. I cannot give up one inch of the land of Palestine, for it is not my private property but the property of my people. My people struggled for this land and watered it with its blood. Let the Jews keep their millions, and if my empire is one day to be torn to pieces, then they will be able to take Palestine for nothing. But as long as I live, it is easier for me to have the scalpel working on my body than to see Palestine cut off from my empire. That shall never happen.” (Memoirs of Sultan Abd al-Hamid, p. 142)

...Let us discuss the position of Sultan Abd al-Hamid regarding the Palestinian problem.

(p. 12; PA4 p. 59)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 72-73

The First Zionist Congress, 1897

The Zionist movement convened its first congress in the city of Basel in Switzerland in 1897 under the leadership of its founder, the Austrian Jew Theodore Herzl. It was decided there to establish a Jewish state in Palestine. For the realization of that, Zionism sought to accomplish the following:

1. To encourage Jewish immigration to Palestine.
2. To organize the Jews and tie them to the Zionist movement.
3. To obtain the approval of the Powers.

I learn: Colonization is the immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants and expel them from their homeland, or force them into exile.

(pp. 12-13; PA4 p. 17, 59)

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

The British Occupation of Palestine

The British forces, under the command of General Allenby, occupied Palestine, as the Ottoman Turk [supreme] command failed to transport high quality troops to support its forces on the Palestinian front. Therefore, the Turks did not withstand the advancing British forces, which occupied Jerusalem in 1917.

The occupation of Palestine by Britain was the beginning of the struggle with the Arabs. That is so because Britain had pledged in the Hussein-McMahon correspondence [between Sharif Hussein – autonomous ruler of the Hijaz under the Ottomans, and the British High Commissioner of Egypt] in 1916 that Palestine would be part of the unified Arab state. But the victorious states in the First World War went back on their commitments and stood at the Zionist movement's side to implement the Balfour Declaration, to which President Wilson of the United States of America had agreed prior to its publication.

(pp. 12-13; PA4 p. 60)

The Balfour Declaration

Things did not stop at the Sykes-Picot agreement. Rather, the British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister, Arthur Balfour, on November 2, 1917. This promise is considered one of the strangest international documents in history, as a land which it [Britain] did not own (Palestine) was given to a movement which had no right to it (the Zionist

movement) at the expense of those who owned and had the right to it – the Palestinian Arab people, and this brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...

1. Did Britain have the right to give the Jews a homeland in Palestine? Why?
2. Did this Declaration contradict the promises made by Britain to Sharif Hussein? How?
3. What is the position you would expect the Arabs to take regarding the Balfour Declaration? Why?

(pp. 12-13; PA4 pp. 60-61)

I learn: Colonization is immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants out and expel them from their homeland, or force them into exile.

The British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister Arthur Balfour on November 2, 1917... which brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...

(pp. 12-13; PA4 p. 70)

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

Britain's Motives in Issuing the Balfour Declaration

1. Winning over the Jews in Germany, Austria and the United States in order to support Britain and its allies in the war.
2. Paving the way for the putting of Palestine under British administration, instead of under international administration, as stipulated in the Sykes-Picot agreement.
3. Britain's desire to protect its position in Egypt and the Suez Canal, and to protect its lines of communication with the east.

The Position of the Arabs towards the Declaration

This declaration contradicted the promises given by Britain to Sharif Hussein. It aroused the Arabs' concern and fears and shattered their hopes. Sharif Hussein was quick to ask for an explanation from Britain regarding this declaration. [Britain] informed him that it still stood by its former position regarding the Arab state and issued, with its ally France, a statement confirming this.

(pp. 12-13; PA4 p. 61)

Britain began to lose its Imperialist position during and after the Second World War (1939-1945), so the Zionist movement resorted to the United States of America, which backed the Zionist enterprise of establishing a Jewish state in Palestine, which would serve its [America's] interests.

...Zionism moved its headquarters from Britain to the United States and chose the city of New York as its main center, for the following reasons:

1. The presence of a large Jewish community in New York, the number of which was estimated to be four million people, who had effective influence on the American presidential elections.
2. The falling of many communication media and economic [enterprises] into the hands of the Zionist movement in the United States in general and in New York in particular.

(pp. 12-13; PA4 pp. 17-18)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 74-75

CMIP	IPCRI
<u>The War of 1948</u> The Arab armies were defeated. Thousands of Palestinians were expelled as refugees to the West Bank and the Gaza Strip, and a large portion of them – to outside Palestine. Thus, Palestine came to comprise three parts: The first part – was controlled by the Jews and they established there the State of Israel. Its surface area amounts to 20,770 sq. kilometers, 77.4 %. The second part – is the West Bank, which was later annexed to Jordan. Its surface area amounts to 5,878 sq. kilometers, 20.03%. The third part – is the Gaza Strip, which came under Egyptian administration. Its surface area amounts to 363 sq. kilometers, 2.03%. (PA4 p. 65)	Palestine became made up of three parts: the first part was controlled by the Jews who established on it the State of Israel with an area of 20,770 sq. km. (pp. 12-13, 22)

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

Israel carried out an aggression against Egypt in 1956, with the participation of Britain and France. It occupied the Gaza Strip. It then withdrew from it in March 1957, after the aggression was unsuccessful in attaining its goals.

(pp. 12-13; PA4 p. 56)

In 1967 Israel captured the West Bank, the Gaza Strip¹², East Jerusalem and Wadi Arabah¹³ from Jordan, the Golan Heights from Syria, and the Sinai from Egypt.

The Israeli forces also attacked the village of Karamah in the Jordan Valley on March 21, 1968¹⁴ and clashed with the Palestinian resistance and the Jordanian army. The Resistance gained a victory over them [the Israelis].

Israel occupied a sizeable part of Lebanon in 1982¹⁵ and the Palestinian forces were compelled to leave Beirut after heroic resistance [there] that lasted eighty days. These forces were scattered among many Arab states. The PLO leadership made Tunis its headquarters.

(pp. 12-13; PA4 p. 57, 67)

The Establishment of the PLO, 1964

The establishment of the Palestine Liberation Organization was announced in Jerusalem in 1964. It has been recognized by most states of the world as the representative of the Palestinian people. The organization formed the Palestine Liberation Army, which was well

¹² The Gaza Strip was seized from Egypt, not Jordan.

¹³ Parts of the Jordanian side of Wadi Arabah [Aravah] were de-facto annexed to Israel in the late 1960s by the security fence that was built to stop Palestinian armed attacks from southern Jordan on Israeli settlements. These parts were later returned to Jordan under the peace treaty of 1994 between the two countries.

¹⁴ Israeli forces entered this Jordanian town because it was used as a base for Palestinian armed attacks against Israel.

¹⁵ Again, the Israel major military operation in Lebanon in 1982 was aimed at eliminating the PLO's bases there, which were used for armed attacks against Israel.

trained. On January 1, 1965 the armed Palestinian revolution was started by the Palestinian National Liberation Movement (Fatah) which found wide Arab, Muslim and international support that led most states of the world to recognize the existence of the Palestinian people and its right to self determination.

(pp. 12-13; PA4 pp. 66-67, 77)

CMIP	IPCRI
<u>The First Intifadah, 1987</u> The Palestinian people initiated a popular uprising [<i>Intifadah</i>] against the occupation. It started on December 8, 1987. Israel was unable to put an end to it. A year after its beginning, the independence [of Palestine] was proclaimed [in Algiers] on November 15, 1988. The <i>Intifadah</i> lasted until 1993, when the Oslo peace agreement was signed between the PLO and Israel. (PA4 p. 68, 81)	[T]he Palestinian people started a popular uprising against the occupation on the 8th of December 1987 that Israel failed to suppress. And one year after its start, independence was declared on November 15, 1988. The uprising continued until 1993 when the Oslo peace agreement between the PLO and Israel was signed. (pp. 12-13, 29)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 75-76

The Oslo Peace Agreement, 1993

The PLO and Israel signed in Washington the Declaration of Principles (the Oslo Agreement) on September 13, 1993. On May 4, 1994 the agreement for the implementation of the self government in the Gaza Strip and the city of Jericho was signed in Cairo. Among the articles of this agreement were [the following ones]:

1. Mutual recognition by the Palestine Liberation Organization and Israel.
2. The establishment of self-government in the Gaza Strip and in Jericho first, to be extended later to the rest of the West Bank.

The leadership of the PLO returned to Palestine in May 1994¹⁶.

(pp. 12-13; PA4 pp. 23, 68-69, 81)

Modern and Contemporary Arab History, Grade 9, (2003) p. 76

CMIP	IPCRI
<u>The Second Intifadah (Intifadat Al-Aqsa), 2000</u> It broke out on September 28, 2000. The immediate reason was the visit by Ariel Sharon, leader of the Israeli Likud party, to the courtyard of the Al-Aqsa Mosque. As regards the indirect reasons, they were many. Prominent among them were the failure of the second Camp David summit, which was convened by President Bill Clinton of the United States between the president of the Palestinian National Authority Yasser Arafat and the prime minister of Israel Ehud Barak, in order to determine the outline of the final	[The second Intifada/Al-Aqsa Intifada] Broke out on September 28, 2000. Its direct cause was Ariel Sharon's (the leader of the Israeli Likud party) visit to the area of the al-Aqsa Mosque. The indirect causes, however, were several of which were the failure of the Second Camp David Summit that the American President "Bill Clinton" held between the President of the Palestinian National Authority "Yasser Arafat" and Israel's Prime Minister "Ehud Barak" with the goal of laying down the broad guidelines for the final solution to the Palestinian cause; Israel's procrastination in implementing the

¹⁶ The Oslo Agreements also provided for the cessation of armed attacks and the commitment to solve the problem through negotiation.

solution of the Palestinian problem, and Israel's procrastination in [carrying out the] agreements signed with the Palestinian leadership, as well as its [i.e., Israel's] attempt to impose a <i>fait accompli</i> through Zionist settlement in the West bank and the Gaza Strip. (PA4 p. 69)	signed agreements with the Palestinian leadership and its attempt to impose a status quo through Jewish settlement in the West Bank and the Gaza Strip. (pp. 29-30, 30)
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I will test myself:

1. I will define the following: Zionism, the first Zionist congress of 1897, the Balfour Declaration.
2. I will explain the results of the following historical events: the 1948 war in Palestine, the Israeli aggression of 1967.
3. I will explain: the Imperialist states took upon themselves to spread the Zionist idea; the Ottoman sultan refused Herzl's request in spite of material inducements; the first Palestinian *Intifadah* started in 1987; the second Palestinian *Intifada* (Al-Aqsa) started in 2000.

Activities:

- I will write a report about the Oslo agreement between Palestine and Israel.
- Let us host one of the leading personalities in Palestine for a lecture in which he will talk about the latest political developments of the Palestinian problem.

(p. 13; PA4 p. 69)

I will write a report about the Oslo agreement between Palestine and Israel.

(Pp. 13; A4 p. 81)

Modern and Contemporary Arab History, Grade 9, (2003) p. 77

The idea of establishing one [general] Arab organization matured during the Second World War (1939-1945) due to several variables: ...the [Arab] awareness of the dangers posed by the Zionist movement to the Arab world, and [to] Palestine in particular.

(pp. 12-13; PA4 p. 18)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 77-78

The idea of establishing one [general] Arab organization matured during the Second World War (1939-1945) due to several variables:

On the Arab level – the activity of the Arab nationalist movement against Western Imperialist presence and the increase of the [Arab] awareness of the dangers posed by the Zionist movement to the Arab world, and to Palestine in particular.

On the international level – Britain encouraged the idea of establishing an Arab collective that would serve its [Britain's] interests... and in an attempt to solve the Jewish problem in Palestine through a general unified Arab framework capable of making concessions.

[The Arab League] has remained the principal national stage, which has striven since its establishment to embrace the cause of Palestine and defend it in Arab and international circles.

(pp. 12-13; PA4 p. 64)

Modern and Contemporary Arab History, Grade 9, (2003) p. 79

The Arab League, in 1964, accepted the idea of convening an Arab summit [conference] against the background of the diversion of the Jordan River by Israel.

(pp. 12-13; PA4 p. 66)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 80-81

Let us read the following text and reflect on it:

“The committee [of the Arab League] considers Palestine an important pillar among the pillars of the Arab countries and [thinks] that the Arabs’ rights [there] cannot be violated without harming peace and stability in the [entire] Arab world. The committee also thinks that the commitments which the British government has taken upon itself and which prescribe the halt of Jewish immigration, the protection of Arab lands, and the attainment of Palestine’s independence, are among the established rights of the Arabs.” (The Arab League, the Protocol of Alexandria [1944])

Let us think about the following and answer:

Let us discuss the Arab League’s role in supporting the cause of Palestine in the light of the current new developments.

Educational summary: Palestine participated in the Alexandria negotiations [leading to the establishment of the Arab League in 1945]. It was represented by Musa al-Alami. At the end of the negotiations the Arab states issued a declaration that was known by the Protocol of Alexandria... It contained a special resolution about Palestine in which the Arab states called upon Britain to recognize the rights of the Palestinians and stressed that any infringement of them was an infringement of the rights of the Arabs [as a whole].

In 1946 the Palestinian [political] parties and forces formed, with the support of the Arab League, the “Arab Higher Committee”, which was accredited as the representative of Palestine at the Arab League. It included Ahmad Hilmi Abd al-Baqi, Hussein al-Khalidi, Jamal al-Husseini and Emile al-Ghuri.

The United Nations established, in that same year, a committee to study the Palestinian problem that was named “UNSCOP”. It recommended the partition of Palestine. The Arab League’s Political Committee warned, at its meeting in Sawfar in Lebanon on September 16, 1947, that any resolution adopted in the matter of Palestine and not stipulating the establishment of an Arab independent state [there] would cause disturbances in the region of the Middle East.

(pp. 12-13; PA4 pp. 64-65)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

After the establishment of the Israeli entity, the Arab League managed to formulate a unified position regarding the efforts by some Arab states to [make] peace with it, the peace activities that were carried out, and the manner of settling the dispute. The [Arab] League Council, at its eighteenth session in 1950, refused any cooperation or [any] political, or economic, or military agreement, with it [i.e., the Israeli entity], and it emphasized this anew after the Tunisian president al-Habib Burqibah had, in 1965, presented his proposal for peace with Israel. The Arab Summit Conference in 1967 [following the Six-Day War] represented the Arab reality regarding Israel when it raised the slogan “No peace, no negotiations, no recognition”.

(pp. 12-13; PA4 p. 26, 66, 80)

The Arab League Council, in the session that was convened on February 29, 1960, supported the right of the Palestinian people to struggle, and emphasized that the Arab-Zionist conflict was a national liberation conflict aimed at enabling the Palestinians to reclaim their homeland and live there in liberty, security and peace.

The Arab League has striven to back the Palestinian people in presenting its case [both] on the Arab and international levels. It appealed during the first Arab Summit Conference in Cairo (3-17 January 1964) for the organization of the Palestinian people on a sound footing. At the second [summit] conference, convened in Alexandria in September 5-11 1964, the Arab states welcomed the establishment the Palestine Liberation Organization, which it considered the representative of the Palestinian people, and the one that would undertake the responsibility to work for the Palestinian cause.

(pp. 12-13; PA4 p. 66)

Following the first session of the Arab summit in 1964, and until now, the Palestinian problem has remained the most prominent among the problems that occupy the minds of the Arab leaders and peoples. Moral and material support for the Palestinian struggle has remained the most important foundation thereof.

The [Arab] League Council... refused any cooperation, or [any] political, economic, or military agreement, with it [the Israeli entity], and it emphasized this anew, after the Tunisian president, al-Habib Burqibah, had, in 1965, presented his proposal for peace with Israel. The Arab Summit Conference in 1967 [following the Six-Day War] represented the Arab reality regarding Israel when it raised the slogan “No peace, no negotiations, no recognition”.

The seventh summit conference, in Rabat in 1974, recognized the [Palestine Liberation] Organization as the sole legitimate representative of the Palestinian people. In 1976 the [Arab] League Council decided to grant the PLO full membership in the League.

After the signing by Egypt of the Camp David Accord in 1978, the Arab League Council adopted a resolution expelling it from the League and moving the League’s headquarters [from Cairo] to Tunis.

(pp. 12-13; PA4 p. 67)

Since the Arab Summit Conference in Fez [Morocco] in 1982 the Arab League has officially begun to discuss the peace proposals with Israel, on condition that they be based on international legitimacy and resolutions 242 and 338 of the United Nations [Security Council], which call upon Israel to withdraw from the territories it occupied in 1967, establish a Palestinian state there, and return the Palestinian refugees to their land and property¹⁷.

The realities [facing] the Arab states of Egypt, Jordan and Palestine have led them to support [the idea of] negotiations with Israel.

(pp. 12-13; PA4 p. 36, 45-46, 68, 81)

C

Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP

National Education, Grade 4, Part 1 (2003) pp. 49-51 **(p. 11)**

Reading and Texts, Grade 9, Part 2 (2004) p. 33 [in regard to other cities apart from Jerusalem] **(p. 11)**

Reading and Texts, Grade 9, Part 1, pp. 47-55 **(p. 11)**

Geography of the Arab Homeland, Grade 9, (2003) p. 31

¹⁷ Resolutions 242 and 338 do not call for the establishment of a Palestinian state in the areas evacuated by Israel, nor for the return of the Palestinian refugees to their former land and property, and are unclear regarding the exact area that should be evacuated.

... plains, such as, [those of] the Tigris and the Euphrates in Iraq, the Nile in Egypt and the Jordan Valley. These plains were also the home of ancient civilizations, e.g., the Assyrian, the Babylonian, the Pharaonic and Canaanite civilizations.

(p. 11)

Geography of the Arab Homeland, Grade 9, (2003) p. 113 **(p. 12)**

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

National Education, Grade 4, Part 1 (2003) p. 15

I will circle the number of the correct answer:

The most ancient [people] who dwelt in Palestine were:

1. The Canaanites
2. The Franks
3. The Byzantines

(PA4 p. 9)

Reading and Texts, Grade 9, Part 2 (2004) pp. 34-35

The Arab Canaanites, and after them their Phoenician descendants, gave mankind the greatest achievements of civilization during their long history...

The Canaanites continued to make their contribution to civilization. They preserved their existence and their deeply rooted presence in the Palestinian soil and remained – in spite of the waves of invasion that descended upon their country one after another – the cream of the land and its essence, while those transient waves were [merely] an anomalous exception [both] to logic and reality. With the coming of Islam the Canaanites amalgamated with their conquering Arab brethren, and by that the Arab circle in Palestine was completed...

...It is the civilization of our Canaanite forefathers, who inhabited Palestine since the dawn of history and gave it its first Arab identity, which has remained its characteristic for more than six thousand years...

(PA4 p. 10)

Reading and Texts, Grade 9, Part 2 (2004) p. 39

[Questions:]

- Who gave Palestine its first Arab identity?
- I will mention four cities that were built by the Canaanites and still keep their Canaanite names.

(PA4 p. 10)

Why is Palestinian history subject to obliteration, deformation and intentional falsification?

(PA4 p. 56)

Reading and Texts, Grade 9, Part 2 (2004) p. 42

The Canaanites amalgamated with their conquering Arab brethren in a natural way without any difficulty. What were the reasons for that, in your opinion?

(PA4 p. 11)

National Education, Grade 4, Part 1 (2003) p. 10

Palestine is known as the cradle of the Heavenly [monotheistic] religions. Many prophets lived there. Palestine has thus acquired its religious importance. It was the destination of the

Messenger Muhammad's nocturnal journey [*Isra'* – from Mecca to Jerusalem, according to Muslim belief], as the Al-Aqsa Mosque – the first *qibla* [focus of the Muslim direction of prayer] – is there... Also, the Mosque of Abraham is in the city of Hebron, where Abraham – God's prophet – is buried¹⁸. Palestine embodies the cradle of the Christian religion. God's prophet Jesus was born there, in the city of Bethlehem, where the Nativity Church was built, which is considered the most important Christian religious place in the world. Also found in Palestine are the Church of the Holy Sepulcher in Jerusalem and the Church of the Annunciation in the city of Nazareth.

I will test myself:

1. I will explain the importance of the Al-Aqsa Mosque to the Muslims.
2. I will think of the reasons which have made Palestine a place to which millions of Muslim and Christian visitors make their way.

(PA4 p. 18)

National Education, Grade 4, Part 1 (2003) p. 64

The wall surrounds the Old City of Jerusalem with its religious holy places, of which the most important ones are the Al-Aqsa Mosque and the Church of the Holy Sepulcher.

(PA4 p. 19)

National Education, Grade 4, Part 1 (2003) p. 66

Let us look at the plan of the Old City of Jerusalem and then answer the following question:

Let us mention the names of the gates of the Old City of Jerusalem¹⁹.

(PA4 p. 20)

National Education, Grade 4, Part 1 (2003) p. 52

Let us name some of the Muslim and Christian holy places in Jerusalem.

(PA4 p. 21)

National Education, Grade 4, Part 1 (2003) p. 62

[Plan of the Temple Mount]

Gate of the Maghribis (Al-Buraq²⁰).

(PA4 p. 21)

Reading and Texts, Grade 9, Part 2 (2004) p. 57

[Aerial photograph of the Temple Mount]

Activity: I will write against each number in the following picture the name that fits it:

...The Al-Buraq Wall.

(PA4 p. 22)

¹⁸ The Mosque of Abraham – the Machpelah sanctuary – is holy to the Jews as well.

¹⁹ In addition to the gates there are three holy places shown on the map: the Al-Aqsa Mosque, the Dome of the Rock and the Church of the Holy Sepulcher. The Jewish holy place of the Wailing Wall is neither marked on the map nor mentioned.

²⁰ Al-Buraq is the Arabic name of the Wailing Wall, which is holy to the Jews – having been part of their destroyed temple, as well as to Muslims. According to Muslim belief, Prophet Muhammad tied to that wall the heavenly beast, traditionally known by the name “Al-Buraq”, on which he had ridden during his nocturnal journey – *Isra'* – from Mecca to Jerusalem.

Observations on IPCRI Report by CMIP

As in the earlier report so too in this one, IPCRI has failed to come to grips with the real meaning of what it chooses euphemistically to describe variously as “elements and dimensions of imbalance and bias” (p. 4), “inadequate and imbalanced representation of the Jewish historical connection to the Greater Middle East” (ibid.), the fact that “The Jewish connection to the region, in general, and the Holy Land, in particular, is virtually missing” (ibid.), or that “the textbooks do not treat Jewish history in any serious manner” (p. 36).

First of all in speaking indifferently of the Jewish connection, Jewish historical connection and the Hebrew/Israelite connection, IPCRI does not advert to the question of whether, even without, imbalance and bias, the Jews of today and of the immediate past centuries are regarded by the textbooks as in any way the heirs of the ancient Hebrews or Israelites. The Palestinian textbooks as a whole do not regard Jewish immigration to Palestine as a “return”, but rather as “infiltration” or “colonization”. It is interesting to compare a text, in an Egyptian textbook²¹, which shows a far more “understanding” view of Jewish aspirations.

IPCRI then goes on to state that this lack of reference to the Jewish connection “is perceived as tantamount to a denial of such a connection, although no direct evidence is to be found for such a denial” (p. 4). It does not make clear by whom such lack of reference is perceived as tantamount to a denial. Clearly IPCRI does not perceive it as such²², but what about the pupil? If Palestinian textbooks do not mention a Jewish presence and connection with the Holy Land (p. 36) in what sense can it be averred that they do not deny such presence and connection?

The distinction between ignoring something and denying its existence makes some kind of sense only from the perspective of one, who has already acquired the knowledge that is not being adverted to. In the learning context, in which the pupil is acquiring knowledge, that which he is not taught does not exist for him. If no Jewish holy place as such is mentioned, then there are no Jewish holy places. If in a period of nearly 4000 years, from the beginning of the Old Bronze Age down to the Arab/Muslim conquest, various civilizations are mentioned as ruling Palestine and a gap is left that corresponds to the period of Hebrew/Israelite rule,²³ then to say that “No reference is made” to such rule (p. 11) is casuistry, substituting the perspective of the researcher for that of the pupil.²⁴ In view of other statements in the textbooks under review, as well as in those already published for earlier grades – and it is in the context of these that the “failure to refer” acquires its significance – it is hard to see what would count for IPCRI as direct evidence for such denial.

²¹ History for Public High School, Grade 11 (2002), p. 269, reviewed in Jews, Christians, War and Peace in Egyptian School Textbooks (hereinafter referred to as EG), published by CMIP in March 2004 and to be found at <http://www.edume.org/reports/13/toc.htm> - The text is reproduced in EG pp. 72-73.

²² Since it states: “For example, though they [the textbooks] do not deny a Jewish presence in and connection to the Holy Land, they do not mention it” (p. 36)

²³ Reading and Texts, Grade 9, Part 2 (2004) p. 36, PA4 p. 8.

²⁴ Unless it is contended that in this particular case only (Israelite rule), but not in any others (Babylonian, Persian, Hellenic, Roman, and Byzantine rule), he is to rely on what he learned two years earlier in History of the Middle Ages, Grade 7 (2001), p. 105 and National Education, Grade 7 (2001), p. 3, PA1 p. 13, which do mention the Kingdom of David (1000-923 BCE), the Northern Kingdom of Israel (923-722 BCE) and the Kingdom of Judea (923-586).

b) Coverage and Treatment of Geography of the Region

A

CMIP	IPCRI
Finding ... Israeli regions, cities and sites are presented as Palestinian... (PA4 p.23) ... Palestine covers the whole territory of Israel and borders all Israel's neighbors. In some cases, the term "historical Palestine" is used... (PA4 p. 30) The Administrative districts of the Palestinian Authority are restricted to the regions of the West Bank and the Gaza Strip. They are specified in [a] quotation [Mathematics, Grade 4, Part 2 (2004) p. 31]. Note the date, which may imply temporariness. (PA4 p. 42) <u>E. Israeli regions, cities and sites are presented as Palestinian</u> ... lessons teaching the geography of Palestine, which cover the whole of Israel. All words in them appearing in bold letters indicate regions, cities and sites exclusively in Israel within the pre-1967 borders. (PA4 p. 43) Israeli regions, cities and sites are presented as Palestinian and pre-1967 Israeli territory is referred to as Palestinian or by circumlocutions such as "the Green Line" or "the lands of 1948". The borderline between "Palestinian occupied territories" and "Israel-proper" is often blurred. (PA4 p. 91)	- The practice of "appropriating" sites, areas, localities, geographic regions, etc. inside the territory of the State of Israel as Palestine/Palestinian observed in our previous review, remains a feature of the newly published textbooks (4th and 9th Grade) laying substantive grounds to the contention that the Palestinian Authority did not in fact recognize Israel as the State of the Jewish people. (p. 4) Coverage of geography of the region is more comprehensive than that of its history. However, our thorough review shows that, it too, suffers from some drawbacks that render it vague and imbalanced. Although the textbooks cover the geographic landscape of the region and the Greater Middle East, much is left to be desired. The major problem, in an otherwise comprehensive treatment, is the lack of references to "Israel" as a geographic and political entity and the inclusion of Israeli regions, cities, water bodies, mountain ranges and other geographic features as Palestinian without any specific designation of their present day legal status. Examples of this are listed below: - A whole lesson describes the city of Akka/Akko. The narrative is presented from both a historical and present-day contexts. The writers, however, fail to point to that distinction in a straightforward and unambiguous fashion. The city is described as being an extremely beautiful Palestinian city. The references are made with no qualification (whether the perspective is purely historical or modern-day). Akka's alleys and narrow winding streets are described as having an Arab, Islamic and Middle Eastern architecture and ambiance (National Education, Grade 4, Part 1, pp. 22-28) [sic – should

	be p. 22]. • Lake Tiberias is listed as one of the sources of fresh water in Palestine. The Galilee Mountains and the Naqab/Negev desert are also listed as “Palestinian” along with other regions in the West Bank and Gaza (Palestine: National Education, Grade 4, pp. 1, p. 66). • References to the Bisan and Hula Valleys in historical Palestine as being in “Palestine.” (Geography of the Arab World, Grade 9, p. 33). • Several references to cities inside the State of Israel presented as “Palestinian”) e.g., Our Beautiful Language, Grade 4, p. 1; Geography of the Arab World, Grade 9, pp. 55, 95, 108). • Lesson 5 of National Education, Grade 4 (Part 1, pp. 20-22) talks about the plains in “Palestine,” highlighting those in the State of Israel and the ones in the Gaza Strip. The lesson’s summary lists the coastal and internal plains in historical Palestine without referring to their location as such. • Also, Lesson 7 (pp. 26-28) covers the Jordan Valley and includes a map (p. 26) that shows the area stretching between the Mediterranean and the River Jordan with the regions of the West Bank and the Gaza Strip clearly marked. The text gives an explanation about the region and includes the names of cities both in the State of Israel and in the West Bank and describes them as Palestinian without any qualification. • A lesson in the Grade 9 Health and Environmental Education textbook on water sources talks about the different aquifers and basins in historical Palestine (Mountain Aquifer, Coastal Aquifer, and the Jordan Valley Basin). Figures given on underground water reflect those in “historical Palestine,” thus including the aquifers in Israel, the West Bank and Gaza along with those shared by Israel and the PA (690 million cubic meters).
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	However, in the context of talking about natural reserves in Palestine, the textbook (pp. 132-133) lists all three of them within the boundaries of the West Bank. • In the context of talking about the different tourism locations and sites, the text lists some cities, landmarks and sites in Israel proper (pp. 22-24) [sic – apparently should be National Education, Grade 4, Part 2 (2004)] without mentioning Israel explicitly. For example, hot springs in the Tiberias, the coasts of Jaffa and Akko are listed along others in the West Bank and the Gaza Strip. However, in Activity 2 of National Education Grade 4, Part 2 (p. 24), students are asked to draw a map of Palestine and to locate on it a number of sites listed. These sites and location include ones in the West Bank and Gaza only. • In talking about the natural resources in Palestine, a lesson in the National Education textbook for Grade 4, Part 2 (pp. 65-66) includes geographic regions inside the State of Israel (e.g., surface water resources: Lake Tiberias; construction stones: Naqab/Negev; phosphate and magnesium: southern Palestine). • In talking about precipitation in the different cities and regions of “our land/our country,” the General Sciences (Grade 4, Part 1)) presents Safad/Zefat in the same breath with cities and regions in the West Bank and the Gaza Strip (pp. 115-123). These instances clearly show that every attempt is made to avoid identifying Israel by name in association with these cities, villages, and sites. On the other hand, there is an attempt to preserve the memory of places in historical Palestine, especially cities and communities with large Israeli Arab populations. Some exceptions are found in the 4th Grade Math textbook, Part 2, Home Economics, Grade, 9 textbook and General Sciences,
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	Grade 4, Part, 1). In these two textbooks, all examples given for cities, villages, sites, landmarks, etc, reflect administrative regions of Palestine (the West Bank and the Gaza Strip). (pp. 13-15) Along the same lines, the new textbooks continue the practice of presenting, as Palestinian, cities, sites, and geographic regions inside the State of Israel alongside cities and sites in the West Bank and the Gaza Strip. Again, and in spite of the fact that the prefaces in the textbooks specifically point to the “two wings of the homeland” (the West Bank and the Gaza strip), no attempt is made to make this pronouncement clear in the body of the textbooks. (p. 37)
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B

Common Sources Quoted or Referred to

Geography of the Arab Homeland, Grade 9 (2003) p. 95

CMIP	IPCRI
Activities: ...I will find the countries where the following refineries are situated: ...the Haifa refinery... (PA4 p. 48)	Find out in which of the Arab countries the following oil refineries are found: -the refineries in Ras Tannoura -the Zaharani refineries -the Haifa refineries -the Homs refineries (pp. 4-5)

Geography of the Arab Homeland, Grade 9 (2003) p. 108

CMIP	IPCRI
<u>The most famous [city] ports of the Arab homeland</u> ... Haifa and Gaza in Palestine... (PA4 p. 50)	The most famous seaports in the Arab world: ...Beirut in Lebanon, <u>Haifa</u> and Gaza in Palestine, Alexandria in Egypt... (p. 5)

Our Beautiful Language, Grade 4, Part 2 (2004) p. 23

CMIP	IPCRI
Acre is a marvelously beautiful Palestinian city. (PA 4 p. 51)	Akko is a most beautiful Arab town (p. 5)

National Education, Grade 4, Part 2 (2004) pp. 65-66

The natural resources of Palestine that we shall discuss are water and minerals.

First – water, which is classified as:

- Fresh water... like the water of the Jordan River and the **Sea of Galilee**...
- Salt water, such as sea water, like the Mediterranean and the **Red Sea**.

Second – minerals:

- ...
- Building stone, which is to be found in the mountains of **Galilee**, Nablus, Jerusalem, Hebron and the **Negev**.
- Phosphates, copper and manganese, which are found in southern Palestine...

(p. 13, 14; PA4 p. 48)

Geography of the Arab Homeland, Grade 9, (2003) p. 33

Other Alluvial Plains

...Such as the **Hula Valley** and the **Beisan [Beit Shean] Valley** in Palestine...

(p. 13; PA4 p. 44)

National Education, Grade 4, Part 1 (2003) p. 20

[Map covering the whole of Israel – West Bank contoured and Gaza Strip marked]

Lesson 5: Plains in Palestine

(pp. 13-14; PA4 p. 43)

National Education, Grade 4, Part 1 (2003) p. 21

There are two types of plains in Palestine:

The coastal plains: The coastal plains in Palestine stretch along the shore of the Mediterranean, from the Lebanese border on the north to the city of Rafah on the Egyptian border in the south.

The interior plains: There are many interior plains in Palestine in between the mountains, like **Marj Ibn Amer [Jezreel Valley]**...

(pp. 13-14; PA 4 pp. 43-44)

National Education, Grade 4, Part 1 (2003) p. 22

Marj Ibn Amer [Jezreel Valley] is considered one of the most important interior plains in Palestine.

Acre is [one] of the Palestinian cities that are located in the region of the coastal plains.

(pp. 13-14; PA 4 p. 44)

National Education, Grade 4, Part 1 (2003) p. 27

CMIP	IPCRI
[Some] of the most important Palestinian cities in the Jordan Valley are Tiberias , Beisan [Beit Shean] and Jericho.	The wadi of Araba extends from the southern end of the Dead Sea to the Northern end of the Gulf of Aqaba. It is a dry, sparsely populated desert region, where only some Bedouins move about from one place to another in
Wadi Arabah [Aravah]: Wadi Arabah stretches from the southern end of the Dead	

stretches from the southern end of the Dead Sea to the northern end of the Gulf of Aqaba. It is a desert region with little water and the number of its inhabitants is small, mainly Bedouins... ²⁵ (PA 4 p. 46)	search of water and grass. (P. 14)
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National Education, Grade 4, Part 1 (2003) p. 28

The lake located in northern Palestine is [...Sea of Galilee...].

(p. 14; PA4 p. 46)

National Education, Grade 4, Part 2 (2004) p. 22

Health tourism includes visits to the Dead Sea and [to] mineral springs such as the [hot] springs of **Tiberias**.

Recreational tourism includes visits to the seashore such as the beach of Gaza, the beach of **Jaffa** and the beach of **Acre**.

(p. 14; PA4 p. 52)

General Science, Grade 4, Part 1 (2003) p. 117

Snow falls in our country mainly in February. It falls in the city of Jerusalem on an average of two days a year and in **Safed** on an average of five days a year.

(p. 14; PA 4 p. 48)

Mathematics, Grade 4, Part 2 (2004) p. 31

The Palestinian administrative districts [*Muhafazat*] in 2003 are [as follows]:

Northern Districts (the West Bank)

Jenin
Tulkarm
Nablus
Qalqilyah
Bethlehem
Jerusalem
Hebron
Ramallah
Jericho

Southern Districts (the Gaza Strip)

Rafah
Khan Yunis
Gaza
Gaza North (Jibalya)

(p. 14; PA4 p. 42)

C

Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP

Our Beautiful Language, Grade 4, p. 1 [sic] (p. 13)

Health and Environmental Sciences, Grade 9, (2003) pp.132-133 (p. 14)

²⁵ The Israeli city of Eilat, at the southern tip of Wadi Arabah, has a population of more than forty thousand people, not to mention the twenty or so settlements in the Israeli Aravah region.

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

Geography of the Arab Homeland, Grade 9, (2003) p. 28

As for Palestine, its coastal plain is in a shape of a triangle of which the narrow apex is the city of **Haifa** in the north... and it becomes wider as we go south – until it is at its widest in the Gaza area.

(PA4 p. 44)

National Education, Grade 4, Part 1 (2003) p. 23

[Map including area of Israel showing West Bank and Gaza Strip contoured]

Lesson 6: Heights in Palestine

(PA4 p. 45)

National Education, Grade 4, Part 1 (2003) p. 24

The mountainous highlands stretch from the north of Palestine, where the **Galilee mountains** [are situated], in which the highest of Palestine's mountains [is to be found]. This is **Mt. Jurmuq [Meiron]**, the height of which is 1208 meters. **Mt. Carmel** is part of this range, on the coast. As regards the central part of the country, there is the Nablus mountain range – of which the most famous are Mt. Eibal and Mt. Gerizim, the Ramallah mountain range – of which the highest is Tall al-Asur [Baal Hatzor], and the mountains of Jerusalem – of which the best known are the Mount of Olives and Jabal Mukabbir. In the south there is the Hebron mountain range – of which the highest is Mt. Al-Nabi Yunus. There are several famous cities in this mountainous region such as **Nazareth** and **Safed** in the north, Nablus, Ramallah and Jerusalem in the center, and Hebron in the south.

(PA4 pp. 45-46)

Geography of the Arab Homeland, Grade 9, (2003) p. 21

In Palestine: Mountain ranges of **Galilee**, Nablus, Jerusalem, Hebron and **Beer Sheba**.

(PA4 p. 46)

Geography of the Arab Homeland, Grade 9, (2003) p. 24

I will test myself: ...I will name the countries in which the following mountain ranges extend:
...**Galilee**, Jerusalem, Nablus.

(PA4 p. 46)

Geography of the Arab Homeland, Grade 9, (2003) p. 77

...**Sea of Galilee** in Palestine.

(PA4 p. 46)

Geography of the Arab Homeland, Grade 9, (2003) p. 113

...The Dead Sea in Palestine and Jordan²⁶.

(PA4 p. 46)

²⁶ Israel's share of the Dead Sea is ignored here.

National Education, Grade 4, Part 1 (2003) p. 30

The **Negev desert** is in the shape of a triangle... and covers about half of the surface of historical Palestine... The Palestinian Bedouins live there... [One] of the most important cities in the Negev desert is the city of **Beer Sheba**.

- The **Negev desert** is located in the southern part of Palestine.
- The **Negev desert** covers half of Palestine's surface.

(PA4 p. 46)

National Education, Grade 4, Part 1 (2003) p. 31

Activity 1: We will split into groups each of which will draw a physical map of Palestine and mark the **Negev desert** on it. The best three of them will be selected for presentation in class.

(PA4 p. 47)

National Education, Grade 4, Part 1 (2003) p. 32

[Map including Israel showing West Bank and Gaza Strip contoured]

Lesson 9: Palestine's Climate

(PA4 p. 47)

National Education, Grade 4, Part 1 (2003) p. 37

Rivers [of Palestine], of which the most important are the River Jordan, the **River Al-Muqatta' [Kishon]** and the River **Al-Awja [Yarkon]**...

(PA4 p. 48)

Geography of the Arab Homeland, Grade 9, (2003) p. 93

...The **Haifa** refinery in Palestine.

(PA4 p. 48)

Geography of the Arab Homeland, Grade 9, (2003) p. 97

[Chart]

Chart No. 11: The most important minerals in some of the Arab states:

State

Palestine – phosphates²⁷

(PA4 p. 49)

National Education, Grade 4, Part 1 (2003) p. 11

[Map including Israel showing West Bank and Gaza Strip contoured]

Activity 1: Let us mark on the map of Palestine the following holy cities: Jerusalem, Bethlehem, **Nazareth** and Hebron.

(PA4 p. 51)

Our Beautiful Language, Grade 4, Part 2 (2004) p. 24

I visited this beautiful city [**Acre**] and strolled along its streets, which are famous for [their] fish stores. Its genuine Arab beauty fascinated me and its lovable eastern atmosphere enchanted me. I went on smelling the fragrance in the air and gazed at its Arab Muslim monuments.

(PA4 p. 51)

²⁷ This mineral is to be found in the Negev, within the pre-1967 territory of Israel.

Our Beautiful Language, Grade 4, Part 2 (2004) p. 25

Acre was established in the second millennium BCE by one of the Canaanite Arab tribes, which made it a commercial center and named it “Akko”, that is, hot sand.

(PA4 p. 52)

Our Beautiful Language, Grade 4, Part 2 (2004) p. 32

Acre was built by one of the Canaanite tribes. It was conquered by the Muslim commanders Amr Bin al-As and Mu’awiyah Bin Abi Sufyan. The Umayyad caliph Hisham Bin Abd al-Malik rebuilt and extended it. Many schools prefer to organize trips there and the pupils look at its Arab Muslim monuments.

(PA4 p. 52)

E

Observations on IPCRI Report by CMIP

The textbooks refer indifferently to places on both sides of the green line, thus indicating, not so much that “that the Palestinian Authority [does] not in fact recognize Israel as the State of the Jewish people” (p. 4), but, as emphasized in the CMIP Critique of IPCRI I, rather that partition, either as an idea or as an actuality, has not been internalized or accepted, the non-recognition of Israel being a function of this. The message that the whole of the land to the west of the Jordan is Palestine, in all the meanings of the word, is so clearly conveyed that when a reference to “Palestine” is restricted to the West Bank and Gaza Strip a special footnote is necessary to make this clear to the pupil.²⁸

The reference, in the preface of each textbook, to the “two wings of the homeland” is made in the context of unification of the curriculum – that in the West Bank was formerly Jordanian and that in the Gaza Strip, Egyptian – and not as a political declaration delimiting the extent of the homeland. Although this reference appeared in the prefaces to earlier textbooks, it does not appear in those under review and it seems odd that IPCRI refers to it. It is hardly surprising, therefore, for both reasons, that “no attempt is made to make this pronouncement clear in the body of the textbooks” (p. 37).

²⁸ See Geography of the Arab Homeland, Grade 9, (2003) p. 60, PA4 p. 42

THE CONCEPTS OF “PALESTINE”, “THE HOMELAND”, “THE NATIONAL SOIL” AND “JERUSALEM”

A

CMIP	IPCRI
Finding	
The textbooks surveyed for this report contain no mention of the Jews in Ancient Palestine. The books Arabize the ancient Canaanites and Jebusites and prolong their presence in the country until the Muslim conquest. Other ethnic elements are ignored or referred to as foreign invaders and occupiers. (PA4 p. 8) The Jewish national movement is presented as a colonialist movement, aspiring to expel the Palestinians from their homeland... (PA4 p. 17) The consistent non-recognition of any Jewish holy place in the Holy Land is to be found in these new books as well. Only Muslim and Christian holy places are mentioned. Some of these places are holy to the Jews as well, but this connection is not mentioned. (PA4 p. 18) <u>B. Non-Recognition of Israel</u> One of the ... maps, ..., presents the same territory [i.e. Israel after the 1948 war] under the title “usurped areas”. [PA4 p. 24] <u>D. Palestine Covers the Whole Country; Israel is Missing from the Maps</u> In ... passages, Palestine covers the whole territory of Israel and borders all Israel’s neighbors. (PA4 p. 29) Whenever the territory of Israel appears on a map – except for [a] single map, ... showing “the Jewish State” – with or without the boundary contours of the West Bank and the Gaza Strip, it either has no name at all or bears the name “Palestine”. (PA4 p. 30)	- The review revealed instances in which the concepts of “Palestine,” “historical Palestine,” “the homeland,” “political Palestine,” and “the national soil” were blurred and used interchangeably... The same conclusions were reached by IPCRI in its March 2003 Report. (p. 6) - The concept of “Palestine” is used interchangeably in both historical and modern political contexts, the former being in a general geo-historical sense and the latter in reference to the emerging Palestinian state within the context of the 1967 borders. In the majority of cases “Palestine” is presented in its historical contexts that reflect the pre-1948 reality. - The concept of “the homeland” appears in multiple contexts across the curriculum in a synonymous sense to “Palestine.” The concepts of “Palestine” and “the homeland” in present day circumstances as comprising the West Bank and the Gaza Strip are not clearly presented in the textbooks. “The homeland” is described in some references as being usurped by occupiers. This lack of clarity creates confusion regarding whether or not the reader is supposed to understand that all of the land of Palestine is the “homeland” or if the “homeland” is understood to be the areas of the West Bank and Gaza. This is a theme that is highlighted in limited contexts and in a small number of new textbooks (e.g., Modern and Contemporary History of the Arabs, Grade 9, p, 73; National Education, Grade 4, Part 1, pp. 14, 52). - The concept of “the national soil/the entire national soil” is used in several textbooks, mostly in association with the

... maps, of neighboring Arab countries, show parts of Israel as Palestine (PA4 p. 35) Maps of wider regions show the entire country as Palestine. (PA4 p. 40) It is so common in Palestinian school textbooks to denote the whole country by the name “Palestine”, that when, in one case, this name refers by to the regions of the West Bank and the Gaza Strip only – a special note has to be made. (PA4 p. 42) <u>E. Israeli regions, cities and sites are presented as Palestinian</u> ... excerpts from lessons teaching the geography of Palestine, which cover the whole of Israel. All words in them appearing in bold letters indicate regions, cities and sites exclusively in Israel within the pre-1967 borders. (PA4 p. 43) Israel’s image is wholly negative: it is embodied in the occupation of Palestinian territory (the geographical extent of which is never clearly defined)... (PA4 p. 52) The core of the textbooks’ argument is that Zionism, with the help of British Imperialism, planned in advance to seize the land of Palestine and expel the Palestinians. The latter’s contribution to the eventual result – not to mention that of their Arab allies - is ignored. In addition, no attempt is made to understand the viewpoint of the “other”, nor is it presented as an equal party, with legitimate rights and interests of its own. (PA4 p. 58) The only solution to the [refugee] problem, according to the textbooks, is the return of all the refugees to their former homes (within Israel's pre-1967 borders). The refugee’s	issue of “establishing” the Palestinian state on the “national soil/the entire national soil”. - Jerusalem continues to be portrayed in relation to its Arab and Islamic nature. Thus, we notice that the city’s historical, religious, political, cultural, commercial, architectural, and demographic dimensions are mostly presented from an Arab Islamic perspective, with occasional references to its importance to the monotheistic religions (especially the Christian tradition). The photos and illustrations that accompany print material all point to Jerusalem’s significance to Muslims and Christians. The city’s association with Judaism and Jews, historically and presently is ignored. (p. 15) Some of the illustrations and references, however, are vague in their representations and in the message they carry or try to convey, especially as they relate to the historical, geographic and cultural aspects of the region. In particular, one notices an element of ambiguity in the concept of the “homeland” and in the presentation of the different types of maps. (p. 35) Concepts that relate to historical and political Palestine, the “homeland”, liberation of the homeland,” “the entire national soil,” among others, are not clearly presented. Although these concepts run across the curriculum, no attempt is made to clarify them in a way that dispels any suggestion of an attempt to preach a political philosophy of “greater Palestine.” The use of ambiguous terminology, although with less frequency than observed in earlier generations of textbooks (produced in 1994 and between the years 2000-2003), is still observed in the recently published textbooks. (p. 37) - For fear of misconstruing the illustrative and textual references to “Palestine,
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yearning for Palestine is a recurring theme in literature textbooks. (PA4 p. 70) Liberation from Imperialism and occupation is every nation's right and obligation, and to that the Palestinian textbooks add a hitherto unknown dimension: enslavement. In the Palestinian case, liberation is perceived as a violent and bloody operation... However, the books fail to make clear whether the struggle for the liberation of Palestine from Israeli occupation ends at the 1967 borders or beyond, bearing in mind that the Palestine Liberation Organization (PLO) was established in 1964, three years before the occupation of the West Bank and the Gaza Strip by Israel in the Six Day War. If the PLO has ever renounced its initial intention to liberate those parts of "historical Palestine" that were occupied by Israel in 1948, such a change of thought has not yet reached the Palestinian Authority's school textbooks. (PA4 p. 75) Israeli regions, cities and sites are presented as Palestinian and pre-1967 Israeli territory is referred to as Palestinian or by circumlocutions such as "the Green Line" or "the lands of 1948". The borderline between "Palestinian occupied territories" and "Israel-proper" is often blurred. Israel's status as a sovereign state is not recognized... (PA4 p. 91)	political Palestine, national soil, jihad, liberation of the homeland, resistance, etc." we recommend that they be operationally defined in a way that leaves no room for ambiguity, suspicion, misinterpretation or misunderstanding. It is also recommended that the new generation of textbooks and the revised versions of the already published ones be consistent, comprehensive and objective in their treatment of the geography and history of the region, clearly demonstrating a recognition of the State of Israel. • Along the same lines, a clear political philosophy of "the homeland" needs to be promoted. In particular, the concept of "the homeland" consisting of the West Bank and the Gaza strip should be presented in clear terms. This is necessary to expel any perception that the Palestinian educational system promotes a "philosophy of historical or greater Palestine" based on "ignoring" or "denying" the sovereign State of Israel. (p. 38)
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B

Common Sources Quoted or Referred to

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

The British Occupation of Palestine

The British forces, under the command of General Allenby, occupied Palestine, as the Ottoman Turk [supreme] command failed to transport high quality troops to support its forces on the Palestinian front. Therefore, the Turks did not withstand the advancing British forces, which occupied Jerusalem in 1917.

The occupation of Palestine by Britain was the beginning of the struggle with the Arabs. That is so because Britain had pledged in the Hussein-McMahon correspondence [between Sharif Hussein – autonomous ruler of the Hijaz under the Ottomans, and the British High Commissioner of Egypt] in 1916 that Palestine would be part of the unified Arab state. But the victorious states in the First World War went back on their commitments and stood at the

Zionist movement's side to implement the Balfour Declaration, to which President Wilson of the United States of America had agreed prior to its publication.

(p. 15; PA4 p. 60)

The Balfour Declaration

Things did not stop at the Sykes-Picot agreement. Rather, the British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister, Arthur Balfour, on November 2, 1917. This promise is considered one of the strangest international documents in history, as a land which it [Britain] did not own (Palestine) was given to a movement which had no right to it (the Zionist movement) at the expense of those who owned and had the right to it – the Palestinian Arab people, and this brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...

1. Did Britain have the right to give the Jews a homeland in Palestine? Why?
2. Did this Declaration contradict the promises made by Britain to Sharif Hussein? How?
3. What is the position you would expect the Arabs to take regarding the Balfour Declaration? Why?

(p. 15; PA4 pp. 60-61)

I learn: Colonization is immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants out and expel them from their homeland, or force them into exile.

The British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister Arthur Balfour on November 2, 1917... which brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...

(p. 15; PA4 p. 70)

National Education, Grade 4, Part 1 (2003) p. 14

Palestine is still under Israeli occupation.

(p. 15; PA4 p. 52)

National Education, Grade 4, Part 1 (2003) p. 52

Let us name some of the Muslim and Christian holy places in Jerusalem.

(p.15; PA4 p. 21)

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

National Education, Grade 4, Part 1 (2003) p. 37

Rivers [of Palestine], of which the most important are the River Jordan, the **River Al-Muqatta' [Kishon]** and the River Al-Awja [Yarkon]...

(PA4 p. 24)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 6²⁹

[Map of the whole country with West Bank and Gaza Strip separately marked]

²⁹ See PA3 p. 35

Palestine: Yesterday and Today

Palestine under the Shadow of Occupation

Areas in Arab Hands [after 1948 and before 1967]

Usurped Areas [i.e. Israeli territory]³⁰

(PA4 p. 25)

National Education, Grade 4, Part 1 (2003) p. 5

[Map covering the whole territory of Israel and parts of all Israel's neighbors]

The Arab States neighboring Palestine

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

1. What [country] borders Palestine to the north?
2. Where is Jordan in relation to Palestine?
3. What [country] borders Palestine to the south?
4. Where is the Mediterranean in relation to Palestine?

(PA4 p. 29)

Geography of the Arab Homeland, Grade 9, (2003) p. 60

Chart No. 4: Age Groups of the Inhabitants of Some Arab States

The State

...Palestine*

*Palestine refers here to the inhabitants of the West bank and the Gaza Strip.

(PA4 p. 42)

National Education, Grade 4, Part 1 (2003) p. 21

There are two types of plains in Palestine:

The coastal plains: The coastal plains in Palestine stretch along the shore of the Mediterranean, from the Lebanese border on the north to the city of Rafah on the Egyptian border in the south.

The interior plains: There are many interior plains in Palestine in between the mountains, like **Marj Ibn Amer [Jezreel Valley]**...

(PA4 pp. 43-44)

National Education, Grade 4, Part 1 (2003) p. 22

Marj Ibn Amer [Jezreel Valley] is considered one of the most important interior plains in Palestine.

Acre is [one] of the Palestinian cities that are located in the region of the coastal plains.

(PA4 p. 44)

Geography of the Arab Homeland, Grade 9, (2003) p. 28

As for Palestine, its coastal plain is in a shape of a triangle of which the narrow apex is the city of **Haifa** in the north... and it becomes wider as we go south – until it is at its widest in the Gaza area.

(PA4 p. 44)

Geography of the Arab Homeland, Grade 9, (2003) p. 33

...Such as the **Hula Valley** and the **Beisan [Beit Shean] Valley** in Palestine...

(PA4 p. 44)

³⁰ The coloring of the two areas has been mistakenly interchanged

National Education, Grade 4, Part 1 (2003) p. 24

The mountainous highlands stretch from the north of Palestine, where the **Galilee mountains** [are situated], in which the highest of Palestine's mountains [is to be found]. This is **Mt. Jurmuq [Meiron]**, the height of which is 1208 meters. **Mt. Carmel** is part of this range, on the coast. As regards the central part of the country, there is the Nablus mountain range – of which the most famous are Mt. Eibal and Mt. Gerizim, the Ramallah mountain range – of which the highest is Tall al-Asur [Baal Hatzor], and the mountains of Jerusalem – of which the best known are the Mount of Olives and Jabal Mukabbir. In the south there is the Hebron mountain range – of which the highest is Mt. Al-Nabi Yunus. There are several famous cities in this mountainous region such as **Nazareth** and **Safed** in the north, Nablus, Ramallah and Jerusalem in the center, and Hebron in the south.

(PA4 pp. 45-46)

Geography of the Arab Homeland, Grade 9, (2003) p. 21

In Palestine: Mountain ranges of **Galilee**, Nablus, Jerusalem, Hebron and **Beer Sheba**.

(PA4 p. 46)

Geography of the Arab Homeland, Grade 9, (2003) p. 24

I will test myself: ...I will name the countries in which the following mountain ranges extend: ...**Galilee**, Jerusalem, Nablus.

(PA4 p. 46)

National Education, Grade 4, Part 1 (2003) p. 27

[Some] of the most important Palestinian cities in the Jordan Valley are **Tiberias**, **Beisan [Beit Shean]** and Jericho.

Wadi Arabah [Aravah]: Wadi Arabah stretches from the southern end of the Dead Sea to the northern end of the Gulf of Aqaba. It is a desert region with little water and the number of its inhabitants is small, mainly Bedouins...³¹

(PA4 p. 46)

National Education, Grade 4, Part 1 (2003) p. 28

The lake located in northern Palestine is [...**Sea of Galilee**...].

(PA4 p. 46)

Geography of the Arab Homeland, Grade 9, (2003) p. 77

...**Sea of Galilee** in Palestine.

(PA4 p. 46)

Geography of the Arab Homeland, Grade 9, (2003) p. 113

...The Dead Sea in Palestine and Jordan³².

(PA4 p. 46)

National Education, Grade 4, Part 1 (2003) p. 30

³¹ The Israeli city of Eilat, at the southern tip of Wadi Arabah, has a population of more than forty thousand people, not to mention the twenty or so settlements in the Israeli Aravah region.

³² Israel's share of the Dead Sea is ignored here.

The **Negev desert** is in the shape of a triangle... and covers about half of the surface of historical Palestine... The Palestinian Bedouins live there... [One] of the most important cities in the Negev desert is the city of **Beer Sheba**.

- The **Negev desert** is located in the southern part of Palestine.
- The **Negev desert** covers half of Palestine's surface.

(PA4 p. 46)

National Education, Grade 4, Part 1 (2003) p. 31

Activity 1: We will split into groups each of which will draw a physical map of Palestine and mark the **Negev desert** on it. The best three of them will be selected for presentation in class.

(PA4 p. 47)

General Science, Grade 4, Part 1 (2003) p. 117

Snow falls in our country mainly in February. It falls in the city of Jerusalem on an average of two days a year and in **Safed** on an average of five days a year.

(PA4 p. 48)

National Education, Grade 4, Part 2 (2004) pp. 65-66

The natural resources of Palestine that we shall discuss are water and minerals.

First – water, which is classified as:

- Fresh water... like the water of the Jordan River and the **Sea of Galilee**...
- Salt water, such as sea water, like the Mediterranean and the **Red Sea**.

Second – minerals:

- ...
- Building stone, which is to be found in the mountains of **Galilee**, Nablus, Jerusalem, Hebron and the **Negev**.
- Phosphates, copper and manganese, which are found in southern Palestine...

(PA4 p. 48)

Geography of the Arab Homeland, Grade 9, (2003) p. 93

...The **Haifa** refinery in Palestine.

(PA4 p. 48)

Geography of the Arab Homeland, Grade 9, (2003) p. 95

Activities: ...I will find the countries where the following refineries are situated: ...the **Haifa** refinery...

(PA4 p. 48)

Geography of the Arab Homeland, Grade 9, (2003) p. 97

[Chart]

Chart No. 11: The most important minerals in some of the Arab states:

State

Palestine – phosphates³³

(PA4 p. 49)

National Education, Grade 4, Part 2 (2004) p. 25

[Map of the whole country with West Bank and Gaza Strip contoured]

Lesson 6: Commerce in Palestine

³³ This mineral is to be found in the Negev, within the pre-1967 territory of Israel.

I will look at the following map of Palestine and answer the question that follows it:
Which of the Palestinian cities are commercial sea gateways for Palestine?³⁴
(PA4 p. 50)

Geography of the Arab Homeland, Grade 9 (2003) p. 108

The most famous [city] ports of the Arab homeland

...**Haifa** and Gaza in Palestine...

(PA4 p. 51)

National Education, Grade 4, Part 1 (2003) p. 11

[Map]

Activity 1: Let us mark on the map of Palestine the following holy cities: Jerusalem, Bethlehem, **Nazareth** and Hebron.

(PA4 p. 51)

Our Beautiful Language, Grade 4, Part 2 (2004) p. 23

Acre is a marvelously beautiful Palestinian city.

(PA4 p. 51)

Our Beautiful Language, Grade 4, Part 2 (2004) p. 24

I visited this beautiful city [**Acre**] and strolled along its streets, which are famous for [their] fish stores. Its genuine Arab beauty fascinated me and its lovable eastern atmosphere enchanted me. I went on smelling the fragrance in the air and gazed at its Arab Muslim monuments.

(PA4 p. 51)

National Education, Grade 4, Part 2 (2004) p. 22

Health tourism includes visits to the Dead Sea and [to] mineral springs such as the [hot] springs of **Tiberias**.

Recreational tourism includes visits to the seashore such as the beach of Gaza, the beach of **Jaffa** and the beach of **Acre**.

(PA4 p. 52)

Our Beautiful Language, Grade 4, Part 2 (2004) p. 25

Acre was established in the second millennium BCE by one of the Canaanite Arab tribes, which made it a commercial center and named it "Akko", that is, hot sand.

(PA4 p. 52)

Our Beautiful Language, Grade 4, Part 2 (2004) p. 32

Acre was built by one of the Canaanite tribes. It was conquered by the Muslim commanders Amr Bin al-As and Mu'awiyah Bin Abi Sufyan. The Umayyad caliph Hisham Bin Abd al-Malik rebuilt and extended it. Many schools prefer to organize trips there and the pupils look at its Arab Muslim monuments.

(PA4 p. 52)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

³⁴ There are several maritime cities on the map, of which Acre, Haifa and Jaffa are within Israel's pre-1967 borders.

The Arab League Council, in the session that was convened on February 29, 1960, supported the right of the Palestinian people to struggle, and emphasized that the Arab-Zionist conflict was a national liberation conflict aimed at enabling the Palestinians to reclaim their homeland and live there in liberty, security and peace.

(PA4 p. 66)

National Education, Grade 4, Part 1 (2003) p. 44

Activity 2: Let us mention the names of Arab states to which a large number of Palestinians were made to emigrate after having been expelled from their homeland Palestine.

(PA4 p. 71)

Reading and Texts, Grade 9, Part 1 (2003) p. 55

CMIP	IPCRI
...All my limbs cry out: O Beisan [Beit Shean], I am consumed by love for you ...[My] separation from you is my tragedy and reunion with you will be my Paradise My life, without [seeing] your eyes, is Hell... (PA4 p. 71)	My separation from you is my tragedy, and reunion is my Paradise . My life without you is Hell. (p. 28)

Reading and Texts, Grade 9, Part 1 (2003) p. 97

...Have the lemon trees blossomed, watered by the last of our tears,
 And the small vegetable gardens wept after we had gone, and the meadows become desolate?
 Have the bronze-colored grapevines torn a thousand leaves?
 The pine tree birds embrace the rocky surface no more
 And the night's stars no longer watch over Mt. Carmel ...
 Every human being has a home, dreams and a lute
 And I, the one who carries my country's history, stumble
 And upon every road, my hair still unkempt and I am all covered with dust...

(PA4 p. 71)

Reading and Texts, Grade 9, Part 1 (2003) pp. 20-21

CMIP	IPCRI
Good morning, O my homeland ...Your morning, O land in whose sanctuary we shall never be subjugated [Even] if you have been shackled for a long time, we have sworn: Tomorrow they [the shackles] will be broken ...The morning of your powerful fighters in fetters, in shackles ...The morning of the Al-Aqsa Mosque, a prisoner-of-war yet still proud The shackles have not broken its pride Its minarets call me: "Your absence has been long" And call out to me "Come, come" ...The morning of glory and red liberty, watered by the blood of martyrs Your morning, O my homeland, with your	Good morning, my homeland! The morning of your magnificent plains , The morning of jasmine, white roses and dew , The morning of glory and red freedom watered by martyrs' blood . Your morning, O Homeland! With your sun we will conquer darkness. (p. 27)

sun we shall defeat the darkness (PA4 p. 76)	
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Reading and Texts, Grade 9, Part 1 (2003) pp. 97-98

...O Palestine, look at your people in [its] most marvelous appearance
With the blaze of revolution and expulsion it avenges the world
A homeland is not liberated unless the people is [first] liberated
...The more I fight for you, the more I love you
(PA4 p. 76)

See Chapters on Maps and Jerusalem below

E

Observations on IPCRI Report by CMIP

IPCRI regards the use the textbooks make of the concepts of “Palestine”, “historical Palestine”, “the homeland”, “political Palestine” and ‘the national soil” as being characterized by blurredness and interchangeability (p. 6), lack of clarity creating confusion (p. 15), and an element of ambiguity (p. 38). Such ambiguity as there is seems to exist only in the mind of IPCRI. The pupil receives the message loud and clear, to such an extent, as already noted, that when the reference to “Palestine” is limited to the West Bank and Gaza Strip a special footnote is necessary to make this clear.³⁵

Furthermore the suggestion that the pupil would make distinctions between historical, geographical, topographical and political aspects of the concept of Palestine or its synonyms, conceiving each in a watertight compartment, but for the elements of ambiguity, blurredness and interchangeability that have, regrettably, intruded and confused him, is already to have made assumptions unwarranted by the material. Not only is it not at all clear from the texts, when they are allowed to speak for themselves, and from the context of the textbooks taken as a whole, that these aspects were meant to be separated, but the consistent non-internalization of partition, both as idea and actuality, points to the contrary.

To isolate the use made by the textbooks of the specific terms “Palestine”, “historical Palestine”, “the homeland”, “political Palestine” and “the national soil” and the like from the rest of the contents of the textbooks, such as the maps, circumlocutions for pre-1967 Israel and “trespasses” across the green line, and to see it merely as a matter of imprecision, betraying no tendency, something in the nature of an oversight, to be corrected in accordance with the recommendations made at the end of the review, is to have misconceived the meaning and the purpose of such use.

³⁵ Geography of the Arab Homeland, Grade 9, (2003) p. 60, PA4. p. 42. Incidentally, if this is true of the written text, it is surprising that IPCRI apparently believes (pp. 30-32) that, without further instruction, the Palestinian pupil can understand that the omission of Israel’s name from “specialized” maps is not making a political statement.

Palestine in Historical Light

A

CMIP	IPCRI
Finding <u>D. Palestine Covers the Whole Country; Israel is Missing from the Maps</u> (PA4 p. 29) ... In some cases, the term “historical Palestine” is used. (PA4 p. 30) However, the books fail to make clear whether the struggle for the liberation of Palestine from Israeli occupation ends at the 1967 borders or beyond, bearing in mind that the Palestine Liberation Organization (PLO) was established in 1964, three years before the occupation of the West Bank and the Gaza Strip by Israel in the Six Day War. If the PLO has ever renounced its initial intention to liberate those parts of “historical Palestine” that were occupied by Israel in 1948, such a change of thought has not yet reached the Palestinian Authority’s school textbooks. (PA4 p. 75) The Israelite or Jewish historical past in the Holy Land and in Jerusalem in particular is ignored, and even implicitly denied, as shown, for example, by the Arabization of the Canaanites in the Palestinian textbooks, and by the omission of centuries of Israelite statehood from a historical list. Such is the fate as well of the Jewish holy places in the country, including Jerusalem. (PA4 p. 91)	
The review revealed instances in which the concepts of “Palestine,” “historical Palestine,” “the homeland,” “political Palestine,” and “the national soil” were blurred and used interchangeably. Another case in point relates to the use of “the Zionist state” and “Zionist settlements,” “the State of Israel” and “Zionism” in multiple contexts without differentiation. The same conclusions were reached by IPCRI in its March 2003 Report. (p. 6) There is no clear evidence or express call for “liberating” the land of “historical Palestine.” However, the vagueness and lack of specificity to the 1967 borders may give the impression that is [sic, should be a] call is made with reference to “historical Palestine” including the territory of the State of Israel. (pp. 6-7) The major problem, in an otherwise comprehensive treatment, is the lack of references to “Israel” as a geographic and political entity and the inclusion of Israeli regions, cities, water bodies, mountain ranges and other geographic features as Palestinian without any specific designation of their present day legal status. Examples of this are ...: • ... • References to the Bisan and Hula Valleys in historical Palestine as being in “Palestine.” (Geography of the Arab World, Grade 9, p. 33). • ... (p. 13) • A story narrates the history of the Land of Canaanites/Palestine that was also known as the “Land of Purple” in reference to the dye the Canaanites along	

	the southern coast of present-day Lebanon were famous for. Reference is also made to Canaanites as having given Palestine its first Arab identity (Reading and Anthology, Grade 9, Part 2, pp. 31-44). • A lesson on “Palestine’s” cultural significance presents Arabs as descendents of the ancient Canaanites and describes them as the most ancient people that inhabited Palestine. The text traces the historical development of the region beginning with the Roman Empire through the present-day Israeli occupation. No historical account is given to the events before the Common Era. No direct mention is made regarding Jewish historical presence over the past centuries. (National Education, Grade 4, Part 1, pp. 14-16). • The Arab world and Palestine are described in several textbooks as the cradle of the monotheistic religions without directly mentioning Judaism (e.g., Geography of the Arab World, Grade 9, p. 6). • A text includes a statement that describes Palestine as being Islamic since its peaceful beginning by the Muslims in the 7th century (637-8) until the present day. The text in the National Education text for Grade 4, Part 1, p. 47 describes Jerusalem as being an Arab city since its establishment and that “it will remain so for ever, God willing.” In doing so, the text ignores the historical and present day presence of Jews and religious groups and the city’s significance to their followers. • The text also lists the area of “historical Palestine” at 27,000 sq. km (p. 18). This is one of the few instances in which the term “historical Palestine” is used. In another context, that of talking about the “1948 War,” a text [Modern and Contemporary Arab History, Grade 9, (2003) pp. 74-75] lists the area of the “State of Israel” as 20,770 sq. km., that constitutes 77,4 % of the whole area. • In a lesson entitled “Our
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	Culture/Heritage” one of the accompanying illustration/photos shows the wall of Akka/Akko. The text treats it as one of the architectural features of Palestinian culture without mentioning that Akka/Akko is a city located in the State of Israel (National Education, Grade 4, Part 2, p. 36). (pp. 15-16) • The practice of including parts of Israel proper with “Palestine” without qualification should be avoided. In this context we recommend to describe these parts of “historical Palestine” in accordance with their historical or present day legal status as stipulated in international conventions, treaties and resolutions, e.g. Palestine during the British Mandate period. (p. 39) • To present an accurate and objective account of the history of the region, the historical, religious, and cultural significance of the identified sites to other groups should be highlighted. Thus, to avoid creating the impression that the textbooks preach a political philosophy of “historical Palestine,” (the entire land of Palestine) Palestinian national aspirations should always be presented within the framework of international legitimacy, agreements and to commitments of the Palestinian Authority to make peace with Israel after having achieved mutual recognition and legitimacy. (p. 40)
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B

Common Sources Quoted or Referred to

Geography of the Arab Homeland, Grade 9, (2003) p. 33

Other Alluvial Plains

...Such as the **Hula Valley** and the **Beisan [Beit Shean] Valley** in Palestine...

(p. 13; PA4 p. 44)

Reading and Texts, Grade 9, Part 2 (2004) p. 31

Documents and archeological excavations that have encompassed the entire Palestinian homeland have proven that Palestine was, since the end of the Stone Age and until the beginning of the historical ages, the refuge that the Arab Canaanites inhabited and resorted to. The fourth millennium BCE and the preceding period witnessed the coming of consecutive waves of Canaanite Arab tribes from Syria and the Arabian Peninsula. They built it [Palestine] with their blood and sweat and gave it its first Arab identity, which has remained its characteristic for more than six thousand years...

(p. 15; PA4 p. 9)

The identity of this people [i.e., the Palestinian people] and its cultural and national personality, as it has crystallized and grown during its unceasing existence and continuous interaction with the Palestinian landscape in place and time, since the dawn of history, has been subjected to various attempts at obliterating, deforming and intentionally falsifying [it], with a view to casting doubts on its deep roots in civilization, and severing the close ties that bind it to its past... in order to fulfill political desires and motives that have been unveiled on more than one level³⁶.

(p. 15; PA4 p. 56)

Reading and Texts, Grade 9, Part 2 (2004) p. 33

...In addition to their [the Canaanites'] building of the city of Jerusalem which used to be named "Jebus" after its Arab Jebusite builders, who were a branch of the Canaanite Arab stump.

(p. 15; PA4 p. 9)

Reading and Texts, Grade 9, Part 2 (2004) pp. 34-35

The Arab Canaanites, and after them their Phoenician descendants, gave mankind the greatest achievements of civilization during their long history...

The Canaanites continued to make their contribution to civilization. They preserved their existence and their deeply rooted presence in the Palestinian soil and remained – in spite of the waves of invasion that descended upon their country one after another – the cream of the land and its essence, while those transient waves were [merely] an anomalous exception [both] to logic and reality. With the coming of Islam the Canaanites amalgamated with their conquering Arab brethren, and by that the Arab circle in Palestine was completed...

...It is the civilization of our Canaanite forefathers, who inhabited Palestine since the dawn of history and gave it its first Arab identity, which has remained its characteristic for more than six thousand years...

(p. 15; PA4 p. 10)

Reading and Texts, Grade 9, Part 2 (2004) p. 36

Arab Palestine passed through many historical periods, as follows: the Bronze Age with its three phases, namely, the old, the intermediate and the new (3200-1200 BCE), the period of Babylonian and the Persian rule (586-332 BCE), the period of Hellenistic (Greek) rule (332-63 BCE), and the period of Roman and Byzantine rule (63 BCE-632 CE)³⁷.

(p. 15; PA4 p. 10)

³⁶ This passage is the lead to the theory of the Canaanite origin of the modern Palestinians.

³⁷ Note the gap between 1200-586 BCE – the period of the Israelite statehood.

Reading and Texts, Grade 9, Part 2 (2004) p. 39

[Questions:]

- Who gave Palestine its first Arab identity?
- I will mention four cities that were built by the Canaanites and still keep their Canaanite names.

(p. 15; PA4 p. 10)

Why is Palestinian history subject to obliteration, deformation and intentional falsification?

(p. 15; PA4 p. 56)**Reading and Texts, Grade 9, Part 2 (2004) p. 40**

The Canaanites immigrated to Palestine from:

1. The Arabian Peninsula only
2. Syria and Iraq
3. Syria and the Arabian Peninsula

The Jebusites, who built Jerusalem, were descended from a(n) ... origin:

1. Arab
2. Babylonian
3. Aramean

The transient waves in the phrase “those transient waves were an anomalous exception” mean:

1. The Canaanites and their Phoenician descendants
2. Aliens and foreigners
3. The Semitic Arabs

(p. 15; PA4 p. 10)

The Palestinian people is in the greatest need for search of its historical roots because:

1. Its history is, to a large extent, enveloped in obscurity.
2. Its history has not yet been written.
3. Its identity is subjected to obliteration and deformation

(p. 15; PA4 p. 56)**National Education, Grade 4, Part 1 (2003) p. 14**

CMIP	IPCRI
The Canaanite Arabs were the most ancient people that dwelt in Palestine. Many peoples and invaders later ruled it and built many places, which have become in time ancient monuments that still exist to this day. The Romans ruled Palestine for a long time. [One] of their monuments is the [archeological] site of Sebastia village near Nablus. Then the Muslims conquered the land in the reign of Caliph Umar Bin al-Khattab. With the conquest of Palestine by the Muslims it became Muslim and it still is... The Franks [i.e., the Crusaders] occupied it until it was liberated from them by the hero Salah al-Din al-Ayyubi [Saladin].	The Canaanite Arabs were the first to live in Palestine. Later many peoples and invaders ruled it and built a lot of places that, with the passage of time, have become historical sites that exist even today. The Romans ruled Palestine for a long time, and one of their archeological sites is the village of Sebastia, Then the Muslims conquered it... (p. 4)

Then, the Ottomans ruled it... Palestine is still under Israeli occupation. [Assignment:] I will name two peoples that occupied Palestine by force [of arms]. (PA4 p. 9)	
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National Education, Grade 4, Part 1 (2003) p. 14

Palestine is still under Israeli occupation.

(p. 16; PA3 p. 52)

National Education, Grade 4, Part 1 (2003) p. 15

I will circle the number of the correct answer:

The most ancient [people] who dwelt in Palestine were:

1. The Canaanites
2. The Franks
3. The Byzantines

(p. 16; PA4 p. 9)

National Education, Grade 4, Part 1 (2003) p. 18

The surface area of historical Palestine is 27,000 sq. kilometers.

(p. 16; PA4 p. 30)

National Education, Grade 4, Part 1 (2003) p. 47

CMIP	IPCRI
The city of Jerusalem is located in the center of Palestine... It has been an Arab city since it was built and will remain so forever, God willing. (PA4 p. 72)	The city [Jerusalem] was built on the crest of mountains, so that it could be easily defended. It has been an Arab city since its establishment and will remain so for ever, God willing! (p. 4)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 74-75

CMIP	IPCRI
<u>The War of 1948</u> The Arab armies were defeated. Thousands of Palestinians were expelled as refugees to the West Bank and the Gaza Strip, and a large portion of them – to outside Palestine. Thus, Palestine came to comprise three parts: The first part – was controlled by the Jews and they established there the State of Israel. Its surface area amounts to 20,770 sq. kilometers, 77.4 %. The second part – is the West Bank, which was later annexed to Jordan. Its surface area amounts to 5,878 sq. kilometers, 20.03%. The third part – is the Gaza Strip, which came under Egyptian administration. Its surface area amounts to 363 sq. kilometers,	Palestine became made up of three parts: the first part was controlled by the Jews who established on it the State of Israel with an area of 20,770 sq. km. (pp. 12-13, 16, 22)

2.03%. (PA4 p. 65)	
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C

Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP

Reading and Texts, Grade 9, Part 2 (2004) pp. 31-41 [not quoted in A above, if any] (p. 15)

National Education, Grade 4, Part 1 (2003) p. 16 (p. 16)

Geography of the Arab Homeland, Grade 9, (2003) p. 6 (p. 16)

National Education, Grade 4, Part 2 (2004) p. 36 (p. 16)

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

Geography of the Arab Homeland, Grade 9, (2003) p. 53

<u>State's Name</u>	<u>No. of Inhabitants</u>	<u>Population Density</u>	<u>Surface</u>
Historical Palestine	9,000,000	333	27,009

[Footnote:] The number of the inhabitants of the West Bank, the Gaza Strip and inside the “Green Line”³⁸ is about 4,000,000 people. As for the number of the Palestinian refugees in Palestine and the Diaspora, it is about 5,000,000 people, according to the assessments of the Palestinian Central Bureau of Statistics for 2002.

(PA4 p. 16)

National Education, Grade 4, Part 1 (2003) p. 43

The number of the Palestinians in the world is close to nine million. About half of the Palestinian people (four and a half million) live in historical Palestine – about three and a half million in the West Bank and the Gaza Strip and about one million in the lands of 1948. Four and a half million live in the Diaspora outside of Palestine, especially in Jordan, Lebanon, Syria, Iraq, Egypt, the Arab Gulf States and various states of the world. Most of them are refugees who wait to return to the motherland after having been expelled from it.

The inhabitants live in Palestine in various [types of] settlements:

...Inhabitants of the refugee camps.

(PA4 pp. 26, 70-71)

National Education, Grade 4, Part 1 (2003) p. 6

Palestine is one of the Arab states that are found on the Asian continent. It is regarded as a connecting link between the Arab states in Asia and Africa.

The Arab states neighboring Palestine [are]:

To the north: Lebanon and Syria

To the east: Jordan

To the south: Egypt

³⁸ The “Green Line” is a circumlocution for “Israeli territory” – a phrase not to be found in the Palestinian textbooks. The figures given here represent the Arab Palestinian population in the West Bank, the Gaza Strip and Israel. They do not include the 5.5 million Jewish inhabitants of Israel. They do include, however, the Palestinian population that resides outside “historical Palestine”.

Historical Palestine overlooks the Mediterranean to the west, the Dead Sea to the east and the Red Sea to the south.

(PA4 p. 30)

National Education, Grade 4, Part 2 (2004) p. 62

Historical Palestine overlooks the Mediterranean and the length of its coast there is 240 kilometers. It overlooks the Red Sea and the length of its coast there is 10.5 kilometers.

(PA4 p. 30)

E

Observations on IPCRI Report by CMIP

That the term “historical Palestine”, means the whole of Mandatory Palestine as it was immediately prior to May 1948, is made clear by two of the quotations referring to it, namely those stating its surface area³⁹ and its (Arab) population⁴⁰. Logically the term “historical” can be used in two ways, one rooted in the past – historical Mexico includes Texas, meaning that Texas was once, but is no longer, part of Mexico – and the other oriented toward the present – historical Palestine includes the Galilee panhandle, meaning that the panhandle is, and has always been, part of Palestine.

IPCRI has not distinguished between these two logical uses and has unquestionably assumed that the term, as used, for example, in National Education, Grade 4, Part 1 (2003) p. 6 (PA4 p. 30), means only that “historical” – but not present day political – “Palestine overlooks ... the Red Sea to the south”. By so arguing, it sees the historical as the converse of the present, but not as its complement, the affirmation of a continuity stretching back to Canaanite times, and this is something that runs counter to other texts in the books which stress such continuity. Whenever this preconception conflicts with the facts, IPCRI sees only a defect – but not a tendency – namely “the lack of references to “Israel” as a geographic and political entity and the inclusion of Israeli regions, cities, water bodies, mountain ranges and other geographic features as Palestinian without any specific designation of their present day legal status” (p. 13), noting that “the vagueness and lack of specificity to the 1967 borders may give the impression that [a] call is made with reference to “historical Palestine” including the territory of the State of Israel” (pp. 6-7) and taking comfort in the fact that “There is no clear evidence or express call for “liberating” the land of “historical Palestine”” (ibid).

That “historical Palestine” might mean nothing more than “untruncated Palestine”, or “our entire national soil”⁴¹, something that is not limited to the West Bank and Gaza Strip, and consequently that the advice and recommendations, which IPCRI volunteers, may be based on a misapprehension, never seems to have occurred to it – even if only as a possibility to be dismissed.

³⁹ National Education, Grade 4, Part 1 (2003) p. 18, PA4 p. 30

⁴⁰ Geography of the Arab Homeland, Grade 9, (2003) p. 53, PA4 p. 16

⁴¹ See The Palestinian Society – Demographic Education, Grade 11 (2000) p. 134, PA1 p. 66

Palestine in Modern and Contemporary History

A

CMIP	IPCRI
Finding There are no references to the Jews of modern times in this latest issue of textbooks, and the trend noted in the earlier reports of not counting the 5.5 million Jewish citizens of Israel as legitimate inhabitants of the land continues. They are not included in any of the figures of the local population. (PA4 p. 3) ...But the phenomenon of not counting the Jews among the inhabitants of the country, found in the earlier books, is present in these as well, indicating non-recognition and denial of legitimacy.... The ... quotation [Geography of the Arab Homeland, Grade 9, (2003) p. 53] on the other hand, is open to a different interpretation. (PA4 p. 16) ... Israel is not recognized as a sovereign state; its name does not appear on the maps; its place is taken by Palestine; and Israeli regions, cities and sites are presented as Palestinian and references to its territory are by circumlocution. (PA4 p. 23) <u>E. Israeli regions, cities and sites are presented as Palestinian</u> ... excerpts from lessons teaching the geography of Palestine, which cover the whole of Israel.... (PA4 p. 43) Moreover, the 5.5 million Jewish citizens of today's Israel are not counted as inhabitants of the country in any chart or other demographic information, which indicates the illegitimacy of their mere presence there in Palestinian eyes. (PA4 p. 91)	
• Palestine is mentioned as having been divided administratively in the late 19th century to three major districts (central, northern, and southern). Other references to historical Palestine are found on page 14 (Modern and Contemporary History of the Arabs, Grade 9) in the context of talking about intellectual movements in the region and the introduction of print technology. • A clear reference is made to “historical Palestine” in addressing the issue of population distribution in the Arab World. The figure of 9,000,000 is given to include the population of the West Bank, Gaza Strip and inside the Green Line (State of Israel) four million (in addition to five million Jews) and Palestinians in the Diaspora (five million). These figures do not include the Jewish population of the State of Israel although they include Palestinians who live in Israel) Geography of the Arab World, Grade 9, p. 53). • In talking about Palestinian imports, no reference is made to those from Israel. In addition, and in talking about transportation in Palestine, the text lists Gaza airport and Gaza seaport as the only Palestinian outlets and not those outlets through the State of Israel thereby inferring the non-existence of Israel (National Education Grade 4, Part 2, pp. 25-26). (pp. 16-17)	

B

Common Sources Quoted or Referred to

Geography of the Arab Homeland, Grade 9, (2003) p. 53

<u>State's Name</u>	<u>Surface</u>	<u>No. of Inhabitants</u>	<u>Population Density</u>
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Historical Palestine	27,009	9,000,000	333
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[Footnote:] The number of the inhabitants of the West Bank, the Gaza Strip and inside the “Green Line”⁴² is about 4,000,000 people. As for the number of the Palestinian refugees in Palestine and the Diaspora, it is about 5,000,000 people, according to the assessments of the Palestinian Central Bureau of Statistics for 2002.

(p. 16; PA4 p. 16, 26)

National Education, Grade 4, Part 2 (2004) p. 25

[Map of the whole land west of the Jordan with the West Bank and Gaza Strip contoured, on which Acre, Haifa Jaffa, Gaza, Rafah and Gaza Airport (among other places) are marked]

Lesson 6: Commerce in Palestine

I will look at the following map of Palestine and answer the question that follows it:

Which of the Palestinian cities are commercial sea gateways for Palestine?⁴³

(p. 17; PA4 p. 50)

C**Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP**

Modern and Contemporary Arab History, Grade 9, (2003) p. 14 **(p. 16)**

National Education, Grade 4, Part 2 (2004) p. 26 **(p. 17)**

D**Relevant Sources quoted by CMIP, but not referred to by IPCRI****Geography of the Arab Homeland, Grade 9, (2003) p. 53**

The inhabitants in Palestine are concentrated to a great extent in the region of the plains and the cities. They are found to a lesser extent in the mountainous regions and in the villages⁴⁴. I will explain that.

(PA4 p.16)

E**Observations on IPCRI Report by CMIP**

⁴² The “Green Line” is a circumlocution for “Israeli territory” – a phrase not to be found in the Palestinian textbooks. The figures given here represent the Arab Palestinian population in the West Bank, the Gaza Strip and Israel. They do not include the 5.5 million Jewish inhabitants of Israel. They do include, however, the Palestinian population that resides outside “historical Palestine”.

⁴³ There are several maritime cities on the map, of which Acre, Haifa and Jaffa are within Israel's pre-1967 borders.

⁴⁴ Since the Palestinian population in the Palestinian territories and Israel inhabits the mountainous and the rural areas mostly, one may conclude from this quotation that it refers to the entire population of the country, both Palestinians and Jews. If this is the case, it is the first and only (though implicit) reference to the Jewish population in the country ever made in the Palestinian textbooks. But this reference is so vague that no conclusion could be drawn from it.

CMIP has not found in the textbooks any text, dealing with transportation in Palestine, referring specifically to outlets in Gaza (and the West Bank) only. Transportation is taught in the framework of “historical Palestine” and not only in reference to the West Bank and Gaza Strip. Nor has CMIP been successful in identifying in National Education, Grade 4, Part 2 (2004) pp.25-26, cited by IPCRI (p. 16) a text specifying sources of imports from anywhere, let alone just from Israel, as IPCRI implies. The text only mentions various kinds of goods. In suggesting that such matters may be regarded as “inferring the non existence of Israel” (ibid.) IPCRI is being more than a little misleading, for, while affecting to find a dubious basis for such inference, it has managed to evade clear evidence that is far more compelling.

Jerusalem

A

CMIP	IPCRI
Finding The systematic non-recognition of any Jewish holy place as such in the Holy Land continues in this latest issue of textbooks. All holy places in the country that are mentioned in the textbooks are either Muslim or Christian. Even if some of them are holy to the Jews as well, they are never mentioned as such. (PA4 p. 3) The consistent non-recognition of any Jewish holy place in the Holy Land is to be found in these new books as well. Only Muslim and Christian holy places are mentioned. Some of these places are holy to the Jews as well, but this connection is not mentioned. In earlier books they are presented as Muslim holy places usurped by the Jews. (PA4 p. 18) Jerusalem (that is, historical Jerusalem within the walls) is presented as an Arab city from time immemorial. Its Jebusite founders are Arabized and the Israelite or Jewish historical ties to this city, both national and religious, are not mentioned. The only connection that the Jews have to it, according to the PA textbooks, is as foreign occupiers, from whom it should be liberated. Though said to be holy to the monotheistic religions, the Jewish holy places in the city, or its holiness to the Jews, are never mentioned as such. Nor is the present status of Jerusalem as Israel's capital mentioned. Instead, it is declared to be the capital of Palestine. (PA4 p. 4) As is emphasized in all earlier Palestinian school textbooks, here as well Jerusalem is presented as exclusively Arab. Though described as a city holy to the monotheistic religions in general, only Muslims and Christians are specifically mentioned in this context. The Jews' strong ties to this city throughout history, both nationally and	The narrative also includes references to Canaanite Kingdoms and their major cities. The list includes: Jerusalem, Ashkelon, Akka/Akko, Majdal, Jaffa, Ashdod, Bisan, Beit El, and Jericho (Reading and Anthology, Grade 9, Part 2, p. 33). (p. 11) Jerusalem continues to be portrayed in relation to its Arab and Islamic nature. Thus, we notice that the city's historical, religious, political, cultural, commercial, architectural, and demographic dimensions are mostly presented from an Arab Islamic perspective, with occasional references to its importance to the monotheistic religions (especially the Christian tradition). The photos and illustrations that accompany print material all point to Jerusalem's significance to Muslims and Christians. The city's association with Judaism and Jews, historically and presently is ignored. (p. 15) The text in the National Education text for Grade 4, Part 1, p. 47 describes Jerusalem as being an Arab city since its establishment and that "it will remain so for ever, God willing." In doing so, the text ignores the historical and present day presence of Jews and religious groups and the city's significance to their followers. (p. 16) • Texts talk about Jerusalem's history, location and significance and make reference to the ancient Canaanites and Jebusites as Arab which is questionable in objective historical terms. After this introductory remark, there is a jump to its liberation by the Muslims, over the centuries, from the Romans and Frankish/Crusaders (National Education, Grade 4, Part 1, Lesson 2, pp. 46-53). • Several passages and sections across the

religiously, are completely ignored and their holy places there are not mentioned as such. The Palestinian textbooks Arabize the Canaanite-Jebusite founders of Jerusalem, so as to create an Arab ethnic continuity from the dawn of history to present times, which precludes any Jewish historical claim to the city. The only Jewish connection to the city of Jerusalem is that of foreign occupiers, from whom it is to be liberated. Jerusalem is presented as the capital of Palestine. Its present status as capital of Israel is ignored. (PA4 p. 72) Israel's status as a sovereign state is not recognized, nor is the status of Jerusalem as its official capital. Jerusalem in the Palestinian textbooks is exclusively Arab and serves as the capital of Palestine which, on certain occasions, replaces Israel as the sovereign state in the region. (PA4 p. 91)	curriculum mention Jerusalem's (city and sites) significance in Islam and in the other monotheistic religions. For example, in the lesson summary on page 53 (National Education, Grade 4, Part I, we read: "Jerusalem is considered a holy city for the monotheistic religions. It is holy for Muslims ... Jerusalem is also an important and holy city for Christians..." In the context of talking about "the Dome of the Rock," a lesson talks about Jerusalem and the Dome of the Rock's significance in Islam (Reading and Anthology, Grade 9, Part 2, pp. 45-57). However, no direct reference is made to Judaism in any of the contexts in which the topic is presented. • The activity on page 51 is presented in the context of a visit to the holy sites in Jerusalem. References are limited to Christian and Islamic holy sites (National Education Grade 4, Part 1). • A lesson in the National Education, Grade 4, Part 2, textbook (pp. 50-52) quotes the Palestinian Declaration of Independence (1988) as declaring Jerusalem as the capital of the State of Palestine but failing to note that Jerusalem is also the capital of the State of Israel. The lesson also highlights the call it makes to respect "all religions." The lesson also highlights Land Day anniversary (March 30th) and notes that it reflects Palestinians' determination to protect their land. • Jerusalem is mentioned in different contexts and by different names. For example, in the context of talking about religious sites, reference is sometimes made to "Bait Al-Maqdes" or "the holy city" as it has been known in Islamic accounts of the region (Geography of the Arab world, Grade 9, p. 113). (p. 17) There is generally a conspicuous lack of reference to Jewish holy sites identified as such. We came across multiple statements describing "Jerusalem," "Palestine," and "the Arab World" as the focus of attention of the
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	world because of their central geographic location and because of the “Muslim and Christian holy places there”. Lesson on the religious significance of Palestine includes four sites (two Muslim and two Christian. The sites are labeled/named without reference to the religious tradition they represent. Some of the sites illustrated are also considered holy by followers of the Jewish tradition (National Education, Grade 4, Part 1, p. 9. In the same context, the lesson summary (p. 10) talks about Palestine as “the cradle of the monotheistic religions” without naming them. (p. 25) The same textbook [Our Beautiful Language, Grade 4, Part 2 (2004)] talks about Jerusalem’s history and makes references to the ancient Canaanites and Jebusites who are described as Arab. (p. 29) Also, and in the process of talking about holy sites in the Holy Land, the textbooks fail to mention or include Jewish holy sites in Jerusalem and the rest of historical Palestine. References, however, are made to sites holy in the Jewish tradition but without making the connection clear or highlighting their significance to the followers of the Jewish faith. (p. 37) The new curriculum needs to provide students with the opportunity to explore difficult and unresolved issues in political, regional and international relations such as the so called permanent status issues (water, refugees, borders, settlements and the future of Jerusalem). (p. 40)
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B

Common Sources Quoted or Referred to

National Education, Grade 4, Part 1 (2003) p. 10

Palestine is known as the cradle of the Heavenly [monotheistic] religions. Many prophets lived there. Palestine has thus acquired its religious importance. It was the destination of the Messenger Muhammad’s nocturnal journey [*Isra’* – from Mecca to Jerusalem, according to Muslim belief], as the Al-Aqsa Mosque – the first *qibla* [focus of the Muslim direction of

prayer] – is there... Also, the Mosque of Abraham is in the city of Hebron, where Abraham – God’s prophet – is buried⁴⁵. Palestine embodies the cradle of the Christian religion. God’s prophet Jesus was born there, in the city of Bethlehem, where the Nativity Church was built, which is considered the most important Christian religious place in the world. Also found in Palestine are the Church of the Holy Sepulcher in Jerusalem and the Church of the Annunciation in the city of Nazareth.

I will test myself:

1. I will explain the importance of the Al-Aqsa Mosque to the Muslims.
2. I will think of the reasons which have made Palestine a place to which millions of Muslim and Christian visitors make their way.

(p. 17; PA4 p. 18)

National Education, Grade 4, Part 1 (2003) p. 47

CMIP	IPCRI
The city of Jerusalem is located in the center of Palestine... It has been an Arab city since it was built and will remain so forever, God willing. (PA4 p. 72)	The city [Jerusalem] was built on the crest of mountains, so that it could be easily defended. It has been an Arab city since its establishment and will remain so for ever, God willing! (p. 4)

National Education, Grade 4, Part 1 (2003) p. 50

The Arab Canaanites were among the most ancient peoples that inhabited Palestine, since the year 2500 before the birth of God’s prophet Jesus – peace upon him. The Canaanites built cities and villages in Palestine, such as Jerusalem, Gaza, Ashkelon, Megido and Nablus.

(p. 17; PA4 p. 9)

The Canaanites built cities and villages in Palestine, such as Jerusalem... Jerusalem has been given many names, such as “Jebus”, after the Arab Jebusites who built it. The Muslims conquered Jerusalem and liberated it from the rule of the Romans, who called it “Aelia [Capitolina]”, when Caliph Umar Bin al-Khattab himself took possession of it. The Muslims called it “Al-Quds” or “Bayt al-Maqdis”⁴⁶. Then the Franks [i.e., the Crusaders] occupied it until it was liberated by the Muslim hero Salah al-Din [Saladin]. It is now subject to Israeli occupation, waiting for its liberator.

(p. 17; PA4 pp. 52, 72-73)

[Questions:]

3. Why is Jerusalem considered a Canaanite city?
4. Fill in the space in the following phrases:
 - Jerusalem was named “Jebus” after the...
 - The Byzantines called Jerusalem...
 - Those who called Al-Quds by this name were...
 - The hero who liberated Jerusalem from the Franks was...

(p. 17; PA4 p. 73)

⁴⁵ The Mosque of Abraham – the Machpelah sanctuary – is holy to the Jews as well.

⁴⁶ The only name not given here is the Jewish one, even in its foreign and Arabic versions – Jerusalem, Urushalim. All the textbooks use for Jerusalem the name "Al-Quds" which has been changed to "Jerusalem" for the convenience of the English reader.

National Education, Grade 4, Part 1 (2003) p. 51

Activity: Let us visit a Muslim and then a Christian site to be found in the city of Jerusalem and, following our return from the trip, describe what we have seen.

(p. 17; PA4 p. 21)

National Education, Grade 4, Part 1 (2003) p. 52

Let us name some of the Muslim and Christian holy places in Jerusalem.

(p. 17; PA4 p. 21)

National Education, Grade 4, Part 1 (2003) p. 53

CMIP	IPCRI
Jerusalem is considered a holy city for the heavenly [monotheistic] religions. It was a holy place for the Muslims even before the Muslim conquest. That [holiness] was related to the Nocturnal Journey [<i>Isra'</i>] and the Ascension [<i>Mi'raj</i>], as God made His Messenger Muhammad [miraculously] travel by night from Mecca to Jerusalem where he prayed at the location of the Al-Aqsa Mosque. Then he was made to ascend to Heaven from a place near the Al-Aqsa Mosque, where the Dome of the Rock mosque was later built, during the reign of the Umayyad caliph Abd al-Malik Bin Marwan. The Messenger instructed the Muslims to pray in the direction of the Al-Aqsa Mosque in Jerusalem at the beginning of the Islamic mission, and later he received the divine order to change the <i>qibla</i> [direction of prayer] toward the noble Ka'bah [in Mecca]. That is, the Al-Aqsa Mosque is the first of the two directions of prayer. Jerusalem is also an important and a holy city for the Christians. There are many holy places and churches of theirs in it. One of the most important of these is the Church of the Holy Sepulcher which was built by the Roman emperor Constantine and his mother Helena. Hundreds of thousands of Christian pilgrims come to it every year from all parts of the world. (PA4 p. 73)	Jerusalem is considered a holy city for the monotheistic religions. It is holy for Muslims ... Jerusalem is also an important and holy city for Christians... (p. 17)

National Education, Grade 4, Part 1 (2003) p. 64

CMIP	IPCRI
The wall surrounds the Old City of Jerusalem with its religious holy places, of which the	Within the wall lies the Old City with its holy sites, the most important of which are the

most important ones are the Al-Aqsa Mosque and the Church of the Holy Sepulcher. (PA4 p. 19)	blessed Al-Aqsa Mosque and the Church of the Holy Sepulchre. (p. 17)
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Reading and Texts, Grade 9, Part 2 (2004) p. 33

...In addition to their [the Canaanites'] building of the city of Jerusalem which used to be named "Jebus" after its Arab Jebusite builders, who were a branch of the Canaanite Arab stump.

(p. 17; PA4 p. 9)

Reading and Texts, Grade 9, Part 2 (2004) p. 55

Write no more than twenty lines about the position of the Al-Aqsa Mosque in Islam and [about] the duty of the Arabs and Muslims to protect and defend it.

(p. 17; PA4 p. 75)

Reading and Texts, Grade 9, Part 2 (2004) p. 57

[Aerial photograph of the Haram al-Sharif with nine holy places indicated thereon]

Activity: I will write against each number in the following picture the name that fits it:

...The Al-Buraq Wall.

(p. 17; PA4 p. 22)

C

Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP

Reading and Texts, Grade 9, Part 2 (2004) pp. 45-57 [save for those above] (p. 17)

National Education, Grade 4, Part 2 (2004) pp. 50-52 (p. 17)

Geography of the Arab Homeland, Grade 9, (2003) p. 113 [relating to names of Jerusalem] (p. 17)

National Education, Grade 4, Part 1 (2003) p. 9

I study the four pictures above and answer the following questions :

- 1) In which city is the Al_Aqsa Mosque found?
- 2) In which city is the Ibrahimi Mosque found?
- 3) In which city is the Church of Nativity found?
- 4) In which city is the Church of the Holy Sepulchre found?

(p. 25)

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

Reading and Texts, Grade 9, Part 2 (2004) p. 40

The Jebusites, who built Jerusalem, were descended from a(n) ... origin:

1. Arab
2. Babylonian
3. Aramean

(PA4 p. 10)

Geography of the Arab Homeland, Grade 9, (2003) p. 113

Muslims visit the Al-Aqsa Mosque, the Dome of the Rock and Jerusalem [in general]. As for Christians, they visit Palestine in order to make a pilgrimage to the Church of the Holy Sepulcher in Jerusalem, the Church of the Nativity in Bethlehem and the Church of the Annunciation in Nazareth. They [also] visit the site of the Baptism on the bank of the Jordan River near Jericho.

(PA4 p. 19)

National Education, Grade 4, Part 1 (2003) p. 66

[Plan of the Old City of Jerusalem with gates and other places highlighted]

Let us look at the plan of the Old City of Jerusalem and then answer the following question:

Let us mention the names of the gates of the Old City of Jerusalem⁴⁷.

(PA4 p. 20)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 128

[Chart]

The World: Countries and Capitals

<u>Country</u>	<u>Capital</u>	<u>Population⁴⁸</u> <u>(thousands)</u>	<u>Surface</u> <u>(thousands of sq. km)</u>
Palestine	Jerusalem	4,659	21

(PA4 p. 27)

Atlas of Palestine, the Arab Homeland and the World, (2003/4) p. 130

[Chart]

The World: Geographical Information

<u>State</u>	<u>Capital</u>	<u>Surface (sq. km)</u>	<u>Population (2001)</u>	<u>Currency</u>
Palestine ⁴⁹	Jerusalem	----	----	----

(PA4 pp. 28-29)

General Science, Grade 4, Part 1 (2003) p. 117

Snow falls in our country mainly in February. It falls in the city of Jerusalem on an average of two days a year and in **Safed** on an average of five days a year.

(PA4 p. 48)

National Education, Grade 4, Part 1 (2003) p. 11

[Map of the country west of the Jordan with the West Bank and the Gaza Strip contoured and Jerusalem marked by a red dot and Nazareth, Bethlehem and Hebron marked by black dots]

Activity 1: Let us mark on the map of Palestine the following holy cities: Jerusalem, Bethlehem, **Nazareth** and Hebron.

(PA4 p. 51)

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

⁴⁷ In addition to the gates there are three holy places shown on the map: the Al-Aqsa Mosque, the Dome of the Rock and the Church of the Holy Sepulcher. The Jewish holy place of the Wailing Wall is neither marked on the map nor mentioned.

⁴⁸ Israel does not appear in this chart and the data given here seem to refer to the whole country, namely, both Israel and the regions of the West Bank and the Gaza Strip (though the figures given here are inaccurate). The population figure seems to refer to the Palestinians alone, ignoring the presence of the 5.5 million Jewish inhabitants of the land.

⁴⁹ Palestine is the only state mentioned without any specific data, except its capital city. Israel does not appear at all.

In 1967 Israel captured the West Bank, the Gaza Strip⁵⁰, East Jerusalem and Wadi Arabah⁵¹ from Jordan, the Golan Heights from Syria, and the Sinai from Egypt.

(PA4 p. 57)

Introduction, National Education, Grade 4, Part 1 (2003) page not numbered

This book's importance reaches its peak while discussing Jerusalem and Islam, and the city of Christ – peace upon him. Muslims and Christians come to it from the various parts of the world... They [the students] should grasp the importance of its [Jerusalem's] position, the sanctity of its holy places, which are embodied in the Al-Aqsa Mosque and the Church of the Holy Sepulcher, as well as the grandeur of its walls and buildings, which emphasize daily its genuine Arab character.

(PA4 p. 72)

National Education, Grade 4, Part 1 (2003) p. 56

The Muslims went towards Jerusalem to liberate it from the Byzantines in the year 638 CE. The city's patriarch, Sophronius, agreed to hand the city over to the Muslims without fight on condition that the Commander of the Faithful, [the Caliph] Umar Bin al-Khattab, would himself receive it. He entered it in peace and in great humility and treated its inhabitants in a nice Islamic way, as is manifested in Umar's Covenant.

He entered the Al-Aqsa Mosque and began by himself removing the dirt that had accumulated there. Then he prayed there and started rebuilding it. The most important reasons for the Muslim conquest of the city of Jerusalem were as follows:

1. Spreading the Islamic religion.
2. Jerusalem is a city holy to the Muslims.
3. Jerusalem is Arab land that was occupied by the Romans, and this made the Muslim conquest of it easy.

I will test myself:

1. I will explain how the conquest of the city of Jerusalem took place.
2. I will define the reasons for the Muslim conquest of the city of Jerusalem.

(PA4 pp. 73-74)

National Education, Grade 4, Part 1 (2003) p. 60

Abraham, God's messenger – peace upon him, was praying at the Al-Aqsa Mosque⁵² during his sojourn in Palestine. The Messenger Muhammad prayed at the Al-Aqsa Mosque on the night of the Nocturnal Journey [*Isra'* – from Mecca] and the Ascension [*Mi'raj* – to Heaven – both according to Muslim belief]. The mosque has become one of the Muslims' most important holy places, and it was mentioned in the Holy Qur'an and in the noble Prophetic Sayings [Ahadith]. The first thing [Caliph] Umar Bin al-Khattab did during the Muslim conquest [of Jerusalem] was to order the cleaning of the area of the mosque, and the Muslims began praying there. During the time of the Umayyad State, [Caliph] Abd al-Malik Bin Marwan built the present Al-Aqsa Mosque and widened it. Then, he ordered the building of another mosque above the location of the Noble Rock from which the Messenger ascended to

⁵⁰ The Gaza Strip was seized from Egypt, not Jordan.

⁵¹ Parts of the Jordanian side of Wadi Arabah [Aravah] were de-facto annexed to Israel in the late 1960s by the security fence that was built to stop Palestinian armed attacks from southern Jordan on Israeli settlements. These parts were later returned to Jordan under the peace treaty of 1994 between the two countries.

⁵² The claim that the Al-Aqsa Mosque was already built in Abraham's days is a relatively recent one. It aims at countering the Jewish tradition – and the Jewish claim to the site emanating from it – that the Israelite King Solomon built the first temple in that place hundreds of years after Abraham.

the High Heavens. It came to be known as the mosque of the Dome of the Rock. That was in 661 CE [sic, and should be 691]. This dome has become one of the marvels of construction in the Muslim world and one of its most famous religious monuments.

[Question:]

Mention the name of the Commander of the Faithful [i.e., caliph] who ordered the cleaning of the Al-Aqsa Mosque and prayer there.

(PA4 pp. 74-75)

E

Observations on IPCRI Report by CMIP

IPCRI continues to see the treatment of Jerusalem in the textbooks as merely ignoring the “city’s association with Judaism and the Jews, historically and presently” (p. 15), or “the historical and present day presence of Jews and religious groups and the city’s significance to their followers. While noting that “several passages and sections across the curriculum mention Jerusalem’s (city and sites) significance in Islam and other monotheistic religions... no direct reference is made to Judaism in any of the contexts in which the topic is presented” (p. 17). It would be interesting to learn what, if any, indirect reference IPCRI considers to be made. To see such treatment as ignoring, or failing to refer, while steadfastly refraining from drawing conclusions, or considering its meaning for the pupil in the learning context, is to have reduced it to the level of a regrettable omission in which no tendency is to be discerned.

IPCRI compounds the matter by stating: “Also, and in the process of talking about holy sites in the Holy Land, the textbooks fail to mention or include Jewish holy sites in Jerusalem and the rest of historical Palestine. References, however, are made to sites holy in the Jewish tradition but without making the connection clear or highlighting their significance to the followers of the Jewish faith” (p. 37). This use of language – “without making the connection clear”, as if it were hinted at, “or highlighting their significance”, as if it were merely a matter of insufficient emphasis – is the same disingenuousness that was encountered in IPCRI I⁵³. IPCRI cannot point to even one place in the textbooks where reference is made to a Jewish holy site as such. It is not merely a matter of their connection to the Jewish tradition not being made clear or their significance to the followers of the Jewish faith not being highlighted. For the textbooks Jewish holy sites as such just do not exist. It is hard to see why IPCRI has seen fit to mention the coincidence that some Muslim holy places have such connection or significance, and what virtue it finds in this, when it has been so studiously concealed from the pupil.

⁵³ Critique of IPCRI I, Observations pp. 94-95, Conclusion foot of p. 132-133

PEACE, TOLERANCE AND PLURALISM

A

CMIP	IPCRI
Finding	
Tolerance, especially on the religious level, is an ideal taught in Palestinian schools, though under some religious limitations. But the Jews are never mentioned specifically in this context, unlike other groups (in earlier published textbooks). Peace is also an ideal advocated by the PA textbooks, with some religious limitations here as well. Until the latest issue of PA textbooks, no reference was made in this context to Israel. In this latest issue, the Oslo Accord is mentioned for the first time in the context of peace with Israel (while in earlier books it was mentioned briefly in other contexts, including a military one). Beyond that, peace with Israel is not advocated. (PA4 p. 5) <u>Tolerance</u> Since the new Palestinian textbooks began to be published (2000), political and religious tolerance has been an important theme in them. This is continued in this latest issue of school textbooks. Tolerance of various types, though not without limits, is also said to be one of Islam's distinguishing characteristics. The point that should be made in this respect is that, so far, not a single specific reference in this context to the Jews, unlike the Christians, has been ever made in the Palestinian textbooks. (PA4 p. 78) <u>Peace in General</u> Peace in principle, as a value, is advocated by the Palestinian school textbooks, though it is somewhat circumscribed, as an ultimate ideal, by Islamic legal considerations, which may not be identical with those of international law. (PA4 p. 79) <u>Peace with Israel</u> The issue of peace with Israel is discussed	• Tolerance, as a concept, runs across the new textbooks. However, the concepts of religious and social tolerance appear more frequently and more directly than that of political tolerance. The concept of pluralism in all its facets also appears in multiple contexts across the curriculum, but do not make specific reference to Jews or to the State of Israel. • The textbooks include a good number of instances of calls to openness, dialogue and interaction as part of the push towards multiculturalism and globalization within Palestinian society and amongst Palestinians. • Several lessons in the Islamic and Christian Religious Education textbooks include calls, prayers and invocations of a peaceful and reconciliatory nature. In some instances there are prayers promote forgiveness, and call upon God to "bless our land and its people (e.g., Christian Religious Education, Grade). • Although multiple references are found in the new textbooks that call for respecting, accepting and showing tolerance to the "others," the textbooks fail to directly and clearly extend the principles and concepts of peace, religious and political tolerance to include non-Muslims and non-Arabs and to apply them in present-day contexts to the Jews and to the State of Israel. (p. 9) • The recently published textbooks for Grades 4 and 9 are replete with examples that reflect the principles of peace, pluralism, love, forgiveness, integrity and tolerance in historical and present-day contexts. Multiple references appear across the curriculum, especially in the religious education, language arts, and social studies textbooks. No references

here for the first time since the publication of the new Palestinian textbooks began. The history of the Arab-Israeli peace process is told in brief and in a matter-of-fact language. The gradual Arab shift, from opposition to peace with Israel to its conditional adoption, is described, the Palestinian move towards negotiations with Israel, and eventually to an agreement with it, put within this general Arab context. The Palestinian textbooks do not openly advocate the ideal of peace with Israel.

It should be noted, however, that the Oslo Accord between the PLO and Israel is mentioned here for the first time in the context of peace between the two parties. Former mentions of the Accord did not refer to peace at all [See PA1 p. 64]. An interesting part of this section is the assignment at the end in which the student is requested to write a report about the Oslo Accord, which means that the Palestinian educators wish the students not just read about it, but to think about it.

(PA4 pp. 79-80)

... two quotations [Modern and Contemporary Arab History, Grade 9, (2003) pp. 75, 75-76] contain the first mention of the Oslo Accord in the Palestinian textbooks in the context of peace with Israel. Until now it was mentioned briefly three times within other contexts, including a military one, stating that the Accord facilitated the entrance of the PLO armed forces into Palestine [see PA1 p. 64].

(PA4 p. 81)

As regards peace, in spite of the evident progress mentioned above, the textbooks still do not advocate peace with Israel. Rather, they envisage a violent and bloody liberation struggle the geographic limit of which is never specified. The practice of exalting Jihad and martyrdom, noted in earlier textbooks, continues here as well, though to a somewhat lesser extent. Palestinian individuals who were killed or imprisoned by Israel after having been involved in armed attacks against Israelis are looked upon as

are made to these values regarding Jews, Judaism or to the State of Israel.

- Peace in the religious, social/communal, and political sense is emphasized both as a universal and a religious value. Political peace, however, appears in a limited number of instances and contexts. Except for a number of scattered examples across the curriculum, the review revealed the absence of serious materials that promote political peace with Israel. There is also a lack of material that explicitly talks about peace or peace agreements in modern-day contexts, especially that between the Palestinians and the Israelis. Positive examples include:

- a) A lesson on the Nobel Prize with a section on the Peace Prize, (Reading and Anthology, Grade 9, Part 2, pp. 103-110).
- b) A section about the Oslo Peace Agreement and a question that asks students to write about the Oslo Accords (Modern and Contemporary History of the Arab World, Grade 9, pp. 75 and 76 respectively),
- c) A statement that describes the Palestinian struggle as one that aims at enabling the Palestinian people to lead a free, secure and peaceful life in their homeland) Modern and Contemporary History of the Arab World, Grade 9, p. 81).
- d) An item in an exercise asks students to identify the symbols of love and peace) General Sciences, Grade 9, Part 2, p. 78).
- e) A text that highlights Islam's promotion of peace and love (Islamic Education, Grade 4, Part 1, p. 43).

- Tolerance, as a concept, runs across the new textbooks. Inter-religious tolerance is mostly emphasized in Christian Religious Education, Islamic Religious Education, Civic Education, National Education, and Language Arts textbooks. The textbooks contain a large number of quotations from canonical texts that appeal to people to treat each other with

martyrs and prisoners-of-war, respectively.
(PA4 p. 92)

the spirit of love, tolerance and justice. The textbooks include several texts that encourage Muslims to engage in dialogue with each other over controversial and sensitive issues. However, no direct call is made to expand this pattern of communication to other non-Muslim believers. Political tolerance is also emphasized, although to a lesser extent. In particular, a small number of references to political tolerance (mostly indirectly and in historical contexts) appear in the reviewed textbooks (Modern and Contemporary History of the Arabs, Grade 9, pp. 4, 75, 78 ;81 , Reading and Anthology, Grade 9, Part 1, pp. 41-45, 66, 88, 105, 107 and Part 2, pp. 34, 76; Islamic Religious Education, Grade 4, Part 1, pp. 22, 43, 75-76, 88). Almost no direct reference is made to political reference in the present-day context.

- The concept of religious, social, political, ethnic, and cultural pluralism appears in a large majority of textbooks. Pluralism is promoted as an indicator of social justice, democratic and humanistic values.
- In the context of talking about the Canaanite civilization, the textbooks present a view that reflects a balanced society that is peace-loving, charity-giving, religious, forgiving, and on good terms with other nations and that has made great contributions to human civilization) Reading and Anthology, Grade 9, Part 2, p.34).
- Several texts, passages, questions and activities promote the culture of acceptance and respect towards others of different races, color, ethnicity, and religious affiliation. The materials urge the students to accept the “others” despite the differences that may exist in terms of worldviews, ideas, and perspectives (Civic Education, Grade 4, Part 1, pp. 19-23).
- Quranic chapters promote the concepts and values of belief, justice, compassion and the importance of seeking knowledge (Reading and Anthology, Grade 9, Part 1;

	Reading and Anthology, Grade 9, Part 1, pp. 3-4). • Passages talk about the contributions of Arabs and Muslims to the development of human civilization and to the spread and maintenance of peace in the areas that have been exposed to the Arab & Islamic civilization (Geography of the Arab World, Grade 9, p. 4). Other passages talk about the value of fraternity and equality as vehicles to eradicate the roots of hatred and promote love and affinity among the nations on earth (Islamic Religious Education, Grade 4, Part 1, p. 3). • A passage in the Islamic Religious Education, Grade 4, Part, 1 textbook (p. 4) promotes the right of individuals to lead a happy, peaceful and decent life in their homeland without discrimination (...individual's right to live honorably on his homeland without discrimination... because the origin of all people is one... ” • Another section in the same textbook (p. 5) promotes the ideas that leading a life based on forgiveness and tolerance is a basic value that needs to be instilled in the minds of individuals and groups so that people can live together in an atmosphere that is characterized by freedom, cooperation, coexistence and peace • Citations include Quranic verses that promote equality among people and emphasize each individual's right to live an honorable and free life. Individuals also have the right to be treated equally without discrimination based on color, race, or social status (Religious Education, Grade 4, Part, 1, p. 42). This is clearly a call for avoiding any practice of racial and social discrimination. Other Quranic quotations included call for love, tolerance, and justice among people (p. 43). • Units in the Christian Religious Education (Grade 9) textbook are primarily geared towards promoting belief in God and the virtues that come along with it. There is a whole unit on
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	how to “develop our relationships with the others” that includes lessons of loving one’s family, friendship, respect for life, and respecting others’ property. • Friendship is promoted in the textbook through real-life relationships such as that of David and Jonathan (1st Kings and 2nd Kings). Forgiveness is also promoted through examples from the Old Testament (David and Saul as it appears in Samuel 1, 26:7-12). • The Grade 9 Christian Religious Education textbook includes a prayer that calls on God to “bless our land and bless all its people; make all its sons live in love for the sake of praising God and for serving the people in this Holy Land” (p. 85). • There are several references in the same book to tolerance and justice in the context of talking about the Ottoman Empire’s attempts to cooperate with Western governments by guaranteeing religious freedom to Christians under their rule (Modern and Contemporary Arab History, Grade 9, pp. 5, 25). References are also made to Christians and Jews in the context of talking about social life and social classes in the Ottoman Empire (Modern and Contemporary Arab History, Grade 9, p. 18). • Part of Islam’s call for equality includes guaranteeing the right of non-Muslims who live in Islamic communities. A text highlights the Quran’s call not to hurt peaceful non-Muslims or confiscate their property and instead to treat them kindly and with compassion (Islamic Religious Education, Grade 4, Part 2, p. 50). A passage in the same textbook (p. 55) urges Muslims to extend their hands to those who are willing to cooperate with them in the endeavor of spreading prosperity, justice and peace. • Passages reflect the message of cooperation and of spreading the principles of peace and justice among people (Religious Islamic Education, Grade 4, Part 2, pp 55, 60). Along the
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	same lines, a passage (p. 62) calls on Muslims to abstain from exacting revenge, and instead prompts believers to forgive and to drop personal claims of damage and harm. In other contexts, we come across passages describing people as predisposed to be “virtuous, benevolent, and charitable” (Reading and Anthology, Grade 9, Part 1, p. 45; Civic Education, Grade 4, Part 2, pp. 8, 26). • There are direct references to the Synagogue, Church and Mosque made in the context of talking about different places of worship for the three monotheistic religions (Our Beautiful Language/Arabic Language, Grade 4, part 1, p. 17). • References to Saladin granting the Crusader prisoners humane treatment and setting free the poor, widows, orphans, the elderly and the sick and exempting them from paying a ransom (Our Beautiful Language, Grade 4, Part 1, pp. 22, 8890; Islamic Religious Education, Grade 9, Part 1, pp. 5-6). • A passage extols the benefits of open and free dialogue between and among nations and peoples of the world and followers of all religions and points to the importance of providing free speech to all, even those with opposing viewpoints (Islamic Religious Education, Grade 9, Part 2, p. 7). • Passages encourage the reader to be aware of the customs and social traditions in other cultures and civilizations. They describe the concept of multicultural communication as an indispensable social phenomenon and provide examples from ancient history (Reading and Anthology, Grade 9, Part, 2, p. 8; Islamic Religious Education, Grade 9, Part 1, pp. 7-8; Our Beautiful Language, Grade 4, Part 1, pp. 75, 76, 78; Reading and Anthology, Grade 9, Part 2, p. 94). “Tourism” is described as a vehicle for promoting dialogue and interaction between nations (National Education, Grade 4, Part 2, p. 23). • A global perspective/multicultural
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	dimension is promoted in several textbooks. This is evident from the inclusion of short stories, proverbs, anecdotes, and dishes from other cultures and geographic regions. In most cases, the references are intended to promote and serve human issues, justice, equality, fraternity and peace by virtue of including the concepts, values, principles and examples that reflect them (e.g., Reading and Anthology, Grade 9, Part 1, pp. 103-110, 128, 142-147; Home Economics, Grade 9, p. 12). • Texts encourage learners to show compassion to others and give charity to the needy (Islamic Religious Education, Grade 9, Part, 1, pp. 22-33). Other textbooks include quotations from the Quran extolling the virtue of showing mercy) following the example of merciful God) and of repenting sins and trespasses as a means of seeking God's mercy (Quran Recitation, Grade 9, p. 35; Language Sciences, Grade 9, Part 2, p. 44; Reading and Anthology, Grade 9, Part 1, pp. 46, 57). • Several passages present Islam's call to avoid fighting whenever possible and of the need to reach and respect agreements through negotiations and dialogue) Islamic Religious Education, Grade 9, pp. 54, 55, 57). • The textbooks include several quotations from the Quran urging believers not to ridicule others or underestimate their efforts (Language Sciences, Grade 9, Part 2, p. 44). • The principles of humane treatment of animals are promoted in several textbooks) e.g., Islamic Religious Education, Grade 4, Part 1, pp. 78-80; Reading and Anthology, Grade 9, Part 1, p. 57). (pp. 18-21) The textbooks are generally conceived with a nationalist framework. It is possible to say that the new curriculum is designed to serve several goals, chief of which are the inculcation of the Palestinian national and
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	cultural identity and legitimization of the Palestinian Authority. In addition, it attempts to highlight the needs, interests and aspirations of the Palestinian people some of which could be viewed by others (e.g., the Israelis) as promoting incitement and contempt. In doing so, much more focus is given to national issues than those that promote multicultural, regional and global cooperation in the fields of environmental awareness, human rights, and the fight against stereotyping, bias, violence and intolerance... The review of the content of the 4th and 9th grade textbooks revealed numerous instances that introduce and promote the universal and religious values and concepts of respect of other cultures, religions, and ethnic groups, peace, human rights, freedom of speech, justice, compassion, diversity, plurality, tolerance, respect of law, and environmental awareness. However, several other sensitive issues of great importance to the present and future of the region are briefly discussed, ignored or bypassed (e.g., the Oslo Accords, recognition of and peace with Israel, political tolerance and open denouncement of violence, joint and cooperative ventures in the economic, medical, academic, environmental domains). In addition, a number of historical events are presented from a single perspective rendering some accounts questionable regarding their historical accuracy. (p. 35) The new curriculum, reflected in the recently published textbooks, cannot be described as a war curriculum. Neither is it a peace curriculum. The textbooks do not contain calls for the destruction of the State of Israel. However, students are exposed to texts that promote the religious and national duty of loving and defending the homeland and the Palestinian culture. Along the same line, although the textbooks are replete with references to the principles and values of reconciliation, compassion, religious and political tolerance, they fail to extend these principles and concepts to include Jews and the State of Israel.
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	(p. 36) History teaching in the region should be geared toward enhancing and polishing students' sense of historical consciousness. In particular, more texts should be included that promote tolerance and mutual understanding. More should be introduced and taught about the causes, expressions and consequences of intolerance and how to combat it. (p. 41)
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B

Common Sources Quoted or Referred to

Modern and Contemporary Arab History, Grade 9, (2003) pp. 75-76

The Oslo Peace Agreement, 1993

The PLO and Israel signed in Washington the Declaration of Principles (the Oslo Agreement) on September 13, 1993. On May 4, 1994 the agreement for the implementation of the self government in the Gaza Strip and the city of Jericho was signed in Cairo. Among the articles of this agreement were [the following ones]:

1. Mutual recognition by the Palestine Liberation Organization and Israel.
2. The establishment of self-government in the Gaza Strip and in Jericho first, to be extended later to the rest of the West Bank.

The leadership of the PLO returned to Palestine in May 1994⁵⁴.

(p. 18; PA4 pp. 23, 68-69, 81)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

After the establishment of the Israeli entity, the Arab League managed to formulate a unified position regarding the efforts by some of the Arab states to [make] peace with it, the peace activities that were carried out, and the manner of settling the dispute. The [Arab] League Council, at its eighteenth session in 1950, refused any cooperation or political, or economic, or military agreement, with it [i.e., the Israeli entity] and it emphasized this anew, after the Tunisian president, al-Habib Burqibah, had, in 1965, presented his proposal for peace with Israel. The Arab Summit Conference in 1967 [following the Six-Day War] represented the Arab reality regarding Israel when it raised the slogan "No peace, no negotiations, no recognition".

(p. 18; PA4 p. 26, 66, 67, 80)

The Arab League Council, in the session that was convened on February 29, 1960, supported the right of the Palestinian people to struggle, and emphasized that the Arab-Zionist conflict was a national liberation conflict aimed at enabling the Palestinians to reclaim their homeland and live there in liberty, security and peace.

(p. 18; PA4 p. 66)

Since the Arab Summit Conference in Fez [Morocco] in 1982 the Arab League has officially begun to discuss proposals for peace with Israel, on condition that they be based on international legitimacy and on resolutions 242 and 338 of the United Nations [Security

⁵⁴ The Oslo Agreements also provided for the cessation of armed attacks and the commitment to solve the problem through negotiation.

Council], which call upon Israel to withdraw from the territories it occupied in 1967, establish a Palestinian state there, and return the Palestinian refugees to their land and property⁵⁵. The realities [facing] the Arab states of Egypt, Jordan and Palestine have led them to support [the idea of] negotiations with Israel.

(p. 18; PA4 pp. 67-68, 80-81)

Our Beautiful Language, Grade 4, Part 1 (2003) p. 17

Let us put a circle around the exceptional word in the following groups:

- A. river, sea, ocean, fish
- B. mound, mountain, cloud, plateau
- C. mosque, church, synagogue, school

(p. 20; PA4 p. 8)

Reading and Texts, Grade 9, Part 1 (2003) p. 108

Peace is a trust that binds us all.

(p. 21; PA4 p. 79)

C

Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP

General Science, Grade 9, Part 2 (2004) p. 78) **(p. 18)**

Modern and Contemporary Arab History, Grade 9, (2003) p. 4, 5, 18, 25 75, 78 **(p. 18)**

Reading and Texts, Grade 9, Part 1 (2003) pp. 3-4, 41-45, 66, 88, 105, 107 **(p. 18)**, pp. 46, 57, 103-110 **(p. 21)**

Reading and Texts, Grade 9, Part 2 (2004) pp. 3, 34, 76, 103-110 **(p. 18)**, pp. 8, 94 **(p. 21)**

Islamic Education, Grade 4, Part 1 (2003) pp. 5, 22, 42, 43, 75-76, 88 **(pp. 18-19)**, pp. 78-80 **(p. 21)**

Islamic Education, Grade 4, Part 2 (2004) pp. 50, 55, 60, 62 **(p. 20)**

Islamic Education, Grade 9, Part 1 (2003) pp. 5-6 **(pp. 20-21)**, pp. 7-8, 54, 55, 57 **(p. 21)**

Islamic Education, Grade 9, Part 2 (2004) pp. 7, 22-33 **(p. 21)**

Civic Education, Grade 4, Part 1 (2003) pp. 19-23 **(p. 19)**

Civic Education, Grade 4, Part 2 (2004) pp. 8, 26 **(p. 20)**

Geography of the Arab Homeland, Grade 9, (2003) p. 4 **(p. 19)**

Christian Education, Grade 9 (2003) pp. 85 **(p. 20)**

Our Beautiful Language, Grade 4, Part 1 (2003) pp. 22, 88-90 **(pp. 20-21)**, pp. 75, 76, 78 **(p. 21)**

National Education, Grade 4, Part 2 (2004) p. 23 **(p. 21)**

Home Economics, Grade 9 (2003) p.12 **(p. 21)**

[Qur'an] Recitation, Grade 9 (2003) p. 35 **(p. 21)**

Linguistic Sciences, Grade 9, Part 2 (2004) p. 44 **(p. 21)**

⁵⁵ Resolutions 242 and 338 are not unequivocal regarding the exact area that should be evacuated by Israel. Neither do they call for the establishment of a Palestinian state there, nor for the return of the Palestinian refugees to their former land and property.

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

Tolerance

Linguistic Sciences, Grade 9, Part 1 (2003) p. 62

Love is better than hatred... openness is better than being closed off...

(PA4 p. 78)

Civic Education, Grade 9 (2003) p. 2

Respecting human dignity, accepting the other and respecting diversity are [some] of the most important values of civil society.

(PA4 p. 78)

National Education, Grade 4, Part 2 (2004) p. 43

[Some] of the Palestinian society's values:

- Belief in God. The Palestinian human being holds on to his faith and respects other religions.

(PA4 p. 78)

[Qur'an] Recitation, Grade 9 (2003) p. 27

The heavenly [monotheistic] missions [religions] are all the same, because their origin is God's revelation.

(PA4 p. 78)

Islamic Education, Grade 9, Part 2 (2004) p. 71

The history of the Muslims has not witnessed a struggle between science and religion like that witnessed by Europe at the beginning of its renaissance, when scientists were subjected to interference, oppression and torture by the religious establishment at that time, which made many European intellectuals hostile to religion [so much so that] they called for its separation from science...

(PA4 p. 78)

Islamic Education, Grade 9, Part 2 (2004) p. 87

Activity: Human Rights in a State of War

1. I will speak on the school radio about Islam's safeguarding human rights even in a state of war and compare that to the wars [waged by] modern Imperialism.
2. I will write an essay comparing the rights of the prisoner-of-war in Islam and the reality [faced by] the prisoner-of-war today.

(PA4 p. 78)

Freedom does not mean anarchy and licentiousness. There must be limits and rules that will guarantee the interests of [both] the individual and society... The freedoms in Islam are therefore limited by the principles of [Islamic] law. For example, the freedom to profess a religion does not mean that a Muslim has the right of apostasy from his [Islamic] religion...

(PA4 p. 79)

Peace in General

Linguistic Sciences, Grade 9, Part 1 (2003) p. 62

Peace is better than war... power is better than weakness.

(PA4 p. 79)

Islamic Education, Grade 9, Part 1 (2003) pp. 56-57

The lessons to be learned from the Peace of Hudaibiyyah [between Muhammad and the pagan Quraysh tribe of Mecca]:

- It is permitted to have a truce between the Muslims and their enemy if it is in the Muslims' interests.
- It is obligatory to observe treaties and covenants concluded by Muslims with others [only] if they conform to the laws of Islam.

(PA4 p. 79)

Islamic Education, Grade 9, Part 1 (2003) p. 90

Islam commands [the Muslims] to abide by the treaties with non-Muslims and forbids their violation, unless they [the non-Muslims] start violating them [first].

(PA4 p. 79)

Peace with Israel

Modern and Contemporary Arab History, Grade 9, (2003) p. 64

In 1970 President Gamal Abd al-Nasser died and President Muhammad Anwar al-Sadat came to power [in Egypt]. During his time the October War of 1973 took place and the Egyptians recaptured the Suez Canal. Egypt signed the Camp David Treaty with Israel in 1978, according to which mutual recognition between Egypt and Israel, the end of the state of war

(PA4 p. 80)

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

The *Intifadah* lasted until 1993, when the Oslo peace agreement was signed between the PLO and Israel.

(PA4 p. 81)

Assignment, Modern and Contemporary Arab History, Grade 9, (2003) p. 76

I will write a report about the Oslo agreement between Palestine and Israel.

(PA4 p. 81)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

After the signing by Egypt of the Camp David Accord in 1978 the Arab League Council adopted a resolution expelling it from the League and moving the League's headquarters [from Cairo] to Tunis.

(PA4 p. 80)

E

Observations on IPCRI Report by CMIP

IPCRI has to a certain extent conflated the issues of tolerance and peace, without defining either, thus blunting distinction between relationships within a given society or groups of societies, on the one hand, and relationships between a given society or group of societies and one outside that group. The acceptance of the other within an Arab or Islamic society, even if he enjoys a special status, or between Arab or Islamic societies and those not perceived as encroaching on them has little relevance for the issue of whether peace is to be entertained with those clearly regarded, and presented, as usurpers, who have settled, and aspire to sovereignty, in the heart of the homeland (Palestinian/Arab/Islamic), the partition of which has never been accepted.

IPCRI simply states: “The concept of pluralism in all its facets also appears in multiple contexts across the curriculum, but do not make specific reference to Jews or to the State of Israel” (p. 9); “the textbooks fail to directly and clearly extend the principles and concepts of peace, religious and political tolerance to include non-Muslims and non-Arabs and to apply them in present-day contexts to the Jews and to the State of Israel” (ibid.); or “Except for a number of scattered examples across the curriculum, the review revealed the absence of serious materials that promote political peace with Israel. There is also a lack of material that explicitly talks about peace or peace agreements in modern-day contexts, especially that between the Palestinians and the Israelis” (p. 18). Such statements, however, evade the real issue by conceiving it merely as a “failure to refer”, without even considering the possibility that this is to misconceive it, and without feeling any need to probe deeper.

IPCRI adopts, without attribution⁵⁶, the view: “The new curriculum, reflected in the recently published textbooks, cannot be described as a war curriculum. Neither is it a peace curriculum” (p. 36), without specifying the conditions for either, but in effect contradicts itself by continuing: “The textbooks do not contain calls for the destruction of the State of Israel. However, students are exposed to texts that promote the religious and national duty of loving and defending the homeland and the Palestinian culture”, while ignoring the message conveyed by such exposure.

Furthermore, assuming that in the textbooks peace is a possibility, what sort of peace is envisaged by them? IPCRI, in ignoring the relevant messages contained in the textbooks, such as that defining when peace may be made⁵⁷, has not given consideration to the nature and conditions of such peace.

⁵⁶ See Nathan J. Brown, *Democracy, History, and the Contest over the Palestinian Curriculum*, Adam Institute (2001)

⁵⁷ *Islamic Education, Grade 9, Part 1* (2003) pp. 56-57, PA4 p. 79

REFERENCES TO THE IMAGE OF THE OTHER (ISRAEL, ISRAELIS, JEWS, JUDAISM, ZIONISM)

A

CMIP	IPCRI
Finding	
• Judaism as a religion is hardly referred to and no adequate information is given to the Palestinian student about it, except that the Torah was given by God to Moses. • The Israelite or Jewish past in the Holy Land is ignored, except for a brief negative description of the attitude of the Jews to Jesus Christ from an Islamic point of view. A list of historical periods fails to mention the centuries of their statehood in the country, leaving a gap between the years 1200-586 BCE. In further diminution of the Jewish presence in the land, the Palestinian textbooks “Arabize” the Canaanites and Jebusites and prolong their presence until the Muslim conquest, while making all other ethnic elements in the country “transient waves” of foreign invaders and “an anomalous exception to logic and reality”. • The Jews are referred to in the context of their wars with Prophet Muhammad, where they are depicted in an unfavorable light, as violators of a treaty they had signed with him and as employers of trickery. • There are no references to the Jews of modern times in this latest issue of textbooks, and the trend noted in the earlier reports of not counting the 5.5 million Jewish citizens of Israel as legitimate inhabitants of the land continues. They are not included in any of the figures of the local population. • Zionism – the Jewish national movement – is presented as a colonialist movement that planned from its very inception to expel the Palestinians from their land. Zionism is said to endanger the Arab states and portrayed as an influential factor in the USA, especially in	The new textbooks continue to make multiple references to Judaism, Israel, Israelis, Jews, Zionism, and Zionists. A good number of these references are neutral in nature. An equal number presents these concepts in negative and unfriendly terms. In general, Israel, Israelis, Zionism and Zionists are presented as occupiers, invaders, aggressors, infiltrators, usurpers, and oppressors. They are, moreover, portrayed in a negative light, especially when it comes to their plans, policies and practices (expulsion and extermination, destruction of villages, control of land and water resources, demolition of homes and uprooting olive trees, restrictions and discrimination). Israel, Israelis and Zionists are also blamed for inflicting physical and emotional pain on the Palestinians and for crippling the Palestinian economy. They are also directly and indirectly—described as oppressors of the Palestinian national identity and partially responsible for some social and ecological ills (e.g., pollution). (p. 22)

presidential election campaigns.

- The systematic non-recognition of any Jewish holy place as such in the Holy Land continues in this latest issue of textbooks. All holy places in the country that are mentioned in the textbooks are either Muslim or Christian. Even if some of them are holy to the Jews as well, they are never mentioned as such.
- Israel is not recognized as a sovereign state, except once – in the context of the Oslo Accord that was signed between Israel and the PLO. Its name does not appear on any map, save in a series of three maps in the atlas showing boundaries in the 1937 Partition Plan, on which it is called “The Jewish Zone”, the 1947 Partition Resolution and the 1949 armistice lines, on both of which it is named “the Jewish State”. Palestine, instead, is represented as the sovereign state in the region, encompassing Israel’s territory in many cases. Israeli regions, cities and sites are presented as Palestinian and wherever a reference to Israeli territory is to be made, circumlocutions such as “the lands of 1948” or “the Green Line” are used instead.
- Israel’s image is wholly negative: It has usurped the land of Palestine; it is oppressive and aggressive; it occupies Palestine and inflicts physical and mental harm on the Palestinians; it violates human rights; it attempts to obliterate the Palestinian national identity. No objective information is given to the student about Israel as a neighboring state. No Israeli is depicted as an ordinary human being.

(PA4 pp. 3-4)

Lack of adequate and objective information about the “other” – whether Jews, Israelis, Christians and the West. Judaism and Christianity are not discussed (the subject entitled “Christian Religious Education”, which is an integral part of the Palestinian curriculum – although not in this latest issue – is studied by Christian students alone).

Judaism is just referred to as a religion based on a book revered by Islam. Basic facts about Jewish history and civilization are missing from the textbooks, as well as basic facts about Israel, its society, culture, etc. (PA4 p. 91) The West too is stereotyped, with Imperialism being its most evident characteristic in modern times. (PA4 p. 92)	
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References to “Israel” and the “State of Israel”

A

CMIP	IPCRI
Finding	
Israel is not recognized as a sovereign state, except once – in the context of the Oslo Accord that was signed between Israel and the PLO. Its name does not appear on any map, save in a series of three maps in the atlas showing boundaries in the 1937 Partition Plan, on which it is called “The Jewish Zone”, the 1947 Partition Resolution and the 1949 armistice lines, on both of which it is named “the Jewish State”. Palestine, instead, is represented as the sovereign state in the region, encompassing Israel’s territory in many cases. Israeli regions, cities and sites are presented as Palestinian and wherever a reference to Israeli territory is to be made, circumlocutions such as “the lands of 1948” or “the Green Line” are used instead. Israel’s image is wholly negative: It has usurped the land of Palestine; it is oppressive and aggressive; it occupies Palestine and inflicts physical and mental harm on the Palestinians; it violates human rights; it attempts to obliterate the Palestinian national identity. No objective information is given to the student about Israel as a neighboring state. No Israeli is depicted as an ordinary human being. (PA4 p. 4) This latest issue of textbooks, for grades 4	- Unlike the first and second generations of textbooks published by the Palestinian MOE (National Education, Grades 1-6, 1994; all subjects for Grades 1 & 6, 2000; all subjects for Grades 2 & 7, 2001; all subjects for Grades 3 & 8, 2002) in which Israel was referred to in a very limited number of instances, the recently published textbooks for Grades 4 and 9 include a good number of neutral as well as negative references to Israel, mostly in the context of talking about Israel’s policies and practices in the occupied territories. More specifically, the references are very critical of Israel’s policies and practices on the ground (demolishing houses, confiscating land, uprooting trees, imprisoning nationalist Palestinians, imposing restrictions on movement of citizens and merchandise, etc.). All references that could be perceived as negative (e.g., “Zionist ambitions”, “Israeli occupation” “Zionist settlements”, and the like) are all made either within their historical contexts or reflect historically accurate and factual information from the point of view of the Palestinian collective narrative. - The textbooks include multiple references that portray Israel and Zionism in a negative light. However, no evidence

and 9, features what may be the first manifestation of recognition of Israel in Palestinian textbooks, though there are plenty of contrary examples. The old indications of non-recognition are commonplace: Israel is not recognized as a sovereign state; its name does not appear on the maps; its place is taken by Palestine; and Israeli regions, cities and sites are presented as Palestinian and references to its territory are by circumlocution.

A. Manifestation of Recognition

The ... quotation [Modern and Contemporary Arab History, Grade 9, (2003) pp. 75-76], the first of its kind in the Palestinian school textbooks of all grades, hints at recognition of the State of Israel on two levels:

1. It mentions Israel as a party to an agreement with the PLO.
2. It specifically states that mutual recognition by the PLO and Israel is an integral part of that agreement.

One of the ... three maps [Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 5] shows Israel within its pre-1967 borders and refers to it by the name “the Jewish State” (in bold letters). It is a recurring reference that appears on the same map in an atlas that was published in 2002, though in both cases the official name of the State of Israel is avoided.

(PA4 p. 23)

B. Non-Recognition of Israel

One of the ... two maps [Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 6], just one page away from the map showing the “Jewish State”, presents the same territory under the title “usurped areas”.

(PA4 p. 24)

Referring to the State of Israel as “the Israeli entity” is another form of non-recognition.

... two quotations [National Education, Grade 4, Part 1 (2003) p. 43 and Geography of the Arab Homeland, Grade 9, (2003) p. 53] avoid the use of the phrase “Israeli territory” which is replaced by “the lands of 1948” and “the Green Line”, respectively.

was found of direct calls for the destruction of Israel. Except for calls for resisting occupation and oppression, no signs were detected of outright promotion of hatred towards Israel, Judaism, or Zionism. If the lack of ample references to the State of Israel in the body of the texts and on the maps as [sic ?is] denial of its existence, no evidence was found that points to an intentional attempt to do so. There is, moreover, no indication of hatred of the Western Judeo-Christian tradition or the values associated with it.

- There are few references [that] are used to describe “the State of Israel and its territory” the way we observed in our previous analysis (IPCRI, March 2003). In that review, Israel as a political and geographic entity was not clearly or adequately represented. In the newly published textbooks, Israel, as a political entity, is directly mentioned in name in more contexts. Circumlocutions (in the form of land inside the Green Line, the land of the interior, the interior) are much less frequently used as a way to avoid mentioning Israel and its territorial sovereignty by name. Some references are made to Israel as an historical opponent during the several Arab-Israeli wars. Jordan and other Arab countries are portrayed as having defended Palestine against Zionism and Israel in 1948, 1967, 1967, and 1973.

- ...
- ...
- The essentially Islamic nature of Palestinian society is made very obvious across the curricula. There are pictures, illustrations and drawings of Muslim holy sites and religious artifacts. Multiple references, in addition, are made to Islamic rituals, feasts, festivals, and its contributions to humanity and global civilization.

(pp. 5-6)

Unlike the case with previously analyzed textbooks--in which “Israel” is mentioned a very limited number of times (3-5) mostly in

(PA4 p. 26) <u>C. Palestine Replaces Israel as a Sovereign State</u> ... [a] quotation [Geography of the Arab Homeland, Grade 9, (2003) p. 68] mentions Palestine as one of the countries included in the Fertile Crescent, alongside Iraq, Syria and Lebanon. Both Israel and Jordan are missing. (PA4 p. 26) <u>D. Palestine Covers the Whole Country; Israel is Missing from the Maps</u> In ... [some] passages, Palestine covers the whole territory of Israel and borders all Israel's neighbors. (PA4 p. 29) In some cases, the term "historical Palestine" is used. (PA4 p. 30) Whenever the territory of Israel appears on a map – except for the single map, referred to above, showing "the Jewish State" – with or without the boundary contours of the West Bank and the Gaza Strip, it either has no name at all or bears the name "Palestine". (PA4 p. 30) ... maps, of neighboring Arab countries [Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 39, 48, 56, 58, 66], show parts of Israel as Palestine. (PA4 p. 35) Maps of wider regions [Geography of the Arab Homeland, Grade 9, (2003) p. 10, 18 and National Education, Grade 4, Part 1 (2003) p. 4] show the entire country as Palestine. (PA4 p. 40) It is so common in Palestinian school textbooks to denote the whole country by the name "Palestine", that when, in one case, this name refers by to the regions of the West Bank and the Gaza Strip only – a special note has to be made.	connection to the Oslo Agreement--Israel as a sovereign state (political and geographic entity), is clearly, although not adequately represented, in the recently published textbooks. In the 30 textbooks surveyed by IPCRI for the purpose of writing Report 2, including the many maps that they contain the names of "Israel, Israeli entity, the Jewish state, the State of Israel" are mentioned very few times in different contexts (Geography of the Arab World, Grade 9, p. 10; Modern and Contemporary History of the Arabs, Grade 9, pp. 10, 81, 72, 74 . (For example, Israel is mentioned in references to the Arab-Israeli Wars, occupation of the West Bank and the Gaza strip, non-compliance with UN resolutions, the Oslo Agreements, the first and second Intifadas, the establishment of the settlements, military presence, restrictions, etc. No references, however, are made of day-to-day communication and interaction between the two peoples in all the domains of life (commerce, education, travel, labor, health, administrative affairs, etc.) • In the Modern and Contemporary History of the Arab World, Grade 9, Israel is mentioned in several instances as a political entity that has signed several agreements with the PLO (pp. 71-81). In the same textbook the "State of Israel" is described in different forms: a) Israel - e.g., pp. 56, 75 - multiple references; pp. 76, 81 in the context of talking about 1967, 1956, 1973 wars and the UN resolutions, b) The State of Israel (e.g., pp. 72, 74) in the context of talking about the Zionist movement and the 1948 War, c) The Israeli entity, p. 81, d) The Jewish state (p. 72; see also Geography of the Arab World, Grade 9, p. 10). • In the same context, references are also made to Jewish/Israeli settlements in the West Bank and the Gaza Strip. In some instances, Jewish settlements are described as "Zionist settlements" (pp. 61-71). • Israeli occupation is also described in different terms such as "Zionist
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(PA4 p. 42)

To begin with, the latest issue features two important elements absent in all the earlier published books. One is the mention of the mutual recognition by the PLO and Israel under the Oslo Accord of 1993. The other is the presentation of that accord as a peace agreement between the two parties. But these two additions hardly change the overall picture even in this latest issue, because the manifestations of non-recognition of the State of Israel and the mention of a violent liberation struggle against Israeli occupation are far more numerous. Also, a regression has been spotted in this latest issue, as the earlier recognition of the ancient Israelite kingdoms in the Holy Land is now absent. In short, the general trends within the PA school textbooks remain basically the same throughout the whole series of publications, though there may be changes of nuance.

(PA4 pp. 90-91)

occupation” (p. 57), occupation (p. 75).

- There are two instances in which the textbooks mention “the State of Israel.” On Page 74 of the 9th grade history textbook and in the context of talking about the 1948 [war], the text mentions that “Palestine became made up of three parts: the first part was controlled by the Jews who established on it the State of Israel with an area of 20,770 sq. km.” (p. 74). The second reference is made on page 72 in the context of explaining the concept of “Zionism.” The text reads as follows: “Zionism..... and the eviction/expulsion of the Palestinian people from its land for the purpose of establishing the State of Israel.” The two instances do not reflect a clear indication of the political fact of the State of Israel’s existence and sovereignty (e.g., p. 74).

(pp. 22-23)

Israel, as a sovereign state in the political and geographic sense is not clearly or adequately represented in the new textbooks. Only two direct references are made to the “State of Israel” while multiple indirect references are made to it as a political and geographic entity in the form of “the Jewish State,” “the Jewish entity (sic; ? Israeli entity),” and “the Jewish State” (sic).

(p. 36)

It is incumbent on educators to present objective and factual information in print and illustrative forms regardless of the meanings this information may carry. Thus, in order to avoid political misunderstanding, textbook maps should be labeled in a way that reflects their genuine purposes. It is therefore imperative to label the State of Israel clearly and directly. A serious attempt should be made to include in these maps the sites and locations that truly reflect their present-day legal status (in political maps) and their historical significance and status (in historical maps). Non-political maps should be labeled in a way that reflects the actual reason for including them (historical map of Palestine, weather map, geographic map, partition map,

	geological map, etc.). It is also worthwhile to draw a map of the Middle East region showing it politically as it is today. Such a map could be presented alongside other maps that reflect the status of the different regions from an Arab perspective (e.g., show the Golan Heights as Syrian territory occupied by Israel). (p. 39) Although there are no direct and express indications or statements that point to an attempt to deny the legitimacy of the State of Israel, the way and contexts in which Israel is presented give rise to the impression of an implicit denial of its legitimacy. Thus, with the aim of fostering possibilities for peace, reconciliation and mutual understanding, attention should be given to the manner and contexts in which such references are presented. In particular, Israel's legitimate right to exist in peace and security alongside an independent Palestinian state should be promoted across the curriculum, and especially in the context of talking about the peace agreements and regional cooperation in the fields of security, environment, academics, economy, industry, commerce, culture, research, and health. (p. 40)
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B

Common Sources Quoted or Referred to

Geography of the Arab Homeland, Grade 9, (2003) p. 10

The Arab people showed resistance and waged wars against Imperialism in all its forms and wherever it was to be found in the Arab homeland... Most of the Arab states obtained their independence, one after the other, after the Second World War. Palestine was supposed to achieve its independence in 1948, following the withdrawal from it of the forces of English Imperialism. But Britain, during the period of its mandate over Palestine, had striven with all its might to establish a Jewish state in Palestine in the implementation of the Balfour Declaration, and it was successful in so doing.

(p. 22, 23; PA4 p. 65, 88)

Geography of the Arab Homeland, Grade 9, (2003) p. 53

[Map of wider regions show[s] the entire country as Palestine.]

Map No. 4: The Arab States

Palestine.

(p. 16; PA4 p. 40)

Geography of the Arab Homeland, Grade 9, (2003) p. 68

The Fertile Crescent Region (Iraq, Syria, Lebanon and Palestine)...

(p. 23; PA4 p. 26)

Modern and Contemporary Arab History, Grade 9, (2003) p. 56

CMIP	IPCRI
Syria and Egypt grew closer to one another in order to face Imperialism and the Zionist danger... (PA4 p. 18)	Syria and Egypt came close together in order to counter Imperialism and the <u>Zionist danger</u> . (p. 5)

Israel waged a war on June 5, 1967 against Egypt, Syria and Jordan and occupied the Syrian Golan Heights and other Arab territories. The UN Security Council issued [its] Resolution 242, which stipulated Israel's withdrawal from the Arab territories it had occupied. But Israel refused to implement the [said] resolution⁵⁸.

(p. 23; PA4 p. 57)

Modern and Contemporary Arab History, Grade 9, (2003) p. 57

The Kingdom of Jordan took part in the War of Palestine in 1948. King Abdullah [I] assumed the [supreme] command of the Arab armies that entered Palestine. During the events of the war, which ended in the Arabs' defeat, King Abdullah annexed the territories on the west bank of River Jordan to his kingdom, until they fell in the hands of Zionist occupation in 1967.

(p. 23; PA4 p. 65)

Modern and Contemporary Arab History, Grade 9, (2003) p. 72

CMIP	IPCRI
I learn: Zionism is a political-colonizing movement, established by the Jews of Europe in the second half of the nineteenth century, with a view to gathering Jews of various nationalities from all parts of the world and assembling them in Palestine and the neighboring Arab countries, by way of immigration and the expulsion of the Palestinian people in Palestine from its land, in order to establish the State of Israel. (PA4 p. 17, 58, 70)	Zionism..... and the eviction/expulsion of the Palestinian people from its land for the purpose of establishing the State of Israel. (p. 22)

Educational summary: The European Imperialist states took upon themselves to spread the Zionist idea among the Jews themselves in order to hasten the establishment of a Jewish state in Palestine, because of the convergence of their interests with those of the Jews, on one hand, and in order to get rid of the Jews, on the other hand.

(p. 22; PA4 p. 58)

⁵⁸ The said resolution stipulated in its (binding) English version the withdrawal of Israeli forces from "territories" – not "the territories" – occupied in 1967, as well as the end of the state of war between the Arab countries and Israel, and emphasized the right of all states in the region to live in peace within secure and recognized borders. This resolution has served as the legal basis for the Egyptian and the Jordanian treaties of peace with Israel.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 72-73

The First Zionist Congress, 1897

The Zionist movement convened its first congress in the city of Basel in Switzerland in 1897 under the leadership of its founder, the Austrian Jew Theodore Herzl. It was decided there to establish a Jewish state in Palestine. For the realization of that, Zionism sought to accomplish the following:

1. To encourage Jewish immigration to Palestine.
2. To organize the Jews and tie them to the Zionist movement.
3. To obtain the approval of the Powers.

I learn: Colonization is the immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants and expel them from their homeland, or force them into exile.

(p. 22; PA4 p. 17)

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

Britain's Motives in Issuing the Balfour Declaration

1. Winning over the Jews in Germany, Austria and the United States in order to support Britain and its allies in the war.
2. Paving the way for the putting of Palestine under British administration, instead of under international administration, as stipulated in the Sykes-Picot agreement.
3. Britain's desire to protect its position in Egypt and the Suez Canal, and to protect its lines of communication with the east.

(p. 22; PA4 p. 61)

Britain began to lose its Imperialist position during and after the Second World War (1939-1945), so the Zionist movement resorted to the United States of America, which backed the Zionist enterprise of establishing a Jewish state in Palestine, which would serve its [America's] interests.

...Zionism moved its headquarters from Britain to the United States and chose the city of New York as its main center, for the following reasons:

1. The presence of a large Jewish community in New York, the number of which was estimated to be four million people, who had effective influence on the American presidential elections.
2. The falling of many communication media and economic [enterprises] into the hands of the Zionist movement in the United States in general and in New York in particular.

(p. 22; PA4 pp. 17-18, 63-64)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 74-75

CMIP	IPCRI
<u>The War of 1948</u> The Arab armies were defeated. Thousands of Palestinians were expelled as refugees to the West Bank and the Gaza Strip, and a large portion of them – to outside Palestine. Thus, Palestine came to comprise three parts: The first part – was controlled by the Jews and they established there the State of Israel. Its surface area amounts to 20,770 sq.	Palestine became made up of three parts: the first part was controlled by the Jews who established on it the State of Israel with an area of 20,770 sq. km. (p. 22)

kilometers, 77.4 %. The second part – is the West Bank, which was later annexed to Jordan. Its surface area amounts to 5,878 sq. kilometers, 20.03%. The third part – is the Gaza Strip, which came under Egyptian administration. Its surface area amounts to 363 sq. kilometers, 2.03%. (PA4 p. 65)	
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Modern and Contemporary Arab History, Grade 9, (2003) p. 75

Israel carried out an aggression against Egypt in 1956, with the participation of Britain and France. It occupied the Gaza Strip. It then withdrew from it in March 1957, after the aggression was unsuccessful in attaining its goals.

In 1967 Israel captured the West Bank, the Gaza Strip⁵⁹, East Jerusalem and Wadi Arabah⁶⁰ from Jordan, the Golan Heights from Syria, and the Sinai from Egypt.

The Israeli forces also attacked the village of Karamah in the Jordan Valley on March 21, 1968⁶¹.

Israel occupied a sizeable part of Lebanon in 1982⁶².

CMIP	IPCRI
<u>The First <i>Intifadah</i>, 1987</u> The Palestinian people initiated a popular uprising [<i>Intifadah</i>] against the occupation. It started on December 8, 1987. Israel was unable to put an end to it. A year after its beginning, the independence [of Palestine] was proclaimed [in Algiers] on November 15, 1988. The <i>Intifadah</i> lasted until 1993, when the Oslo peace agreement was signed between the PLO and Israel. (PA4 pp. 56-57, 67, 68, 81)	[T]he Palestinian people started a popular uprising against the occupation on the 8th of December 1987 that Israel failed to suppress. And one year after its start, independence was declared on November 15, 1988. The uprising continued until 1993 when the Oslo peace agreement between the PLO and Israel was signed. (p. 22, 29)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 75-76

The Oslo Peace Agreement, 1993

The PLO and Israel signed in Washington the Declaration of Principles (the Oslo Agreement) on September 13, 1993. On May 4, 1994 the agreement for the implementation of the self government in the Gaza Strip and the city of Jericho was signed in Cairo. Among the articles of this agreement were [the following ones]:

1. Mutual recognition by the Palestine Liberation Organization and Israel.

⁵⁹ The Gaza Strip was seized from Egypt, not Jordan.

⁶⁰ Parts of the Jordanian side of Wadi Arabah [Aravah] were de-facto annexed to Israel in the late 1960s by the security fence that was built to stop Palestinian armed attacks from southern Jordan on Israeli settlements. These parts were later returned to Jordan under the peace treaty of 1994 between the two countries.

⁶¹ Israeli forces entered this Jordanian town because it was used as a base for Palestinian armed attacks against Israel.

⁶² Again, the Israel major military operation in Lebanon in 1982 was aimed at eliminating the PLO's bases there, which were used for armed attacks against Israel.

2. The establishment of self-government in the Gaza Strip and in Jericho first, to be extended later to the rest of the West Bank.
The leadership of the PLO returned to Palestine in May 1994⁶³.
(p. 22; PA4 pp. 23, 68-69, 81)

Assignment **Modern and Contemporary Arab History, Grade 9, (2003) p. 76**
I will write a report about the Oslo agreement between Palestine and Israel.
(p. 22; PA4 p. 81)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

After the establishment of the Israeli entity, the Arab League managed to formulate a unified position regarding the efforts by some of the Arab states to [make] peace with it, the peace activities that were carried out, and the manner of settling the dispute. The [Arab] League Council, at its eighteenth session in 1950, refused any cooperation or political, or economic, or military agreement, with it [i.e., the Israeli entity], and it emphasized this anew after the Tunisian president al-Habib Burqibah had, in 1965, presented his proposal for peace with Israel. The Arab Summit Conference in 1967 [following the Six-Day War] represented the Arab reality regarding Israel when it raised the slogan “No peace, no negotiations, no recognition”.

(p. 22; PA4 p. 26, 66, 80)

Since the Arab Summit Conference in Fez [Morocco] in 1982 the Arab League has officially begun to discuss proposals for peace with Israel, on condition that they be based on international legitimacy and on resolutions 242 and 338 of the United Nations [Security Council], which call upon Israel to withdraw from the territories it occupied in 1967, establish a Palestinian state there, and return the Palestinian refugees to their land and property⁶⁴. The realities [facing] the Arab states of Egypt, Jordan and Palestine have led them to support [the idea of] negotiations with Israel.

(p. 22; PA4 pp. 68, 80-81)

C

Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP

Modern and Contemporary Arab History, Grade 9, (2003) pp. 61-71 (p. 23), 71-81 [not included above] (p. 22)

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 5⁶⁵

⁶³ The Oslo Agreements also provided for the cessation of armed attacks and the commitment to solve the problem through negotiation.

⁶⁴ Resolutions 242 and 338 are not unequivocal regarding the exact area that should be evacuated by Israel. Neither do they call for the establishment of a Palestinian state there, nor for the return of the Palestinian refugees to their former land and property.

⁶⁵ These maps also appear in the 2002 edition of this atlas reviewed in PA3 p. 23.

[Three maps]

Palestine: Partition Plans

	Partition of Palestine according to the UN Resolution, 1947	Partition Plan of 1937
<u>The End of the Tragedy</u>	Arab State	Arab Zone
What was left to the Arabs	The Jewish State	The Jewish Zone
The Jewish State	International Zone of Jerusalem	Zone under British Mandate
Demilitarized Zone		

(PA4 p. 24)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 6⁶⁶

[Map of all the land west of the Jordan]

Palestine: Yesterday and Today

Palestine under the Shadow of Occupation

Areas in Arab Hands

Usurped Areas [i.e. Israeli territory]⁶⁷

(PA4 p. 25)

National Education, Grade 4, Part 1 (2003) p. 43

The number of the Palestinians in the world is close to nine million. About half of the Palestinian people (four and a half million) live in historical Palestine – about three and a half million in the West Bank and the Gaza Strip and about one million in the lands of 1948. Four and a half million live in the Diaspora outside of Palestine, especially in Jordan, Lebanon, Syria, Iraq, Egypt, the Arab Gulf States and various states of the world. Most of them are refugees who wait to return to the motherland after having been expelled from it.

(PA4 pp. 26, 70-71)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 128

[Chart]

The World: Countries and Capitals

<u>Country</u>	<u>Capital</u>	Population ⁶⁸ <u>(thousands)</u>	Surface <u>(thousands of sq. km)</u>
Palestine	Jerusalem	4,659	21

(PA4 p. 27)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 130

[Chart]

The World: Geographical Information

<u>State</u>	<u>Capital</u>	<u>Surface (sq. km)</u>	<u>Population (2001)</u>	<u>Currency</u>
Palestine ⁶⁹	Jerusalem	----	----	----

⁶⁶ See PA3 p. 35

⁶⁷ The coloring of the two areas has been mistakenly interchanged

⁶⁸ Israel does not appear in this chart and the data given here seem to refer to the whole country, namely, both Israel and the regions of the West Bank and the Gaza Strip (though the figures given here are inaccurate). The population figure seems to refer to the Palestinians alone, ignoring the presence of the 5.5 million Jewish inhabitants of the land.

⁶⁹ Palestine is the only state mentioned without any specific data, except its capital city. Israel does not appear at all.

(PA4 pp. 28-29)

National Education, Grade 4, Part 1 (2003) p. 5

[Map covering the whole territory of Israel and parts of all Israel's neighbors]

The Arab States neighboring Palestine

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

1. What [country] borders Palestine to the north?
2. Where is Jordan in relation to Palestine?
3. What [country] borders Palestine to the south?
4. Where is the Mediterranean in relation to Palestine?

(PA4 p. 29)

National Education, Grade 4, Part 1 (2003) p. 6

Palestine is one of the Arab states that are found on the Asian continent. It is regarded as a connecting link between the Arab states in Asia and Africa.

The Arab states neighboring Palestine [are]:

To the north: Lebanon and Syria

To the east: Jordan

To the south: Egypt

Historical Palestine overlooks the Mediterranean to the west, the Dead Sea to the east and the Red Sea to the south.

(PA4 p. 30)

Assignment, National Education, Grade 4, Part 1 (2003) p. 7

I will draw the map of Palestine in my notebook and write down the names of the states and seas that surround it.

(PA4 p. 30)

National Education, Grade 4, Part 2 (2004) p. 62

Historical Palestine overlooks the Mediterranean and the length of its coast there is 240 kilometers. It overlooks the Red Sea and the length of its coast there is 10.5 kilometers.

(PA4 p. 30)

National Education, Grade 4, Part 1 (2003) p. 18

The surface area of historical Palestine is 27,000 sq. kilometers.

(PA4 p. 30)

Atlas of Palestine, the Arab Homeland and the World, (2003/4) p. 3, 63

[Four maps showing the whole country west of the Jordan]

Palestine: Divisions

Population and Settlement

Administrative Division [Mandate period]

Agriculture and Water Resources

Mineral Wealth

(PA4 p. 31)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 12⁷⁰

⁷⁰ The name "Palestine" appears on the larger map on this page. There are three smaller maps there as well, but they are illegible.

[Map of the whole country west of the Jordan, most of Jordan and part of Sinai, with three smaller maps]

Palestine: Physical and Human [Geography]

Palestine

(PA4 p. 32)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 7

[Map of the whole country west of the Jordan]

Palestine: Topographical

(PA4 p. 33)

National Education, Grade 4, Part 1 (2003) p. 17

[Map of the whole country west of the Jordan]

Lesson 4: Physical Features of Palestine

(PA4 p. 34)

National Education, Grade 4, Part 1 (2003) p. 19

Activity: I will draw the map of Palestine in my notebook and color it to show its physical features.

(PA4 p. 34)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 56

[Map of Syria and part of Palestine]

Syrian Arab Republic: Physical

Palestine

(PA4 p. 35)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 58

[Map of Lebanon and a part of Palestine]

The Lebanese Republic: Physical

Palestine

(PA4 p. 36)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 66

[Map of Egypt and part of Palestine]

The Arab Republic of Egypt: Physical

Palestine

(PA4 p. 37)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 39⁷¹

[Map of Saudi Arabia and part of Palestine]

The Kingdom of Saudi Arabia: Physical

Palestine

(PA4 p. 38)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 48⁷²

[Map of the Arab Gulf, showing Palestine]

⁷¹ See PA3 p. 21

⁷² See PA3 p. 22

The Arab Gulf: Political
Palestine
(PA4 p. 39)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 10
[Map of the Arab States in the Middle East and North Africa]
Map No. 4: The Arab States
Palestine
(PA4 p. 40)

National Education, Grade 4, Part 1 (2003) p. 4
[Map of the Arab Homeland]
Palestine's Position in the Arab Homeland
Palestine
(PA4 p. 40)

Geography of the Arab Homeland, Grade 9, (2003) p. 18
[Map of the Rift]
Map No. 7: The Rift Valley
Palestine
(PA4 p. 41)

Geography of the Arab Homeland, Grade 9, (2003) p. 60
Chart No. 4: Age Groups of the Inhabitants of Some Arab States
The State
...Palestine*
*Palestine refers here to the inhabitants of the West bank and the Gaza Strip.
(PA4 p. 42)

E

Observations on IPCRI Report by CMIP

IPCRI considers in one place that "Israel as a sovereign state (political and geographic entity) is clearly, although not adequately represented, in the recently published textbooks" (p. 22) and in another, that "Israel, as a sovereign state in the political and geographical sense is not clearly or adequately represented in the new textbooks" (p. 36). The issue, however, is not the question-begging one of the clarity or adequacy of representation, but whether, and to what extent, the sovereign existence of Israel is recognized in the textbooks, and the message of such recognition is to be internalized by the pupil. The fact that the idea of partition has found no acceptance, no matter how grudging, gives pause to doubt that the message of recognition is present at all in the textbooks and is being transmitted to the pupil. The derivation of recognition from the acceptance of partition appears to have eluded IPCRI, as has the fact that problems of clarity and adequacy of representations arise against the background of certain preconceptions.

Israel's official name "State of Israel" does indeed appear twice in the textbooks, but in contexts that clearly rule out any form of recognition⁷³. Interestingly enough in the one context that may imply some form of recognition, the Oslo Accords, in which the "Government of the State of Israel" is a contracting party, the name has been shortened to Israel⁷⁴. In considering the element of recognition implicit in the Oslo Accords, and their being taught in a challenging way that requires the pupil to think about them⁷⁵, IPCRI has not seen fit to refer to the context of the lessons the pupil is instructed to learn from the peace of Hudaybiyyah⁷⁶.

In none of the other references to Israel and things Israeli does IPCRI adduce any persuasive evidence of some inchoate recognition or acceptance, merely lacking in clarity or adequacy of representation, rather than their being synonymous with colonialist and imperialist greed and with all the ills that have been visited on the Palestinian people. In fact the converse is the case. For example, the suggestion that the use of term "the Israeli entity" is a case of "Israel [being] mentioned ... as a political entity" (p.22) is ludicrous. Apply this logic to the description of an Arab state. What message, for example, would the description of Syria as "the Syrian entity" convey concerning the legitimacy of the Syrian state?

Statements such as "However, no evidence was found of direct calls for the destruction of Israel" (p. 5) and "Although there are no direct and express indications or statements that point to an attempt to deny the legitimacy of the State of Israel, the way and contexts in which Israel is presented give rise to the impression of an implicit denial of its legitimacy" (p. 40), are evasions. At best they are trivially true. But what does a direct denial of legitimacy add to the portrayal of usurpers? What does a direct call for the destruction of the occupier add to the right and obligation of liberation that the pupil is taught?⁷⁷

References to Israeli Policies and Practices

A

CMIP	IPCRI
Finding	
<u>Israel's Image</u> Israel's image is wholly negative: it is embodied in the occupation of Palestinian territory (the geographical extent of which is never clearly defined); it is oppressive and aggressive; it violates human rights; it causes physical and mental harm; it attempts to obliterate the Palestinian national personality. Not a word is said about Israel as a neighboring state and society, or about its	There are several instances in which the textbooks refer to the Israel government's actions and policies negatively with relation to water resources, land appropriation, home demolitions, etc. (p.6) In the context of talking about problems in the field of agriculture in Palestine, the textbook lists scarcity of water resources

⁷³ Modern and Contemporary Arab History, Grade 9 (2003) p. 72, PA4 p. 17, 58, 70, and pp. 74-75, PA4 p. 65

⁷⁴ Ibid., pp. 75-76, PA4 pp. 23, 68-69, 81

⁷⁵ Assignment, Modern and Contemporary Arab History, Grade 9, (2003) p. 76, PA4 p. 81

⁷⁶ Islamic Education, Grade 9, Part 1 (2003) pp. 56-57, PA4 p. 79

⁷⁷ e.g. Assignment, Reading and Texts, Grade 9, Paty 1 (2003), p.114, PA4 75, National Education, Grade 4, Part 1 (2003), PA4 p. 76

culture and economy. The Palestinian textbooks avoid the presentation of individual Israelis as ordinary human beings, each with his or her own daily hopes and concerns. The Palestinians, on the other hand, are always depicted as victimized. <u>A. Israel as an Occupying Power</u> (PA4 p. 52) <u>B. Oppressive Israel</u> (PA4 p. 53) <u>C. Israel Violates Human Rights</u> Though none of the ...quotations mentions Israel by name, the material therein, especially key words such as “occupation”, “expulsion”, “right of free movement” and the picture of an Israeli jeep blocking a road, are enough for the student to make the association. (PA4 p. 54) <u>D. Israel Causes Physical and Mental Harm</u> ...[a] quotation does not specifically mention Israel, but it repeats similar, more specific expressions in an earlier textbook [Civic Education, Grade 8 (2002), pp. 55, 56, PA3 p.37] (PA4 p. 55) <u>E. Israel Steals Palestinian Water</u> There is no reference to international and bilateral treaties and accords which have determined the allocation of water by mutual agreement between Israel and the Palestinians. (PA4 p. 55) <u>F. Israel Attempts at Obliterating Palestinian National Personality and Heritage</u> (PA4 p. 55) <u>G. Aggressive Israel</u> (PA4 p. 56) Similarly, Israel has only a negative side: It is oppressive, aggressive, an occupying entity that violates human rights, tries to obliterate the Palestinian national personality, and causes the Palestinians	as one of the reasons and partly blames Israel for pumping groundwater in the region (National Education Grade 4, Part 2, p. 6). • The problem of water resources and water shortages is deemed to be a result of Israel’s diversion of the waters of the Jordan River and its preventing Palestinians from exploiting their natural resources, depriving them from obtaining their share of water (amounting to 257 million cubic meters annually) (Geography of the Arab World, Grade 9, p. 69). • Israeli aggression in 1956, Israel waging a war in 1967 against Egypt, Syria, and Jordan, the passage of UN Resolution 242, and Israel’s refusal to implement the resolution (Modern and Contemporary Arab History, Grade 9, p. 56). (p. 23) As far as Jews and Israelis are concerned, the textbooks are critical of Israel’s policies and practices (killing, confiscating land, imprisoning Palestinians, demolishing homes, uprooting trees, confiscating land ,and building settlements) and of the Zionist movement’s principles and teachings. (p. 36)
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physical and mental harm. (PA4 p. 92)	
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B

Common Sources Quoted or Referred to

National Education, Grade 4, Part 2 (2004) pp. 5-6

The problems afflicting [Palestinian] agriculture:

...Scarcity of water due to Israel's pumping of ground water.

(p. 23; PA4 p. 55)

Geography of the Arab Homeland, Grade 9, (2003) p. 69

As regards Palestine, Israel has denied it its share of the Jordan River's water, which amounts to 257,000,000 cubic meters annually, in addition to the Israeli limitations imposed on the Palestinians as far as pumping of ground water and constructing projects for the utilization of surface water are concerned.

(p. 23; PA4 p. 55)

Modern and Contemporary Arab History, Grade 9, (2003) p. 56

Israel waged a war on June 5, 1967 against Egypt, Syria and Jordan and occupied the Syrian Golan Heights and other Arab territories. The UN Security Council issued [its] Resolution 242, which stipulated Israel's withdrawal from the Arab territories it had occupied. But Israel refused to implement the [said] resolution⁷⁸.

(p. 23; PA4 p. 57)

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

Linguistic Sciences, Grade 9, Part 2 (2004) p. 85

The enemy seized the land as a usurper.

(PA4 p. 52)

National Education, Grade 4, Part 1 (2003) p. 14

Palestine is still under Israeli occupation.

(PA4 p. 52)

National Education, Grade 4, Part 1 (2003) p. 50

It [Jerusalem] is now subject to Israeli occupation, waiting for its liberator.

(PA4 p. 52)

Assignment Reading and Texts, Grade 9, Part 1 (2003) p. 114

⁷⁸ The said resolution stipulated in its (binding) English version the withdrawal of Israeli forces from "territories" – not "the territories" – occupied in 1967, as well as the end of the state of war between the Arab countries and Israel, and emphasized the right of all states in the region to live in peace within secure and recognized borders. This resolution has served as the legal basis for the Egyptian and the Jordanian treaties of peace with Israel.

The [Israeli] occupation ignores the principles of international law. I will give three examples [of this].

(PA4 p. 52)

Assignment Reading and Texts, Grade 9, Part 1 (2003) p. 147

The acts of injustice that befall our society as a result of the occupation are many and varied and can fill dozens of volumes and stories. I will select an incident that happened to one of my colleagues or acquaintances and write it down in a form of a story that takes place between the powerful and arbitrary oppressor and the weak and dispossessed victim.

(PA4 p. 53)

National Education, Grade 4, Part 2 (2004) p. 44

I will circle the number of the answer that I consider appropriate:

My land has been confiscated.

1. I will relinquish it for a large sum of money.
2. I will defend it and will never give it up.
3. I will not interfere because the problem is my family's [not mine].

A house of a [certain] family has been demolished.

1. We will ask others to help that family.
2. We will help it as much as we can.
3. We will not interfere in others' business.

(PA4 p. 53)

Islamic Education, Grade 4, Part 1 (2003) p. 61

You can contribute... to a person who has been afflicted by a disaster, like one whose house was demolished, or whose crop was destroyed, or whose factory was ruined, or whose son fell as a martyr.

(PA4 p. 53)

Linguistic Sciences, Grade 9, Part 1 (2003) p. 12

I complained against the oppressor's repression

I asked a thousand times:

Where is world's conscience?

I was answered:

It is hypocritical, deceiving, cheating

It has at the same time

More than one standard

When I knocked on its door one day complaining

I realized that it is afflicted with blindness

A curse from Heaven has settled on it

It convicts everyone who is peaceful and believes in his right

And its eye does not see even the ugliest crime

(PA4 p. 53)

Reading and Texts, Grade 9, Part 2 (2004) p. 58

...I carry in my cells

Those who have been killed for their love

And those ones who in their soil and blood

Have been molded

Those who have been detained

And have not become weary of their prisons' torment...
(PA4 p. 53)

Assignment Reading and Texts, Grade 9, Part 1 (2003) p. 87

I will compare the suffering of the Muslims of Spain [*Al-Andalus*], and its cause, in the past with the suffering of the Palestinian people, and its cause, in the present.
(PA4 p. 54)

Civic Education, Grade 9 (2003) p. 28

Who violates human rights?

...The occupation: It is represented by the controlling power, which must bear full responsibility for the violation of human rights in the occupied country. The Geneva Conventions regulate the obligations of the occupying [power] to protect civilians in times of conflicts and wars...

(PA4 p. 54)

Civic Education, Grade 9 (2003) p. 29

The international criteria for human rights have started lately to determine the responsibilities of governments to prevent individuals from committing violations of human rights. Such violations may be on the social level, such as using violence, or on the political level, such as torture, or committing war crimes such as murder, expulsion, deportation and the like.

(PA4 p. 54)

Civic Education, Grade 9 (2003) p. 30

Which of the following actions is considered a violation of human rights, and of what is the violation?

...Maltreatment of prisoners-of-war and detainees.

(PA4 p. 54)

Civic Education, Grade 9 (2003) p. 32

Activity 2: Let us write a scene in a play about the violation of the right of free movement and perform it before the class.

(PA4 p. 54)

Civic Education, Grade 4, Part 2 (2004) p. 3

Lesson 1: Human Rights

[Picture of a peaceful demonstration against the occupation]

[Picture of an army jeep blocking the road]

What are the rights [being violated] depicted in each picture?

(PA4 p. 54)

Civic Education, Grade 4, Part 2 (2004) p. 5

Activity 2: Let us write in nice handwriting: "It is my right to study and travel freely."

(PA4 p. 54)

Civic Education, Grade 9 (2003) p. 44

Activity 2: Let us invite one of the *Intifadah* invalids to visit our class and talk about his experience...

What are the reasons for disabilities in the Palestinian society...?

(PA4 p. 44)

Home Economics, Grade 9, (2003) p. 37

Aggressiveness [in children's behavior]: ...The reason for that stems from frustration... envy... and feelings of inferiority.

I will think: Are there other reasons for aggressive behavior among children? I will mention them.

(PA4 p. 55)

National Education, Grade 4, Part 2 (2004) p. 37

...The Palestinian human being is proud of his heritage and is bent upon preserving and reviving it, especially because of what this heritage is subjected to, namely, attempts at usurping and obliterating it.

(PA4 p. 55)

Reading and Texts, Grade 9, Part 2 (2004) p. 31

The identity of this people [i.e., the Palestinian people] and its cultural and national personality, as it has crystallized and grown during its unceasing existence and continuous interaction with the Palestinian landscape in place and time, since the dawn of history, has been subjected to various attempts at obliterating, deforming and intentionally falsifying [it], with a view to casting doubts on its deep roots in civilization, and severing the close ties that bind it to its past... in order to fulfill political desires and motives that have been unveiled on more than one level⁷⁹.

(PA4 p.9, 55-56)

Reading and Texts, Grade 9, Part 2 (2004) p. 39

Why is Palestinian history subject to obliteration, deformation and intentional falsification?

(PA4 p. 56)

Reading and Texts, Grade 9, Part 2 (2004) p. 40

The Palestinian people is in the greatest need for search of its historical roots because:

1. Its history is, to a large extent, enveloped in obscurity.
2. Its history has not yet been written.
3. Its identity is subjected to obliteration and deformation

(PA4 p. 56)

Modern and Contemporary Arab History, Grade 9, (2003) p. 64

The Tripartite Aggression against Egypt in 1956

The nationalization of the Suez Canal in 1956 angered the Imperialist states, so France, Britain and Israel carried out the tripartite aggression against Egypt in October 1956 with a view to:

1. Reinstating the Imperialist control over the Suez Canal.
2. Stopping the raids by the Palestinian *Fida'is* who were coming from the Gaza Strip that was under Egyptian administration⁸⁰.
3. Preventing Egypt from giving material and moral help to the Algerian revolutionaries.

⁷⁹ This passage is the lead to the theory of the Canaanite origin of the modern Palestinians.

⁸⁰ Note that the Palestinian textbooks do not conceal the fact that Israel had suffered from unceasing attacks emanating from the Egyptian-held Gaza Strip before it decided to join forces with France and Britain in the attack on Egypt.

The aggression failed to achieve its goals due to the heroic resistance of the Egyptian people and the backing of Egypt by the Arab and Muslim nations.

(PA4 p. 56)

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

Israel carried out an aggression against Egypt in 1956, with the participation of Britain and France. It occupied the Gaza Strip. It then withdrew from it in March 1957, after the aggression was unsuccessful in attaining its goals.

(PA4 p. 56)

In 1967 Israel captured the West Bank, the Gaza Strip⁸¹, East Jerusalem and Wadi Arabah⁸² from Jordan, the Golan Heights from Syria, and the Sinai from Egypt.

(PA4 p. 57)

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

The Israeli forces also attacked the village of Karamah in the Jordan Valley on March 21, 1968⁸³.

Israel occupied a sizeable part of Lebanon in 1982⁸⁴.

(PA4 p. 57)

References to Judaism and the Jews as a People

A

CMIP	IPCRI
Finding	
Judaism as a religion is hardly referred to and no adequate information is given to the Palestinian student about it, except that the Torah was given by God to Moses. The Israelite or Jewish past in the Holy Land is ignored, except for a brief negative description of the attitude of the Jews to Jesus Christ from an Islamic point of view. A list of historical periods fails to mention the centuries of their statehood in the country, leaving a gap between the years 1200-586 BCE. In further diminution of the Jewish presence in the land, the Palestinian	The recently published textbooks reviewed contain no negative sentiments towards Judaism or any other religion for that matter. Except for a couple of accounts of historical events and anecdotes about Jews (Jews marry for money, Reading and Anthology, Grade 9, Part 2, p. 22) that could be viewed as an instance of ethnic stereotyping, and one historical account about Christians) Knights of St. Johns in the Island of Rhodes described as sea pirates, Arab History, Grade 9, p. 7), the textbooks are

⁸¹ The Gaza Strip was seized from Egypt, not Jordan.

⁸² Parts of the Jordanian side of Wadi Arabah [Aravah] were de-facto annexed to Israel in the late 1960s by the security fence that was built to stop Palestinian armed attacks from southern Jordan on Israeli settlements. These parts were later returned to Jordan under the peace treaty of 1994 between the two countries.

⁸³ Israeli forces entered this Jordanian town because it was used as a base for Palestinian armed attacks against Israel.

⁸⁴ Again, the Israel major military operation in Lebanon in 1982 was aimed at eliminating the PLO's bases there, which were used for armed attacks against Israel.

textbooks “Arabize” the Canaanites and Jebusites and prolong their presence until the Muslim conquest, while making all other ethnic elements in the country “transient waves” of foreign invaders and “an anomalous exception to logic and reality”.

The Jews are referred to in the context of their wars with Prophet Muhammad, where they are depicted in an unfavorable light, as violators of a treaty they had signed with him and as employers of trickery.

There are no references to the Jews of modern times in this latest issue of textbooks, and the trend noted in the earlier reports of not counting the 5.5 million Jewish citizens of Israel as legitimate inhabitants of the land continues. They are not included in any of the figures of the local population.

(PA4 p. 3)

Judaism

As can be seen from ... two references below [Islamic Education, Grade 4, Part 1 (2003) p. 7, 8], the information given to the Palestinian students about Judaism is poor indeed. In fact, the material that has so far been found in all Palestinian textbooks does not exceed the point of presenting the Jews as believers in one of the books revered by Islam, namely the Torah.

There is another reference in one of the textbooks [Our Beautiful Language, Grade 4, Part 1 (2003) p. 17] to “synagogue” alongside “mosque” and “church” with no further explanation:

(PA4 p. 8)

The Jews in History

The textbooks surveyed for this report contain no mention of the Jews in Ancient Palestine. The books Arabize the ancient Canaanites and Jebusites and prolong their presence in the country until the Muslim conquest. Other ethnic elements are ignored or referred to as foreign invaders and occupiers. A list of historical periods in Palestine, which appears in one of the books, has a gap of more than 600 years, which corresponds precisely to the Israelite period,

devoid of any blatant or negative representation of either Christians or Jews. Monotheistic religions are mostly mentioned in positive contexts and are viewed in positive light. One unsettling observation, however, is the lack of direct and clear references to Christianity and Judaism in spite of ample contexts to include them in the presentation of new material.

- There are no direct instances that reflect a denial of Jewish connection to the Holy Land and the holy places in it. However, the terms and passages used to describe some historical events are sometimes offensive in nature and could be construed as reflecting hatred of and discrimination against Jews and Judaism. Moreover, when Judaism (and Christianity are mentioned), the references reflect the holy and religious nature of the ancient Jewish traditions and not of their modern-day representation as the religion of Israel as well as Christianity as the religion of some Israeli and some Palestinian citizens.
- Except for a number of references to Christian holy sites and personalities and to Jewish personalities (prophets, messengers and holy men that are also revered by Christians and Muslims), Christian and Jewish holidays, feasts, rituals, etc., are not included in the majority of textbooks. In these textbooks names of individuals and personalities (in stories, tales, narratives, parables, and accounts) are mostly Islamic; some however, are neutral in nature. The only salient exception is the Christian religious education textbooks used in private Christian schools that include religious personalities and events from the Books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) and the New Testament.
- Generally speaking, when “Jews” are mentioned, references to them are mostly made in the context of talking about “the People of the Book,” and not to “a Jewish

contrary to the mention of the Israelite kingdoms that appeared in a chronological table for Grade 7 in PA1. The only reference to the Jews in antiquity is made in the context of Jesus' life, as dealt with in the Qur'an. The Jews, or rather "the Children of Israel", are presented here in a negative light.

The Jews are further referred to, in a more detailed description, as opponents of the Prophet Muhammad. The Palestinian textbooks emphasize the Jews' role as Muhammad's enemies and as violators of a treaty he had signed with them. One question in this context, asked in one of the textbooks, insinuates that the Jews are treacherous.

(PA4 p. 8)

... quotations [Islamic Education, Grade 9, Part 1 (2003) pp. 47-53 and Part 2 (2004) pp. 42-44, 85,] deal with the wars of Prophet Muhammad with the Jewish tribes in the city of Medina – the Nadir and the Qurayzah. (An earlier war was waged against another Jewish tribe – the Qaynuqa' – which is not dealt with in the textbooks surveyed for this report.) Although not a word is said in the textbook about the Jewish nationality of both tribes (except in one Qur'anic verse that speaks of the People of the Book in this context), there can be little doubt that the students become aware of this missing piece of information either from the Qur'anic text or the teacher.

(PA4 p. 11)

The Jews in the Context of the Arab-Israeli Conflict

Books of this latest issue, unlike earlier ones, do not refer to the Jews in the context of the conflict. But the phenomenon of not counting the Jews among the inhabitants of the country, found in the earlier books, is present in these as well, indicating non-recognition and denial of legitimacy. Yet, there is also a reference [Geography of the Arab Homeland, Grade 9 (2003), p.53] that may be interpreted otherwise.

[A] ... quotation [on the same page] on the other hand, is open to a different interpretation.

nation." More references, however, are made to Jewish prophets, messengers, kings, and other political and historical leaders. Most of these references are made in religious contexts (quotations from the Quran and verses or historical accounts from the Five Books of Moses and the New Testament).

(p. 8)

Few historical references are made to Jews and Judaism. In contexts that present modern and contemporary history, Israelis and Jews are described as invaders, occupiers, oppressor and usurpers. The majority of these references are made in connection with the occupation of Palestinian territories after the war of 1967. Some vague references, however, could be perceived in relation to "historical Palestine".

The Reading and Anthology textbook for Grade 9, Part 2, contains multiple favorable references to Judaism, Jews, and ancient personalities revered in Judaism:

- Multiple references to Abraham and Jesus (pp. 9, 49) presented in the context of saying parables, giving advice, etc.,
- References to the People of the Book (Jews and Christians), p. 11,
- Reference to the Jewish Law (Namous) which is explained as "revelation" p.11,
- Similar references are also made in the Christian Religious Education, Grade, 4 textbook (Psalms of David, p. 3; prophecy and peaceful teachings of Isaiah, p. 4; Abraham sacrificing Isaac, p. 21; Moses on Mount Sinai, p. 25; David's anointment and selection as King of Israel, p. 29; Samuel's anointment, p. 30; Temple of Solomon, p. 30, 34; destruction of Jerusalem by the Babylonians, p. 34).
- A verse from the Quran (the Family of Omran: 64. Omran is Moses and Aaron's father) calls on the People of the Book to come together and make peace (p. 18).
- In some instances that relate to the period of early Islam, indirect references are made to Jewish communities in the

(PA4 p. 16)

Zionism

The Jewish national movement is presented as a colonialist movement, aspiring to expel the Palestinians from their homeland, and as a danger to neighboring Arab countries. Zionism is also portrayed as a powerful movement with extensive influence in the United States. On the other hand, the description in these books is devoid of the explicit hateful expressions so common in the Arab world [Examples of hateful expressions in use in the Arab world include ‘Zionism is a cancer’, ‘Zionism is a racist-aggressive-expansionist movement connected with Imperialism’, ‘Zionism ... preceded Nazism in time and surpassed it in clarity’, to be found, for example, in Syrian textbooks. See *Jews, Zionism and Israel in Syrian School Textbooks* by CMIP, June 2001.]

(PA4 p. 17)

The “other” is also stereotyped. This is the case with the Jews, who are portrayed in a negative light, in the context of their relations with Jesus Christ and the Prophet Muhammad, where – in the latter case – it is insinuated that they are traitors. The Jewish national movement – Zionism – is portrayed as a colonialist movement that planned to expel the Palestinians from their land from its very inception... No Jewish or Israeli individual of our time is ever depicted in the textbooks. Nor is the slightest reference to possible friendly relations between Jewish and Arab individuals ever made.

(PA4 pp. 91-92)

Though open hateful expressions against Jews and Israelis are relatively few (see, for example, the reference to the Jews of Khaybar in Arabia as employers of trickery against the early Muslims), there is enough hostile wording to create prejudice and hatred. Such are the expressions that appear in the sub-chapter “Israel’s Image”.

(PA4 p. 92)

Arabian Peninsula who are identified by reference to their tribal affiliation (Islamic Religious Education, Grade 9, Part 1, pp. 47, 48, and 53). These references are made in the context of talking about the treaties and agreements the two tribes concluded with the Muslim community and the fact that they reneged on their promises not to ally with the enemies of the Muslim community.

- The concept of repentance is exemplified in one religious text by narrating an anecdote of a Jew/Israelite who committed evil acts but God eventually granted him redemption because he was intent on repentance (Islamic Religious Education, Grade 9, Part 1, pp. 86-7).
- Passages highlight the essence of all monotheistic religion, namely the fact that all call for worshipping one God. This could be seen as a proof of the respect Islam accords to the other monotheistic traditions and acknowledgment of their validity. (Islamic Religious Education, Grade 9, Part 2, p. 3).
- The Christian Religious Education, Grade 9) textbook includes numerous references to both the Old and New Testaments. It addresses Jewish life at the time of Christ, the social and religious groups and sects that existed at the time (Sadducees, Pharisees, and the Scribes).

(pp. 23-24)

Along the same line, although the textbooks are replete with references to the principles and values of reconciliation, compassion, religious and political tolerance, they fail to extend these principles and concepts to include Jews and the State of Israel.

(p. 36)

The textbooks should make direct references to the other two monotheistic religions and to their tenets and traditions. The fact that the textbooks have an Islamic slant should not preclude direct references to Christianity and Judaism rather than subsuming them under the generic concept of “monotheistic religions”

	and referring to their followers as “the people of the Book”. The new textbooks include passages that promote the value of cooperation and solidarity in all domains of life. Some passages make references to cooperation and solidarity between Muslims and Arabs. This practice should extend beyond the uni-national and uni-religious domains to include cooperation in crosscultural, multicultural, multi-ethnic and interfaith contexts. More specifically, the new curriculum should address these values and concepts as they relate to the global, Arab-Israeli, Islamic-Christian and Islamic-Jewish contexts. (pp. 39-40)
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B

Common Sources Quoted or Referred to

Reading and Texts, Grade 9, Part 2 (2004) p. 22

The *Jahiliyyah* people [the “ignorant” pre-Islamic Arabs] used to seek noble descent in their marriage, the Jews – money, the Christians – beauty, and this nation [the Muslims] – religion [i.e., piety].

(p. 8; PA4 p. 11)

C

Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP

Modern and Contemporary Arab History, Grade 9, (2003) p. 7 **(p. 8)**

Reading and Texts, Grade 9, Part 2 (2004) p. 9, 11, 49 **(p. 24)**

Christian Education, Grade 4 (2003) p.3, 4, 21, 25, 30, 34 **(p. 24)**

Islamic Education, Grade 4, Part 1 (2003) p. 47, 48, 53 **(p. 24)**

Islamic Education, Grade 9, Part 1 (2003) pp. 86-87 **(p. 24)**

Islamic Education, Grade 9, Part 2 (2004) p. 3 **(p. 24)**

Christian Education, Grade 9 (2003) passim **(p. 24)**

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

Islamic Education, Grade 4, Part 1 (2003) p. 7

...The Torah which God revealed to Moses, peace upon him...

(PA4 p. 8)

Islamic Education, Grade 4, Part 1 (2003) p. 8

Complete the following [sentence]:

1. The Torah was revealed to ...

(PA4 p. 8)

Our Beautiful Language, Grade 4, Part 1 (2003) p. 17

Let us put a circle around the exceptional word in the following groups:

- A. river, sea, ocean, fish
- B. mound, mountain, cloud, plateau
- C. mosque, church, synagogue, school

(PA4 p. 8)

National Education, Grade 4, Part 1 (2003) p. 14

The Canaanite Arabs were the most ancient people that dwelt in Palestine. Many peoples and invaders later ruled it and built many places, which have become in time ancient monuments that still exist to this day. The Romans ruled Palestine for a long time. [One] of their monuments is the [archeological] site of Sebastia village near Nablus. Then the Muslims conquered the land in the reign of Caliph Umar Bin al-Khattab. With the conquest of Palestine by the Muslims it became Muslim and it still is... The Franks [i.e., the Crusaders] occupied it until it was liberated from them by the hero Salah al-Din al-Ayyubi [Saladin]. Then, the Ottomans ruled it... Palestine is still under Israeli occupation.

[Assignment:] I will name two peoples that occupied Palestine by force [of arms].

(PA4 p. 9)

National Education, Grade 4, Part 1 (2003) p. 15

I will circle the number of the correct answer:

The most ancient [people] who dwelt in Palestine were:

1. The Canaanites
2. The Franks
3. The Byzantines

(PA4 p. 9)

National Education, Grade 4, Part 1 (2003) p. 50

The Arab Canaanites were among the most ancient peoples that inhabited Palestine, since the year 2500 before the birth of God's prophet Jesus – peace upon him. The Canaanites built cities and villages in Palestine, such as Jerusalem, Gaza, Ashkelon, Megido and Nablus.

(PA4 p. 9, 52)

Reading and Texts, Grade 9, Part 2 (2004) p. 31

Documents and archeological excavations that have encompassed the entire Palestinian homeland have proven that Palestine was, since the end of the Stone Age and until the beginning of the historical ages, the refuge that the Arab Canaanites inhabited and resorted to. The fourth millennium BCE and the preceding period witnessed the coming of consecutive waves of Canaanite Arab tribes from Syria and the Arabian Peninsula. They built it [Palestine] with their blood and sweat and gave it its first Arab identity, which has remained its characteristic for more than six thousand years...

(PA4 p. 9)

Reading and Texts, Grade 9, Part 2 (2004) p. 33

...In addition to their [the Canaanites'] building of the city of Jerusalem which used to be named "Jebus" after its Arab Jebusite builders, who were a branch of the Canaanite Arab stump.

(PA4 p. 9)

Reading and Texts, Grade 9, Part 2 (2004) pp. 34-35

The Canaanites continued to make their contribution to civilization. They preserved their existence and their deeply rooted presence in the Palestinian soil and remained – in spite of the waves of invasion that descended upon their country one after another – the cream of the land and its essence, while those transient waves were [merely] an anomalous exception [both] to logic and reality. With the coming of Islam the Canaanites amalgamated with their conquering Arab brethren, and by that the Arab circle in Palestine was completed...

...It is the civilization of our Canaanite forefathers, who inhabited Palestine since the dawn of history and gave it its first Arab identity, which has remained its characteristic for more than six thousand years...

(PA4 pp. 9-10)

Reading and Texts, Grade 9, Part 2 (2004) p. 36

Arab Palestine passed through many historical periods, as follows: the Bronze Age with its three phases, namely, the old, the intermediate and the new (3200-1200 BCE), the period of Babylonian and the Persian rule (586-332 BCE), the period of Hellenistic (Greek) rule (332-63 BCE), and the period of Roman and Byzantine rule (63 BCE-632 CE)⁸⁵.

(PA4 p. 10)

Reading and Texts, Grade 9, Part 2 (2004) p. 39

[Questions:]

- Who gave Palestine its first Arab identity?
- I will mention four cities that were built by the Canaanites and still keep their Canaanite names.

(PA4 p. 10)

Reading and Texts, Grade 9, Part 2 (2004) p. 40

The Canaanites immigrated to Palestine from:

1. The Arabian Peninsula only
2. Syria and Iraq
3. Syria and the Arabian Peninsula

The Jebusites, who built Jerusalem, were descended from a(n) ... origin:

1. Arab
2. Babylonian
3. Aramean

The transient waves in the phrase "those transient waves were an anomalous exception" mean:

1. The Canaanites and their Phoenician descendants
2. Aliens and foreigners
3. The Semitic Arabs

(PA4 p. 10)

⁸⁵ Note the gap between 1200-586 BCE – the period of the Israelite statehood.

Reading and Texts, Grade 9, Part 2 (2004) p. 42

The Canaanites amalgamated with their conquering Arab brethren in a natural way without any difficulty. What were the reasons for that, in your opinion?

(PA4 p. 11)

Islamic Education, Grade 9, Part 2 (2004) pp. 18-19

Though God backed Jesus with many miracles, the Children of Israel said he was a liar, opposed him and hurt him. No one believed him, except for a few of them... Those who did not believe were not satisfied with calling Jesus a liar. Rather, they plotted to kill him. But God rescued him from being killed. God raised him to Him and made another man look like him. When his [Jesus'] enemies came with the intention of killing him, they found one who looked like him. They took him and crucified him believing that they were crucifying Christ...

The Messiah was not killed and was not crucified. Rather, God raised him to Him. The true Prophetic Sayings [*Ahadith*] have indicated that he would descend at the end of time and rule by the law of Islam...

What was the Children of Israel's attitude toward Jesus?

(PA4 p. 11)

Islamic Education, Grade 9, part 2 (2004) p. 63

The Prophet [Muhammad] bought some food from a Jew and gave him his coat of mail as a pawn.

(PA4 p. 11)

Islamic Education, Grade 9, Part 1 (2003) p. 47

After the expulsion of the tribe of the Nadir from Medina [by Muhammad], because of their attempts to kill the Prophet, a delegation thereof traveled among the Arab [Bedouin] tribes and incited them to fight the Muslims.

(PA4 p. 11)

Islamic Education, Grade 9, Part 1 (2003) pp. 48-49

There was an alliance between the Prophet and the tribe of the Qurayzah for the protection of Medina against any enemy that might attack it. But the leader of the [expelled] tribe of Nadir, Huyayy Bin Akhtab, came to Ka'b Bin al-Ashraf, the leader of the [Jewish] tribe of Qurayzah [in Medina] and incited him to violate the treaty with the Muslims. In the beginning, Ka'b refused [to do] so and said: "O Huyayy, leave me alone as I am, because I have seen nothing from Muhammad but truthfulness and loyalty". Huyayy continued to incite Ka'b and portrayed to him the violation of the treaty in a favorable light, until he [succeeded in] convincing him. The tribe of Qurayzah then joined forces with the [attacking] "Groups" [*Ahzab* – formed by the people of Mecca and their Bedouin allies], constituting a grave danger to the Muslims, as the area of the tribe of the Qurayzah was the only direction from which it was possible for the "Groups" to penetrate into Medina. With the violation of the treaty on the part of the tribe of the Qurayzah the Muslims were surrounded by enemies on all sides. They were in imminent danger.

(PA4 pp. 11-12)

Islamic Education, Grade 9, Part 1 (2003) pp. 51-53

The violation of the treaty with God's Messenger on the part of the tribe of the Qurayzah during the battle of the "Groups" [*Ahzab*] had a grave impact on the Muslims' spirit and heart. It increased their fear, upset their ranks and weakened their front, as the Qurayzah tribe was the only direction and opening from which the [attacking] "Groups" could enter Medina, eradicate the Muslims' presence, annihilate them, put an end to the Islamic mission and fulfill the goal for which they had come, that is, killing the Prophet and putting an end to the Islamic mission.

The Muslims had trusted the Qurayzah tribe because of the treaty that had been concluded between the two parties. Had it not been for God's kindness... the "Groups" would have completed what they had set out for and put an end to the core of the faithful in Medina.

The minute the Prophet returned to Medina [after his victory over the "Groups"] and put his arms aside, [the Angel] Gabriel came to him at noontime on the day of his return and said to him: "Have you put the arms aside, O Messenger of God?" He [Muhammad] said: "Yes." Gabriel said: "Well, the angels have not put their arms aside yet. God commands you, O Muhammad, to go to the tribe of Qurayzah and I shall support [you] and shake them." God's Messenger then issued orders, calling upon the people: "No one shall pray the afternoon prayer except in the [territory of the] tribe of the Qurayzah."

Thus the Muslims started moving towards the Qurayzah tribe until they joined up with God's Messenger. They were three thousand men, with thirty horses. When the Qurayzah tribe learned [of this], they fled to their castles. The Muslims besieged them for twenty-five nights. When the siege became unbearable for the Qurayzah tribe, they surrendered and submitted to the Prophet's judgment, although they could have stood firm and resisted the siege for a longer period, given the fortifications of their castles and the large quantities of supplies and provisions they had, especially as the Muslims were suffering from the cold, because they were in the open during the very cold and dark nights. They were [also] tired and fatigued because they had been engaged continuously in warfare from their preparation for the battle against the "Groups" up to that moment.

But the war against the Qurayzah tribe was psychological, for God put fear into their hearts, and their morale started to collapse in spite of the [many] men and [much] equipment they had. They were about seven hundred fighters with a thousand and five hundred swords, two thousand spears, three hundred coats of mail and five hundred shields. They could have fought and resisted the Muslims. But their courage had already dwindled and they were seized by great fear and their resolution deserted them, because God and His angels fought against them.

The Prophet entrusted Sa'd Bin Mu'adh, the leader of the Aws [Arab Muslim tribe of Medina] with [passing the] sentence on them. That was at the request of the Aws [tribe] of God's Messenger, since the [people of the] Qurayzah tribe used to be their allies and friends. The Aws tribe asked the Prophet that their leader Sa'd Bin Mu'adh should pass sentence on the Qurayzah tribe because they thought that he would have mercy on them. The Prophet granted their request and fulfilled their wish. Sa'd was wounded from an arrow that had hit him in the Battle of the Trench [against the attacking "Groups"]. He was brought in carried [by others]. When he came to the Prophet they [i.e., the Aws tribe, his people] began saying to him: "O Abu Amr [his epithet], treat your allies nicely, for the Messenger of God has made you judge so that you would be nice to them." But Sa'd said: "It is time for Sa'd not to be blamed in the eyes of anyone in God's affairs", and he passed the sentence that their [i.e., Qurayzah's] fighters be killed and their property be confiscated. The Prophet then said: "You have passed God's sentence on them."

God [then] revealed to His noble Messenger His word: “He [God] brought down from their strongholds those who had supported them [i.e., supported the enemies of the Muslims] from among the People of the Book [i.e., the Qurayzah tribe] and cast terror in their hearts, so that some [of them] you slew and some you took captive. He [God] made you masters of their land and their houses and their goods ...” (Al-Ahzab, 26-27)⁸⁶

...The Qurayzah people were closely cooperating with the hypocrites [the false Muslims in Medina who had outwardly embraced Islam but remained hostile to Muhammad and plotted against him] who never stopped – day and night – spreading the seeds of sedition and corruption within the society of Medina, trying to cast doubts on the character of the Prophet, and alienating the people from God’s religion by the crooked means of grudge, trickery and deception.

Some of the lessons learnt from the battle against the Qurayzah tribe are as follows:

1. God’s support of His servants, the believers, against the forces of unbelief that plot against them.
2. The collapse of morale is a certain cause of defeat.
3. The Muslim judges by God’s sentence and is not to be blamed for that by anyone.
4. The oppressors are bound to meet the punishment for their oppression and injustice.

[Questions:]

1. What are the reasons for the battle against the Qurayzah tribe?
2. Whom did the Prophet order to hurry in seeking out the Qurayzah tribe and fighting them?
3. What is the sentence that was passed on the Qurayzah tribe?
4. ...
5. I will enumerate the benefits of this battle, and its positive results for the society of the faithful in Medina.
6. What does the violation by the Qurayzah tribe of their treaty with the Prophet indicate?⁸⁷

(PA4 pp. 12-14)

Islamic Education, Grade 9, Part 2 (2004) p. 42

The Raid against Khaybar

Khaybar is located north of Medina, at a distance of one hundred and sixty kilometers. It had castles and fortresses, fields and date palms. It was inhabited by some of the Jews who had been expelled from Medina [by Muhammad]. It was the largest concentration [of the Jews] in the Arabian Peninsula.

The Reason for the Raid

When the Prophet and his companions went to Mecca to perform the *umrah* [pilgrimage], Khaybar’s leaders seized the opportunity and started inciting the Arab tribes to attack Medina, because it was empty of soldiers and men. The Prophet therefore decided to fight them and break their power, so that the Muslims would rid themselves of their harm and trickery.

(PA4 p. 14)

Islamic Education, Grade 9, Part 2 (2004) pp. 43-44

⁸⁶ The Koran, Translated with notes by N.J. Dawood, Penguin Books, 1998

⁸⁷ Note question No. 6, which suggests the Jews' treachery.

This is what the prophet did in that raid, as he surprised the people of Khaybar before they had prepared themselves and got ready for battle... The Muslims set up a camp and stayed that night near Khaybar [but] the people of Khaybar did not know of their presence... On the [following] morning the Muslims headed for Khaybar. The people of Khaybar had already gone out to their fields, not knowing anything. When they saw the [Muslim] army, they... turned and went back to their people and informed them of the news. The Prophet said: “God is greatest. Khaybar is ruined. If we come to a people’s territory – the morning will be bad for those who have been warned.” The people of Khaybar sought refuge in their castles and fortresses...

The Muslims began their siege of the people of Khaybar in their castles and fortresses and they pelted one another with arrows. The shooting became heavy and the siege lasted for days, with no conquest... Ali proceeded and offered the people of Khaybar [the chance to embrace] Islam but they refused. Then a fighter, whose name was Marhab, came out from among the people of Khaybar and asked Ali to meet him in combat. Ali agreed, fought with him and killed him. Then Marhab’s brother came out and said: “Who is going to meet [me] in a duel?” Al-Zubayr then went out towards him. His mother Safiyyah then said: “O Messenger of God, he will kill my son!” The Prophet said: “Nay, your son will kill him.” Al-Zubayr then killed him.

Then a bitter battle took place around the first castle attacked by the Muslims, which was the Castle of Na’em. Some of the leaders of the people of Khaybar were killed, and their resistance collapsed. Their castles fell one by one, until the Muslims besieged their last and most powerful and well-fortified castle. The siege lasted until the people of Khaybar feared for their souls being destined for perdition and fright penetrated into their hearts. They asked for negotiations and peace. They requested God’s Messenger to spare their lives and allow them to leave Khaybar. The Messenger made peace with them on that [condition]. They later asked him again to leave them on their land in return for paying half of the yield to the Muslims. The Prophet agreed to their request and by that the conquest of Khaybar was completed.

The Impact of the Khaybar Raid

The Khaybar raid had positive results. [Some] of them [were as follows]:

1. The increase of the Muslims’ power inside the Arabian Peninsula and the increase of awe of them in the eyes of the polytheists, especially [the tribe of] the Quraysh [of Mecca].
2. The conclusion of agreements with the Muslims by those Jews who were still left in the Arabian Peninsula, without war and bloodshed.
3. This raid was the beginning of a new phase in the unification of the Arabian Peninsula under the banner of Islam.

(PA4 pp. 14-15)

Islamic Education, Grade 9, Part 2 (2004) p. 85

During his rule as a caliph, Ali [once] saw with a Jew a coat of mail of his that he had lost. He said to the Jew: “This coat of mail is mine.” The Jew denied [it]. Ali then brought the issue before the judge. The judge asked Ali to present a proof of his ownership of the coat of mail. Ali did not have clear evidence that would prove his ownership. The judge then ruled that the coat of mail belonged to the Jew. The caliph submitted to the ruling. The Jew then could not but admit that the coat of mail belonged to Ali and embraced Islam, because of the Muslims’ justice that he had witnessed.

(PA4 pp. 15-16)

Geography of the Arab Homeland, Grade 9, (2003) p. 53

<u>State's Name</u>	<u>Surface</u>	<u>No. of Inhabitants</u>	<u>Population Density</u>
Historical Palestine	27,009	9,000,000	333

[Footnote:] The number of the inhabitants of the West Bank, the Gaza Strip and inside the “Green Line”⁸⁸ is about 4,000,000 people. As for the number of the Palestinian refugees in Palestine and the Diaspora, it is about 5,000,000 people, according to the assessments of the Palestinian Central Bureau of Statistics for 2002.

(PA4 p. 16)

Geography of the Arab Homeland, Grade 9, (2003) p. 53

The inhabitants in Palestine are concentrated to a great extent in the region of the plains and the cities. They are found to a lesser extent in the mountainous regions and in the villages⁸⁹. I will explain that.

(PA4 p. 16)

Modern and Contemporary Arab History, Grade 9, (2003) p. 72

CMIP	IPCRI
I learn: Zionism is a political-colonizing movement, established by the Jews of Europe in the second half of the nineteenth century, with a view to gathering Jews of various nationalities from all parts of the world and assembling them in Palestine and the neighboring Arab countries, by way of immigration and the expulsion of the Palestinian people in Palestine from its land, in order to establish the State of Israel. (PA4 p. 17, 58, 70)	Zionism..... and the eviction/expulsion of the Palestinian people from its land for the purpose of establishing the State of Israel. (p. 22)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 72-73The First Zionist Congress, 1897

The Zionist movement convened its first congress in the city of Basel in Switzerland in 1897 under the leadership of its founder, the Austrian Jew Theodore Herzl. It was decided there to establish a Jewish state in Palestine. For the realization of that, Zionism sought to accomplish the following:

1. To encourage Jewish immigration to Palestine.
2. To organize the Jews and tie them to the Zionist movement.
3. To obtain the approval of the Powers.

⁸⁸ The “Green Line” is a circumlocution for “Israeli territory” – a phrase not to be found in the Palestinian textbooks. The figures given here represent the Arab Palestinian population in the West Bank, the Gaza Strip and Israel. They do not include the 5.5 million Jewish inhabitants of Israel. They do include, however, the Palestinian population that resides outside “historical Palestine”.

⁸⁹ Since the Palestinian population in the Palestinian territories and Israel inhabits the mountainous and the rural areas mostly, one may conclude from this quotation that it refers to the entire population of the country, both Palestinians and Jews. If this is the case, it is the first and only (though implicit) reference to the Jewish population in the country ever made in the Palestinian textbooks. But this reference is so vague that no conclusion could be drawn from it.

I learn: Colonization is the immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants and expel them from their homeland, or force them into exile.

(PA4 p. 17)

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

Britain began to lose its Imperialist position during and after the Second World War (1939-1945), so the Zionist movement resorted to the United States of America, which backed the Zionist enterprise of establishing a Jewish state in Palestine, which would serve its [America's] interests.

...Zionism moved its headquarters from Britain to the United States and chose the city of New York as its main center, for the following reasons:

1. The presence of a large Jewish community in New York, the number of which was estimated to be four million people, who had effective influence on the American presidential elections.
2. The falling of many communication media and economic [enterprises] into the hands of the Zionist movement in the United States in general and in New York in particular.

(PA 4 pp. 17-18)

Modern and Contemporary Arab History, Grade 9, (2003) p. 77

The idea of establishing one [general] Arab organization matured during the Second World War (1939-1945) due to several variables: ...the [Arab] awareness of the dangers posed by the Zionist movement to the Arab world, and [to] Palestine in particular.

(PA4 p. 18)

Modern and Contemporary Arab History, Grade 9, (2003) p. 56

CMIP	IPCRI
Syria and Egypt grew closer to one another in order to face Imperialism and the Zionist danger... (PA4 p. 18)	Syria and Egypt came close together in order to counter Imperialism and the <u>Zionist danger</u> . (p. 5)

E

Observations on IPCRI Report by CMIP

Notwithstanding the title that IPCRI has chosen to give to this section, it has, in stating: "Generally speaking, when "Jews" are mentioned, references to them are mostly made in the context of talking about "the People of the Book," and not to "a Jewish nation"" (p. 8), glossed over the fact that in the Palestinian textbooks under review there is no portrayal of the Jews as a separate people with its own culture and civilization, let alone claims to a homeland.

In this section like others IPCRI has chosen to formulate its findings in a number of statements that, if they are to have any meaning at all, are trivially true. For example, "The textbooks are devoid of any blatant or negative representations of Christians or Jews" (p. 8). While it may be true that there is in the textbooks no statement to the effect that all Jews are, by their very nature, treacherous and deceiving, nevertheless if all the historical examples

brought in them portray the Jews in an unfavorable light, such a statement is superfluous and it is hard to see what merit there is in its absence.

Furthermore, a statement such as: “There are no direct instances that reflect a denial of Jewish connection to the Holy Land and the holy places in it” (ibid.) has one meaning if the textbooks contain some indication of a Jewish connection, but a totally different one if there is no such indication. By abstracting the statement from its logical context IPCRI has produced an absurdity. Just substitute “Chinese” for “Jewish” in the above statement and the argument could be equally well applied to a supposed Chinese connection to the Holy Land and its holy places.

After formulating its findings in such a way IPCRI then presents what does appear, or fails to appear, in the textbooks as downgraded to the level of the implicit, even the unintentional, that may give rise to misunderstandings and misinterpretations, and it goes on to recommend how these may be avoided in the future.

Such serious methodological flaws attest to an approach to the texts that is accompanied by certain preconceptions, rather than allowing them to speak in their own voice.

Jews and Israelis in Modern History

A

CMIP	IPCRI
Finding	
	Multiple negative references are made to Jews and Israelis in the context of talking about modern and contemporary history. The great majority of these references come in print form although some are pictorial (e.g., an illustration showing army patrol jeep at a checkpoint blocking passage for Palestinian civilians) (Civic Education, Grade 4, Part 2, p. 1 (sic ? 3). (P. 25)

B

Common Sources Quoted or Referred to

Civic Education, Grade 4, Part 2 (2004) p. 3

Lesson 1: Human Rights

[Picture of a peaceful demonstration against the occupation]

[Picture of an army jeep blocking the road]

What are the rights [being violated] depicted in each picture?

(p. 25; PA4 p. 54

See Section on References to Israeli Policies and Practices

Jewish Holy Sites

A

CMIP	IPCRI
Finding Jewish Holy Places The consistent non-recognition of any Jewish holy place in the Holy Land is to be found in these new books as well. Only Muslim and Christian holy places are mentioned. Some of these places are holy to the Jews as well, but this connection is not mentioned. In earlier books they are presented as Muslim holy places usurped by the Jews. (PA4 p. 18)	
	There are no direct instances that reflect a denial of Jewish connection to the Holy Land and the holy places in it... Except for a number of references to Christian holy sites and personalities and to Jewish personalities (prophets, messengers and holy men that are also revered by Christians and Muslims), Christian and Jewish holidays, feasts, rituals, etc., are not included in the majority of textbooks. (p. 8) In talking about tourism in the region, references are made to the existence of only Roman and Islamic sites in Palestine (Geography of the Arab World, Grade 9, 111-114).⁸ (In the same context, references are made to Christian and Islamic holy places in “Palestine” that include sites (Church of Annunciation in Nazareth) presently inside the borders of the State of Israel (p. 113). No mention is made of Jewish sites of significance. (p. 12) The activity on page 51 is presented in the context of a visit to the holy sites in Jerusalem. References are limited to Christian and Islamic holy sites (National Education Grade 4, Part 1). (p. 17) There is generally a conspicuous lack of reference to Jewish holy sites identified as such. We came across multiple statements describing “Jerusalem,” “Palestine,” and “the Arab World” as the focus of attention of the world because of their central geographic location and because of the “Muslim and Christian holy places there”. Lesson on the religious significance of Palestine includes

	four sites (two Muslim and two Christian. The sites are labeled/named without reference to the religious tradition they represent. Some of the sites illustrated are also considered holy by followers of the Jewish tradition (National Education, Grade 4, Part 1, p. 9. In the same context, the lesson summary (p. 10) talks about Palestine as “the cradle of the monotheistic religions” without naming them. Religious figures are mentioned along with religious sites that belong to only the Christian and Islamic traditions. No reference is made to the significance of Palestine to the Jewish tradition. In addition, the passages and accompanying questions ignore the fact that the monotheistic holy sites in Palestine are significant to Jews, and that Jewish worshippers and pilgrims visit them in large numbers (National Education, Grade 4, p. 10). (p. 25) Also, and in the process of talking about holy sites in the Holy Land, the textbooks fail to mention or include Jewish holy sites in Jerusalem and the rest of historical Palestine. References, however, are made to sites holy in the Jewish tradition but without making the connection clear or highlighting their significance to the followers of the Jewish faith. (p. 37)
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B

Common Sources Quoted or Referred to

Geography of the Arab Homeland, Grade 9, (2003) p. 113

CMIP	IPCRI
Muslims visit the Al-Aqsa Mosque, the Dome of the Rock and Jerusalem [in general]. As for Christians, they visit Palestine in order to make a pilgrimage to the Church of the Holy Sepulcher in Jerusalem, the Church of the Nativity in Bethlehem and the Church of the Annunciation in Nazareth. They [also] visit the site of the Baptism on the bank of the Jordan River near Jericho. (PA4 p. 19)	the Arab world is famous for its religious regions that Muslim and Christians from all over the world visit... Muslims visit the al-Aqsa Mosque, the Dome of the Rock... Christians come to Palestine to visit the Church of the Holy Sepulchre in Jerusalem, The Church of Nativity in Beth Lehem and the Church of the Annunciation in Nazareth (p. 12)

National Education, Grade 4, Part 1 (2003) p. 51

Activity: Let us visit a Muslim and then a Christian site to be found in the city of Jerusalem and, following our return from the trip, describe what we have seen.

(p. 17; PA4 p. 21)

National Education, Grade 4, Part 1 (2003) p. 64

CMIP	IPCRI
The wall surrounds the Old City of Jerusalem with its religious holy places, of which the most important ones are the Al-Aqsa Mosque and the Church of the Holy Sepulcher. (PA4 p. 19)	Within the wall lies the Old City with its holy sites, the most important of which are the blessed Al-Aqsa Mosque and the Church of the Holy Sepulchre. (p. 17)

National Education, Grade 4, Part 1 (2003) p. 10

Palestine is known as the cradle of the Heavenly [monotheistic] religions. Many prophets lived there. Palestine has thus acquired its religious importance. It was the destination of the Messenger Muhammad's nocturnal journey [*Isra'* – from Mecca to Jerusalem, according to Muslim belief], as the Al-Aqsa Mosque – the first *qibla* [focus of the Muslim direction of prayer] – is there... Also, the Mosque of Abraham is in the city of Hebron, where Abraham – God's prophet – is buried⁹⁰. Palestine embodies the cradle of the Christian religion. God's prophet Jesus was born there, in the city of Bethlehem, where the Nativity Church was built, which is considered the most important Christian religious place in the world. Also found in Palestine are the Church of the Holy Sepulcher in Jerusalem and the Church of the Annunciation in the city of Nazareth.

I will test myself:

1. I will explain the importance of the Al-Aqsa Mosque to the Muslims.
2. I will think of the reasons which have made Palestine a place to which millions of Muslim and Christian visitors make their way.

(p. 25; PA4 pp. 18-19)

C**Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP****National Education, Grade 4, Part 1 (2003) p. 9**

I study the four pictures above and answer the following questions :

- 1) In which city is the Al_Aqsa Mosque found?
- 2) In which city is the Ibrahimi Mosque found?
- 3) In which city is the Church of Nativity found?
- 4) In which city is the Church of the Holy Sepulchre found?

(p. 25)

Geography of the Arab Homeland, Grade 9, (2003) pp. 111-114 (p. 25)

D**Relevant Sources quoted by CMIP, but not referred to by IPCRI**

⁹⁰ The Mosque of Abraham – the Machpelah sanctuary – is holy to the Jews as well.

National Education, Grade 4, Part 1 (2003) p. 12

Activity 2: I will look for [information] and write about holy places in Palestine other than the ones that have been mentioned in this lesson.

PA4 p. 19)

National Education, Grade 4, Part 1 (2003) p. 66

[Plan of the Old City]

Let us look at the plan of the Old City of Jerusalem and then answer the following question:

Let us mention the names of the gates of the Old City of Jerusalem⁹¹.

(PA4 p. 20)

National Education, Grade 4, Part 1 (2003) p. 52

Let us name some of the Muslim and Christian holy places in Jerusalem.

(PA4 p. 21)

National Education, Grade 4, Part 1 (2003) p. 62

[Plan of the Haram al-Sharif (Temple Mount) showing, among other things, entrance gates to it]

Gate of the Maghribis (Al-Buraq⁹²).

(PA4 p. 21)

Reading and Texts, Grade 9, Part 2 (2004) p. 57

[Aerial photograph of the Haram al-Sharif (Temple Mount) showing certain buildings and features numbered]

Activity: I will write against each number in the following picture the name that fits it:

...The Al-Buraq Wall.

(PA4 p. 22)

E

Observations on IPCRI Report by CMIP

In this case as well IPCRI has resorted to the same kind of trivially true statement criticized above, namely “There are no direct instances that reflect a denial of Jewish connection to the Holy Land and the holy places in it...” (p. 8). Is the absence of such direct instances to be understood as a tacit admission of a connection that is never once mentioned, or even hinted at, or as a tacit denial of something that does not apply anyway?

⁹¹ In addition to the gates there are three holy places shown on the map: the Al-Aqsa Mosque, the Dome of the Rock and the Church of the Holy Sepulcher. The Jewish holy place of the Wailing Wall is neither marked on the map nor mentioned.

⁹² Al-Buraq is the Arabic name of the Wailing Wall, which is holy to the Jews – having been part of their destroyed temple, as well as to Muslims. According to Muslim belief, Prophet Muhammad tied to that wall the heavenly beast, traditionally known by the name “Al-Buraq”, on which he had ridden during his nocturnal journey – Isra’ – from Mecca to Jerusalem.

Collective References to “Jews, Israel, Israelis and Zionism”

A

CMIP	IPCRI
Finding <u>The Jews in the Context of the Arab-Israeli Conflict</u> Books of this latest issue, unlike earlier ones, do not refer to the Jews in the context of the conflict. But the phenomenon of not counting the Jews among the inhabitants of the country, found in the earlier books, is present in these as well, indicating non-recognition and denial of legitimacy. Yet, there is also a reference [Geography of the Arab Homeland, Grade 9 (2003), p.53] that may be interpreted otherwise. [A] ... quotation [on the same page] on the other hand, is open to a different interpretation. (PA4 p. 16) <u>Zionism</u> The Jewish national movement is presented as a colonialist movement, aspiring to expel the Palestinians from their homeland, and as a danger to neighboring Arab countries. Zionism is also portrayed as a powerful movement with extensive influence in the United States. On the other hand, the description in these books is devoid of the explicit hateful expressions so common in the Arab world [Examples of hateful expressions in use in the Arab world include ‘Zionism is a cancer’, ‘Zionism is a racist-aggressive-expansionist movement connected with Imperialism’, ‘Zionism ... preceded Nazism in time and surpassed it in clarity’, to be found, for example, in Syrian textbooks. See <i>Jews, Zionism and Israel in Syrian School Textbooks</i> by CMIP, June 2001.] (PA4 p. 17)	
	• ... All references that could be perceived as negative (e.g., “Zionist ambitions”, “Israeli occupation” “Zionist settlements”, and the like) are all made either within their historical contexts or reflect historically accurate and factual information from the point of view of the Palestinian collective narrative. • The textbooks include multiple references that portray Israel and Zionism in a negative light... Except for calls for resisting occupation and oppression, no signs were detected of outright promotion of hatred towards Israel, Judaism, or Zionism. (p. 5) • Some references are made to Israel as an historical opponent during the several Arab-Israeli wars. Jordan and other Arab countries are portrayed as having defended Palestine against Zionism and Israel in 1948, 1967, 1967, and 1973. • ... • Another case in point relates to the use of “the Zionist state” and “Zionist settlements,” “the State of Israel” and “Zionism” in multiple contexts without differentiation. (p. 6) ...In general, Israel, Israelis, Zionism and Zionists are presented as occupiers, invaders, aggressors, infiltrators, usurpers, and oppressors. They are, moreover, portrayed in a negative light, especially when it comes to their plans, policies and practices (expulsion and extermination, destruction of villages, control of land and water resources, demolition of homes and uprooting olive trees, restrictions and discrimination). Israel, Israelis and Zionists are also blamed for inflicting physical and emotional pain on the Palestinians and for crippling the Palestinian economy. They are also-directly and

	indirectly—described as oppressors of the Palestinian national identity and partially responsible for some social and ecological ills (e.g., pollution). (p. 22) • The Modern and Contemporary History of the Arab World textbook (Grade 9, pp. 71-81) devotes a unit to talking about “Contemporary Arab Issues.” In that context multiple negative references are made to Zionism, Jews, and Israel. Definitions are given to “Zionism”, “Settlement”, “immigration”, “Balfour Declaration”, etc. The definitions include language that portrays Zionism and the events that accompanied the establishment of the State of Israel in a negative light. The passages also discuss the results of the Basel Conference, the Balfour Declaration, etc., and describe them as catastrophic. Short sections are also devoted to the 1948 War, the 1956 triple aggression against Egypt, the establishment of the Palestine Liberation Organization (PLO) in 1964, the 1967 War and the Al-Karamah Battle (1968), the first Intifada (1987), the Oslo Agreements (1993), the second/Al-Aqsa Intifada (2000). • References to Jews, Zionism, and Jewish colonies/settlements/presence in Palestine, Jewish national homeland, and Zionism are made in the context of talking about the Balfour Declaration (1916) Peace Conference of Paris (1919) and the formation of the King-Crane Committee (Modern and Contemporary Arab History, Grade 9, pp. 33, 51, 73, 74; Geography of the Arab World ,Grade 9, p. 9). (pp. 25-26)
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B

Common Sources Quoted or Referred to

Modern and Contemporary Arab History, Grade 9, (2003) p. 56

CMIP	IPCRI
Syria and Egypt grew closer to one another in order to face Imperialism and the Zionist	Syria and Egypt came close together in order to counter Imperialism and the <u>Zionist danger</u> .

danger... (PA4 p. 18)	(p. 5)
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Modern and Contemporary Arab History, Grade 9, (2003) p. 72

CMIP	IPCRI
I learn: Zionism is a political-colonizing movement, established by the Jews of Europe in the second half of the nineteenth century, with a view to gathering Jews of various nationalities from all parts of the world and assembling them in Palestine and the neighboring Arab countries, by way of immigration and the expulsion of the Palestinian people in Palestine from its land, in order to establish the State of Israel. (PA4 p. 17, 58, 70)	Zionism..... and the eviction/expulsion of the Palestinian people from its land for the purpose of establishing the State of Israel. (p. 22, 25-26)

Educational summary: The European Imperialist states took upon themselves to spread the Zionist idea among the Jews themselves in order to hasten the establishment of a Jewish state in Palestine, because of the convergence of their interests with those of the Jews, on one hand, and in order to get rid of the Jews, on the other hand.

(pp. 25-26; PA4 p. 58)

Let us read the following text and ponder it:

“Advise Herzl [founder of political Zionism, 1860-1904] not to take new steps on this issue. I cannot give up one inch of the land of Palestine, for it is not my private property but the property of my people. My people struggled for this land and watered it with its blood. Let the Jews keep their millions, and if my empire is one day to be torn to pieces, then they will be able to take Palestine for nothing. But as long as I live, it is easier for me to have the scalpel working on my body than to see Palestine cut off from my empire. That shall never happen.”
(Memoirs of Sultan Abd al-Hamid, p. 142)

...Let us discuss the position of Sultan Abd al-Hamid regarding the Palestinian problem.

(pp. 25-26; PA4 p. 59)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 72-73

The First Zionist Congress, 1897

The Zionist movement convened its first congress in the city of Basel in Switzerland in 1897 under the leadership of its founder, the Austrian Jew Theodore Herzl. It was decided there to establish a Jewish state in Palestine. For the realization of that, Zionism sought to accomplish the following:

1. To encourage Jewish immigration to Palestine.
2. To organize the Jews and tie them to the Zionist movement.
3. To obtain the approval of the Powers.

I learn: Colonization is the immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants and expel them from their homeland, or force them into exile.

(pp. 25-26; PA4 p. 17, 59)

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

The British Occupation of Palestine

The British forces, under the command of General Allenby, occupied Palestine, as the Ottoman Turk [supreme] command failed to transport high quality troops to support its forces on the Palestinian front. Therefore, the Turks did not withstand the advancing British forces, which occupied Jerusalem in 1917.

The occupation of Palestine by Britain was the beginning of the struggle with the Arabs. That is so because Britain had pledged in the Hussein-McMahon correspondence [between Sharif Hussein – autonomous ruler of the Hijaz under the Ottomans, and the British High Commissioner of Egypt] in 1916 that Palestine would be part of the unified Arab state. But the victorious states in the First World War went back on their commitments and stood at the Zionist movement's side to implement the Balfour Declaration, to which President Wilson of the United States of America had agreed prior to its publication.

(pp. 25-26; PA4 p. 60)

The Balfour Declaration

Things did not stop at the Sykes-Picot agreement. Rather, the British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister, Arthur Balfour, on November 2, 1917. This promise is considered one of the strangest international documents in history, as a land which it [Britain] did not own (Palestine) was given to a movement which had no right to it (the Zionist movement) at the expense of those who owned and had the right to it – the Palestinian Arab people, and this brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...

1. Did Britain have the right to give the Jews a homeland in Palestine? Why?
2. Did this Declaration contradict the promises made by Britain to Sharif Hussein? How?
3. What is the position you would expect the Arabs to take regarding the Balfour Declaration? Why?

(pp. 25-26; PA4 pp. 60-61)

I learn: Colonization is immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants out and expel them from their homeland, or force them into exile.

The British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister Arthur Balfour on November 2, 1917... which brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...

(pp. 25-26; PA4 p. 70)

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

Britain's Motives in Issuing the Balfour Declaration

1. Winning over the Jews in Germany, Austria and the United States in order to support Britain and its allies in the war.
2. Paving the way for the putting of Palestine under British administration, instead of under international administration, as stipulated in the Sykes-Picot agreement.
3. Britain's desire to protect its position in Egypt and the Suez Canal, and to protect its lines of communication with the east.

The Position of the Arabs towards the Declaration

This declaration contradicted the promises given by Britain to Sharif Hussein. It aroused the Arabs' concern and fears and shattered their hopes. Sharif Hussein was quick to ask for an

explanation from Britain regarding this declaration. [Britain] informed him that it still stood by its former position regarding the Arab state and issued, with its ally France, a statement confirming this.

(pp. 25-26; PA4 p. 61)

Britain began to lose its Imperialist position during and after the Second World War (1939-1945), so the Zionist movement resorted to the United States of America, which backed the Zionist enterprise of establishing a Jewish state in Palestine, which would serve its [America's] interests.

...Zionism moved its headquarters from Britain to the United States and chose the city of New York as its main center, for the following reasons:

1. The presence of a large Jewish community in New York, the number of which was estimated to be four million people, who had effective influence on the American presidential elections.
2. The falling of many communication media and economic [enterprises] into the hands of the Zionist movement in the United States in general and in New York in particular.

(pp. 25-26; PA4 pp. 17-18)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 74-75

CMIP	IPCRI
<u>The War of 1948</u> The Arab armies were defeated. Thousands of Palestinians were expelled as refugees to the West Bank and the Gaza Strip, and a large portion of them – to outside Palestine. Thus, Palestine came to comprise three parts: The first part – was controlled by the Jews and they established there the State of Israel. Its surface area amounts to 20,770 sq. kilometers, 77.4 %. The second part – is the West Bank, which was later annexed to Jordan. Its surface area amounts to 5,878 sq. kilometers, 20.03%. The third part – is the Gaza Strip, which came under Egyptian administration. Its surface area amounts to 363 sq. kilometers, 2.03%. (PA4 p. 65)	Palestine became made up of three parts: the first part was controlled by the Jews who established on it the State of Israel with an area of 20,770 sq. km. (pp. 12-13, 22, 25-26)

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

Israel carried out an aggression against Egypt in 1956, with the participation of Britain and France. It occupied the Gaza Strip. It then withdrew from it in March 1957, after the aggression was unsuccessful in attaining its goals.

(pp. 25-26; PA4 p. 56)

In 1967 Israel captured the West Bank, the Gaza Strip⁹³, East Jerusalem and Wadi Arabah⁹⁴ from Jordan, the Golan Heights from Syria, and the Sinai from Egypt.

⁹³ The Gaza Strip was seized from Egypt, not Jordan.

The Israeli forces also attacked the village of Karamah in the Jordan Valley on March 21, 1968⁹⁵ and clashed with the Palestinian resistance and the Jordanian army. The Resistance gained a victory over them [the Israelis].

Israel occupied a sizeable part of Lebanon in 1982⁹⁶ and the Palestinian forces were compelled to leave Beirut after heroic resistance [there] that lasted eighty days. These forces were scattered among many Arab states. The PLO leadership made Tunis its headquarters.
(pp. 25-26; PA4 p. 57, 67)

The Establishment of the PLO, 1964

The establishment of the Palestine Liberation Organization was announced in Jerusalem in 1964. It has been recognized by most states of the world as the representative of the Palestinian people. The organization formed the Palestine Liberation Army, which was well trained. On January 1, 1965 the armed Palestinian revolution was started by the Palestinian National Liberation Movement (Fatah) which found wide Arab, Muslim and international support that led most states of the world to recognize the existence of the Palestinian people and its right to self determination.

(p. 25-26; PA4 p. 77)

CMIP	IPCRI
<u>The First Intifadah, 1987</u> The Palestinian people initiated a popular uprising [Intifadah] against the occupation. It started on December 8, 1987. Israel was unable to put an end to it. A year after its beginning, the independence [of Palestine] was proclaimed [in Algiers] on November 15, 1988. The <i>Intifadah</i> lasted until 1993, when the Oslo peace agreement was signed between the PLO and Israel. (PA4 p. 68, 81)	[T]he Palestinian people started a popular uprising against the occupation on the 8th of December 1987 that Israel failed to suppress. And one year after its start, independence was declared on November 15, 1988. The uprising continued until 1993 when the Oslo peace agreement between the PLO and Israel was signed. (pp. 25-26, 29)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 75-76

The Oslo Peace Agreement, 1993

The PLO and Israel signed in Washington the Declaration of Principles (the Oslo Agreement) on September 13, 1993. On May 4, 1994 the agreement for the implementation of the self government in the Gaza Strip and the city of Jericho was signed in Cairo. Among the articles of this agreement were [the following ones]:

1. Mutual recognition by the Palestine Liberation Organization and Israel.
2. The establishment of self-government in the Gaza Strip and in Jericho first, to be extended later to the rest of the West Bank.

The leadership of the PLO returned to Palestine in May 1994⁹⁷.

⁹⁴ Parts of the Jordanian side of Wadi Arabah [Aravah] were de-facto annexed to Israel in the late 1960s by the security fence that was built to stop Palestinian armed attacks from southern Jordan on Israeli settlements. These parts were later returned to Jordan under the peace treaty of 1994 between the two countries.

⁹⁵ Israeli forces entered this Jordanian town because it was used as a base for Palestinian armed attacks against Israel.

⁹⁶ Again, the Israel major military operation in Lebanon in 1982 was aimed at eliminating the PLO's bases there, which were used for armed attacks against Israel.

⁹⁷ The Oslo Agreements also provided for the cessation of armed attacks and the commitment to solve the problem through negotiation.

(pp. 25-26; PA4 pp. 23, 68-69, 81)

Modern and Contemporary Arab History, Grade 9, (2003) p. 76

CMIP	IPCRI
<u>The Second Intifadah (Intifadat Al-Aqsa), 2000</u> It broke out on September 28, 2000. The immediate reason was the visit by Ariel Sharon, leader of the Israeli Likud party, to the courtyard of the Al-Aqsa Mosque. As regards the indirect reasons, they were many. Prominent among them were the failure of the second Camp David summit, which was convened by President Bill Clinton of the United States between the president of the Palestinian National Authority Yasser Arafat and the prime minister of Israel Ehud Barak, in order to determine the outline of the final solution of the Palestinian problem, and Israel's procrastination in [carrying out the] agreements signed with the Palestinian leadership, as well as its [i.e., Israel's] attempt to impose a <i>fait accompli</i> through Zionist settlement in the West bank and the Gaza Strip. (PA4 p. 69)	[The second Intifada/Al-Aqsa Intifada] Broke out on September 28, 2000. Its direct cause was Ariel Sharon's (the leader of the Israeli Likud party) visit to the area of the al-Aqsa Mosque. The indirect causes, however, were several of which were the failure of the Second Camp David Summit that the American President "Bill Clinton" held between the President of the Palestinian National Authority "Yasser Arafat" and Israel's Prime Minister "Ehud Barak" with the goal of laying down the broad guidelines for the final solution to the Palestinian cause; Israel's procrastination in implementing the signed agreements with the Palestinian leadership and its attempt to impose a status quo through Jewish settlement in the West Bank and the Gaza Strip. (pp. 29-30)

I will test myself:

1. I will define the following: Zionism, the first Zionist congress of 1897, the Balfour Declaration.
2. I will explain the results of the following historical events: the 1948 war in Palestine, the Israeli aggression of 1967.
3. I will explain: the Imperialist states took upon themselves to spread the Zionist idea; the Ottoman sultan refused Herzl's request in spite of material inducements; the first Palestinian *Intifadah* started in 1987; the second Palestinian *Intifada* (Al-Aqsa) started in 2000.

Activities:

- I will write a report about the Oslo agreement between Palestine and Israel.
- Let us host one of the leading personalities in Palestine for a lecture in which he will talk about the latest political developments of the Palestinian problem.

(pp. 25-26; PA4 p. 69)

I will write a report about the Oslo agreement between Palestine and Israel.

(pp. 25-26; A4 p. 81)

Modern and Contemporary Arab History, Grade 9, (2003) p. 77

The idea of establishing one [general] Arab organization matured during the Second World War (1939-1945) due to several variables: ...the [Arab] awareness of the dangers posed by the Zionist movement to the Arab world, and [to] Palestine in particular.

(pp. 25-26; PA4 p. 18)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 77-78

The idea of establishing one [general] Arab organization matured during the Second World War (1939-1945) due to several variables:

On the Arab level – the activity of the Arab nationalist movement against Western Imperialist presence and the increase of the [Arab] awareness of the dangers posed by the Zionist movement to the Arab world, and to Palestine in particular.

On the international level – Britain encouraged the idea of establishing an Arab collective that would serve its [Britain's] interests... and in an attempt to solve the Jewish problem in Palestine through a general unified Arab framework capable of making concessions.

[The Arab League] has remained the principal national stage, which has striven since its establishment to embrace the cause of Palestine and defend it in Arab and international circles.

(pp. 25-26; PA4 p. 64)

Modern and Contemporary Arab History, Grade 9, (2003) p. 79

The Arab League, in 1964, accepted the idea of convening an Arab summit [conference] against the background of the diversion of the Jordan River by Israel.

(pp. 25-26; PA4 p. 66)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 80-81

Let us read the following text and reflect on it:

“The committee [of the Arab League] considers Palestine an important pillar among the pillars of the Arab countries and [thinks] that the Arabs’ rights [there] cannot be violated without harming peace and stability in the [entire] Arab world. The committee also thinks that the commitments which the British government has taken upon itself and which prescribe the halt of Jewish immigration, the protection of Arab lands, and the attainment of Palestine’s independence, are among the established rights of the Arabs.” (The Arab League, the Protocol of Alexandria [1944])

Let us think about the following and answer:

Let us discuss the Arab League’s role in supporting the cause of Palestine in the light of the current new developments.

Educational summary: Palestine participated in the Alexandria negotiations [leading to the establishment of the Arab League in 1945]. It was represented by Musa al-Alami. At the end of the negotiations the Arab states issued a declaration that was known by the Protocol of Alexandria... It contained a special resolution about Palestine in which the Arab states called upon Britain to recognize the rights of the Palestinians and stressed that any infringement of them was an infringement of the rights of the Arabs [as a whole].

In 1946 the Palestinian [political] parties and forces formed, with the support of the Arab League, the “Arab Higher Committee”, which was accredited as the representative of Palestine at the Arab League. It included Ahmad Hilmi Abd al-Baqi, Hussein al-Khalidi, Jamal al-Husseini and Emile al-Ghuri.

The United Nations established, in that same year, a committee to study the Palestinian problem that was named “UNSCOP”. It recommended the partition of Palestine. The Arab League's Political Committee warned, at its meeting in Sawfar in Lebanon on September 16, 1947, that any resolution adopted in the matter of Palestine and not stipulating the establishment of an Arab independent state [there] would cause disturbances in the region of the Middle East.

(pp. 25-26; PA4 pp. 64-65)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

After the establishment of the Israeli entity, the Arab League managed to formulate a unified position regarding the efforts by some Arab states to [make] peace with it, the peace activities that were carried out, and the manner of settling the dispute. The [Arab] League Council, at its eighteenth session in 1950, refused any cooperation or [any] political, or economic, or military agreement, with it [i.e., the Israeli entity], and it emphasized this anew after the Tunisian president al-Habib Burqibah had, in 1965, presented his proposal for peace with Israel. The Arab Summit Conference in 1967 [following the Six-Day War] represented the Arab reality regarding Israel when it raised the slogan “No peace, no negotiations, no recognition”.

(pp. 25-26; PA4 p. 26, 66, 80)

The Arab League Council, in the session that was convened on February 29, 1960, supported the right of the Palestinian people to struggle, and emphasized that the Arab-Zionist conflict was a national liberation conflict aimed at enabling the Palestinians to reclaim their homeland and live there in liberty, security and peace.

The Arab League has striven to back the Palestinian people in presenting its case [both] on the Arab and international levels. It appealed during the first Arab Summit Conference in Cairo (3-17 January 1964) for the organization of the Palestinian people on a sound footing. At the second [summit] conference, convened in Alexandria in September 5-11 1964, the Arab states welcomed the establishment the Palestine Liberation Organization, which it considered the representative of the Palestinian people, and the one that would undertake the responsibility to work for the Palestinian cause.

(pp. 25-26; PA4 p. 66)

Following the first session of the Arab summit in 1964, and until now, the Palestinian problem has remained the most prominent among the problems that occupy the minds of the Arab leaders and peoples. Moral and material support for the Palestinian struggle has remained the most important foundation thereof.

The [Arab] League Council... refused any cooperation, or [any] political, economic, or military agreement, with it [the Israeli entity], and it emphasized this anew, after the Tunisian president, al-Habib Burqibah, had, in 1965, presented his proposal for peace with Israel. The Arab Summit Conference in 1967 [following the Six-Day War] represented the Arab reality regarding Israel when it raised the slogan “No peace, no negotiations, no recognition”.

The seventh summit conference, in Rabat in 1974, recognized the [Palestine Liberation] Organization as the sole legitimate representative of the Palestinian people. In 1976 the [Arab] League Council decided to grant the PLO full membership in the League.

After the signing by Egypt of the Camp David Accord in 1978, the Arab League Council adopted a resolution expelling it from the League and moving the League’s headquarters [from Cairo] to Tunis.

(pp. 25-26; PA4 p. 67)

Since the Arab Summit Conference in Fez [Morocco] in 1982 the Arab League has officially begun to discuss the peace proposals with Israel, on condition that they be based on international legitimacy and resolutions 242 and 338 of the United Nations [Security

Council], which call upon Israel to withdraw from the territories it occupied in 1967, establish a Palestinian state there, and return the Palestinian refugees to their land and property⁹⁸.

The realities [facing] the Arab states of Egypt, Jordan and Palestine have led them to support [the idea of] negotiations with Israel.

(pp. 25-26; PA4 p. 36, 45-46, 81)

Geography of the Arab Homeland, Grade 9, (2003) p. 9

The English did not honor their promises to the Arabs regarding the establishment of an Arab state after the disappearance of Ottoman rule. Rather, in November 1917, they promised the Jews the establishment of a national home for the Jews in Palestine. That promise is known as the Balfour Declaration (Balfour being the British foreign minister). Before that, Britain and France had agreed to divide up among themselves the possessions of the Ottoman State in the Arab homeland in accordance with the Sykes-Picot Agreement of 1916... Palestine and the remainder of the Arab homeland are still suffering from the results of the Sykes-Picot Agreement and the Balfour Declaration...

(p. 26; PA4 p. 88)

Imperialism endeavored to divide the Arab homeland into several political units to realize its greedy ambitions [both] before the First World War and after it.

(p. 26; PA 4 p. 89)

C

Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP

Modern and Contemporary Arab History, Grade 9, (2003) p. 33, 51 (p. 26), 71-81 [not included above] (pp. 25-26)

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

Geography of the Arab Homeland, Grade 9, (2003) p. 53

<u>State's Name</u>	<u>Surface</u>	<u>No. of Inhabitants</u>	<u>Population Density</u>
Historical Palestine	27,009	9,000,000	333

[Footnote:] The number of the inhabitants of the West Bank, the Gaza Strip and inside the "Green Line"⁹⁹ is about 4,000,000 people. As for the number of the Palestinian refugees in Palestine and the Diaspora, it is about 5,000,000 people, according to the assessments of the Palestinian Central Bureau of Statistics for 2002.

(PA4 p. 16)

Geography of the Arab Homeland, Grade 9, (2003) p. 53

⁹⁸ Resolutions 242 and 338 do not call for the establishment of a Palestinian state in the areas evacuated by Israel, nor for the return of the Palestinian refugees to their former land and property, and are unclear regarding the exact area that should be evacuated.

⁹⁹ The "Green Line" is a circumlocution for "Israeli territory" – a phrase not to be found in the Palestinian textbooks. The figures given here represent the Arab Palestinian population in the West Bank, the Gaza Strip and Israel. They do not include the 5.5 million Jewish inhabitants of Israel. They do include, however, the Palestinian population that resides outside "historical Palestine".

The inhabitants in Palestine are concentrated to a great extent in the region of the plains and the cities. They are found to a lesser extent in the mountainous regions and in the villages¹⁰⁰. I will explain that.

(PA4 p. 16)

E

Observations on IPCRI Report by CMIP

The statement: “Except for calls for resisting occupation and oppression, no signs were detected of outright promotion of hatred towards Israel, Judaism, or Zionism” (p. 5) is yet another example of stating the trivially true at the expense of the substantively true, for what are Israel and Zionism, as portrayed in the textbooks, but usurpation, occupation and oppression?

Zionism and Zionists

A

CMIP	IPCRI
Finding	
• Zionism – the Jewish national movement – is presented as a colonialist movement that planned from its very inception to expel the Palestinians from their land. Zionism is said to endanger the Arab states and portrayed as an influential factor in the USA, especially in presidential election campaigns. (PA4 p. 3) <u>Zionism</u> The Jewish national movement is presented as a colonialist movement, aspiring to expel the Palestinians from their homeland, and as a danger to neighboring Arab countries. Zionism is also portrayed as a powerful movement with extensive influence in the United States. On the other hand, the description in these books is devoid of the explicit hateful expressions so common in the Arab world [Examples of hateful expressions in use in the Arab world include	• ... All references that could be perceived as negative (e.g., “Zionist ambitions”, “Israeli occupation” “Zionist settlements”, and the like) are all made either within their historical contexts or reflect historically accurate and factual information from the point of view of the Palestinian collective narrative. • The textbooks include multiple references that portray Israel and Zionism in a negative light... Except for calls for resisting occupation and oppression, no signs were detected of outright promotion of hatred towards Israel, Judaism, or Zionism. (p. 5) • Another case in point relates to the use of “the Zionist state” and “Zionist settlements,” “the State of Israel” and “Zionism” in multiple contexts without differentiation...

¹⁰⁰ Since the Palestinian population in the Palestinian territories and Israel inhabits the mountainous and the rural areas mostly, one may conclude from this quotation that it refers to the entire population of the country, both Palestinians and Jews. If this is the case, it is the first and only (though implicit) reference to the Jewish population in the country ever made in the Palestinian textbooks. But this reference is so vague that no conclusion could be drawn from it.

‘Zionism is a cancer’, ‘Zionism is a racist-aggressive-expansionist movement connected with Imperialism’, ‘Zionism ... preceded Nazism in time and surpassed it in clarity’, to be found, for example, in Syrian textbooks. See <i>Jews, Zionism and Israel in Syrian School Textbooks</i> by CMIP, June 2001.] (PA4 p. 17) ... The core of the textbooks’ argument is that Zionism, with the help of British Imperialism, planned in advance to seize the land of Palestine and expel the Palestinians. The latter’s contribution to the eventual result – not to mention that of their Arab allies – is ignored. In addition, no attempt is made to understand the viewpoint of the “other”, nor is it presented as an equal party, with legitimate rights and interests of its own. (PA4 p. 58) The Jewish national movement – Zionism – is portrayed as a colonialist movement that planned to expel the Palestinians from their land from its very inception... No Jewish or Israeli individual of our time is ever depicted in the textbooks. Nor is the slightest reference to possible friendly relations between Jewish and Arab individuals ever made. (PA4 pp. 91-92)	(p. 6) Zionism and Zionists are two terms mentioned frequently in the new textbooks. In some instances the terms are used in their historical context (a political movement); in others, the terms are used to describe Israel and Israeli practices negatively. Several examples come from the History of the Arab World textbook for Grade 9 (sic; presumably the intention is to Modern and Contemporary Arab History for Grade 9): • Zionist movement (p. 73, multiple references, 74), • Zionist plans (p. 32 political and administrative reforms carried out by the Ottoman Empire) • Zionist infiltration (p. 32) • Zionist danger (p. 56, in the context of 1958 union between Syria and Egypt to confront Zionist danger). (p. 26) As far as Jews and Israelis are concerned, the textbooks are critical ... of the Zionist movement’s principles and teachings. (p.36)
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B

Common Sources Quoted or Referred to

Modern and Contemporary Arab History, Grade 9, (2003) pp. 72-73

The First Zionist Congress, 1897

The Zionist movement convened its first congress in the city of Basel in Switzerland in 1897 under the leadership of its founder, the Austrian Jew Theodore Herzl. It was decided there to establish a Jewish state in Palestine. For the realization of that, Zionism sought to accomplish the following:

1. To encourage Jewish immigration to Palestine.
2. To organize the Jews and tie them to the Zionist movement.
3. To obtain the approval of the Powers.

I learn: Colonization is the immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants and expel them from their homeland, or force them into exile.

(p. 26; PA4 p. 17, 59)

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

...Zionism moved its headquarters from Britain to the United States and chose the city of New York as its main center, for the following reasons:

1. The presence of a large Jewish community in New York, the number of which was estimated to be four million people, who had effective influence on the American presidential elections.
2. The falling of many communication media and economic [enterprises] into the hands of the Zionist movement in the United States in general and in New York in particular.

(p. 26; PA4 pp. 17-18)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 32-33

CMIP	IPCRI
Palestine acquired importance in the eyes of [the Ottoman] Sultan Abd al-Hamid [II, 1876-1909] as he was watching the unfolding of the schemes of Imperialism and Zionism. He strove to prevent their realization by all means: by issuing various laws, [by taking various] administrative and political measures and [by] subordinating the district [<i>sanjak</i>] of Jerusalem directly to the prime-minister's office, so that he would himself supervise it and work for the prevention of Zionist penetration and immigration to Jerusalem. He issued decisions to protect it, such as limiting the period of stay of the Jewish visitors to the Holy Land to thirty-one days. He also appointed loyal officers so that they would not become prey to the foreign consuls. This policy, which opposed Zionist immigration, constituted an obstacle to the Zionist enterprise until the First World War. (p. 26; PA4 p. 59)	... [Sultan Abd Al-Hamid] attached the District of Jerusalem directly to the Sublime Porte, so that he could administer it himself and prevent the Zionist infiltration and immigration into Jerusalem. (p. 26)

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

CMIP	IPCRI
... This promise is considered one of the strangest international documents in history, as a land which it [Britain] did not own (Palestine) was given to a movement which had no right to it (the Zionist movement) at the expense of those who owned and had the right to it – the Palestinian Arab people, and this brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...	...This declaration [the Balfour Declaration] is considered to be one of the strangest international documents in history, for according to it, [Britain] granted a land that did not belong to it (Palestine) to a movement that did not deserve it (the Zionist Movement) at the expense of the Palestinian Arabs that owned and deserved it, with the result that a whole nation was driven away and its land was usurped in an unprecedented manner in history...

PA4 p. 60)	(p. 26)
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Modern and Contemporary Arab History, Grade 9, (2003) p. 56

CMIP	IPCRI
Syria and Egypt grew closer to one another in order to face Imperialism and the Zionist danger... (PA4 p. 18)	Syria and Egypt came close together in order to counter Imperialism and the <u>Zionist danger</u> . (p. 5, 26)

E

Observations on IPCRI Report by CMIP

The distinction that IPCRI tries to draw by stating: “In some instances the terms are used in their historical context (a political movement); in others, the terms are used to describe Israel and Israeli practices negatively” (p. 26), between the two ways Zionism and the Zionists are treated in the textbook is more than a little artificial. Even in the historical context the “historically accurate and factual information from the point of view of the Palestinian collective narrative” is supplemented by the negative lessons to be learned about colonialism and Zionism.¹⁰¹ In the light of what the textbooks actually teach about Zionism and Zionists to describe them as being “critical ... of the Zionist movement’s principles and teachings” (p. 36) seems a curiously genteel understatement.

[The West]

A

CMIP	IPCRI
Finding	
Unlike the earlier reports, this one includes a chapter about the PA books’ attitude to the West in modern times, an issue not dealt with before by the textbooks. Western Imperialism is presented as the source of major problems encountered by the Arab world today. Apart from that, no other information is given to the student about the West in the textbooks of this latest issue. (PA4 p. 5)	...There is, moreover, no indication of hatred of the Western Judeo-Christian tradition or the values associated with it. (p. 5)
CMIP has not in the past dealt with the attitude to the modern West in the Palestinian	

¹⁰¹ See Modern and Contemporary Arab History, Grade 9 (2003) pp. 72, 72-73, PA4 pp. 17, 58-59

textbooks, as they refer to it very rarely. But in this latest issue this subject has been brought up more extensively and this requires specific attention in addition to the broad focus on the attitude to the “other” in general. Most of the material in this chapter comes from a single geography textbook for grade 9. The emphasis is put on the damage done by Western Imperialism to the Arab nation as a result of its having divided the Arab homeland into many separate states that are in dispute with one another over their borders, its detachment of certain regions from some of these Arab states and their annexation to neighboring non-Arab countries – which has created regional disputes, the creation of the Palestinian problem, and indirect control of various Arab states by Imperialism to the detriment of their peoples. (PA4 p. 85) Alongside Western Imperialism, neighboring non-Arab states, such as Ethiopia and Turkey, are presented here in an unfavorable light. (PA4 p. 89)	
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D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

Geography of the Arab Homeland, Grade 9, (2003) pp. 6-7

The Arab homeland was characterized throughout its history by being one geographic and cultural unit. But when Imperialism came [to the region], during the eighteenth and nineteenth centuries and after that, it endeavored to divide the Arab homeland into several states separated by artificial political borders, in order to realize its ambitions, namely, preventing the establishment of Arab unity and stirring up conflicts between the Arab states over those borders.

...Imperialism endeavored to delineate the borders between the Arab and the neighboring non-Arab states, which brought about the detachment of many parts of the [Arab] homeland and their transfer to the sovereignty of neighboring countries. For instance, French Imperialism detached the region of the Bay of Alexandretta from Syria and transferred it to Turkish sovereignty. Also, English Imperialism detached the region of Arabistan from Iraq and transferred it to Iranian sovereignty. Imperialism did that, not out of love of Iran or Turkey, but rather to cause tension between the Arabs and the neighboring states. Imperialism succeeded in that by fomenting a war between Iraq and Iran that lasted for eight years as a result of the conflict between them over the regions of Shat al-Arab and Arabistan. Another

example: a ferocious war took place in the 1980s between Libya, on the one hand, and Chad, on the other, over the district of Aozou which was disputed by the two states.

(PA4 p. 86)

Geography of the Arab Homeland, Grade 9, (2003) p. 9

Imperialism endeavored to divide the Arab homeland into several political units to realize its greedy ambitions [both] before the First World War and after it.

(PA 4 p. 85)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 41-42

Map of European Imperialism in the Arab Homeland before the First [sic, and should be Second] World War

[Legend:]

+++ Arab territories under British Imperialism

///// Arab territories under French Imperialism

Light Arab territories under Italian Imperialism¹⁰²

Dark Arab territories under Spanish Imperialism

Let us think about the following and answer:

1. I will name the Arab states that were subject to British, French, Italian and Spanish Imperialism.
2. What is the Arab state that is still subject to Imperialism¹⁰³?

I learn: Imperialism is military, or economic, or cultural domination exercised over a certain people by a certain state or a group of people¹⁰⁴, who controls its destiny and exploits its resources for the benefit of that imperialistic state or group.

(PA4 pp. 86-87)

Geography of the Arab Homeland, Grade 9, (2003) p. 9

The English did not honor their promises to the Arabs regarding the establishment of an Arab state after the disappearance of Ottoman rule. Rather, in November 1917, they promised the Jews the establishment of a national home for the Jews in Palestine. That promise is known as the Balfour Declaration (Balfour being the British foreign minister). Before that, Britain and France had agreed to divide up among themselves the possessions of the Ottoman State in the Arab homeland in accordance with the Sykes-Picot Agreement of 1916... Palestine and the remainder of the Arab homeland are still suffering from the results of the Sykes-Picot Agreement and the Balfour Declaration...

(PA4 p. 88)

Geography of the Arab Homeland, Grade 9, (2003) p. 10

The Arab people showed resistance and waged wars against Imperialism in all its forms and wherever it was to be found in the Arab homeland... Most of the Arab states obtained their independence, one after the other, after the Second World War. Palestine was supposed to achieve its independence in 1948, following the withdrawal from it of the forces of English Imperialism. But Britain, during the period of its mandate over Palestine, had striven with all its might to establish a Jewish state in Palestine in the implementation of the Balfour Declaration, and it was successful in so doing.

(PA4 p. 88)

¹⁰² Note the inclusion of Eritrea in the Arab world.

¹⁰³ No answer is given here but it seems to be clear: Palestine, which makes Israel part of world Imperialism.

¹⁰⁴ Zionists, for example?

Geography of the Arab Homeland, Grade 9, (2003) p. 11

1. How did Imperialism endeavor to divide the Arab homeland before the First World War?
2. What were the Imperialist agreements by Britain and France in 1916 and 1917 to divide up the Arab homeland?

(PA4 p. 88)

Geography of the Arab Homeland, Grade 9, (2003) p. 13

[Some] of the border conflicts between Arab states and other, non-Arab, ones

1. The conflict between Iraq and Iran over the region of Arabistan, the surface area of which is approximately 159,000 sq. kilometers and the number of whose inhabitants is about 5,000,000, of whom the majority is Arab.
2. The border conflict between Libya and Chad over the region of Aozou in southern Libya.
3. The Syrian-Turkish border conflict over the region of Alexandretta, which was annexed by Turkey in 1939 with France's encouragement. Its surface area is 5,000 sq. kilometers.
4. The annexation by Spain of the two Moroccan cities of Ceuta and Melila.

(PA4 p. 88)

Geography of the Arab Homeland, Grade 9, (2003) p. 14

Leaving these conflicts without a solution has a negative impact on the Arab states. It throws them into confusion and makes them feel that they are lacking security. Therefore they resort to seeking protection from the Imperialist states. These, in turn, interfere in the internal and external affairs of the Arab states, while their rulers feel that their destiny is dependent on Imperialism's satisfaction with them. The territories and resources of their states then become the spoils of Imperialism and their money is spent on buying arms, which are not used for their defense.

(PA4 pp. 88-89)

Geography of the Arab Homeland, Grade 9, (2003) p. 69

Water problems in the Arab Homeland

...The greedy foreign ambitions regarding the water of the rivers of the Arab homeland, which flow from outside its territory. [Examples] of these greedy ambitions [are]: The building by Ethiopia of many dams on the Nile tributaries, which has reduced the quantities of water reaching Sudan and Egypt, and the building by Turkey of many dams on the tributaries of the Euphrates and Tigris rivers, which has reduced quotas of water from these two rivers to which Syria and Iraq are entitled.

(PA4 p. 89)

JIHAD, FREEDOM, SACRIFICE AND MARTYRDOM

A

CMIP	IPCRI
Finding	
Jihad and martyrdom are still exalted as ideals, though to some lesser extent than in the earlier books. In line with earlier practice, terrorist activity against Israel is not openly supported or discussed. But individuals who were killed or imprisoned as a result of such activity are defined as martyrs and prisoners-of-war, respectively. (PA4 p. 5) Compared to the relatively detailed material on this subject in the previously published books for grades 3 and 8¹⁰⁵, this latest issue of textbooks for grades 4 and 9 features only a few brief references to Jihad. Moreover, one specific quotation explicitly states that military Jihad is but one form of this religious commandment in Islam, which is true, but so far has not been presented to the students in this way. On the other hand, the importance of Jihad in its military form is emphasized. (PA4 p. 81) The general trend of exalting martyrdom is found in this latest issue as well, though the relevant references are noticeably fewer. The martyr's rewards according to Islam are discussed and verses of poetry that speak of martyrs and martyrdom are quoted in language exercises. ... two quotations [Linguistic Sciences, Grade 9, Part 2 (2004) p. 63 and Linguistic Sciences, Grade 9, Part 1 (2003) p. 52] have been taken from a poem titled "the Martyr" which is taught in full in grade 7. It talks, inter alia, about the flow of blood and about a body skirmished over by beasts of prey¹⁰⁶. (PA4 p. 83) The practice of exalting Jihad and	- Jihad is indirectly glorified. References to martyrs, martyrdom, and the need to defend the "homeland" and regain it appear both in historical and present-day context, especially the language arts, social studies, national education, and religious education textbooks. (p. 6) As noted in Report 1 (IPCRI, March 2003) Jihad is not one of the major and central themes of Islam, despite the common view. Jihad, however, could be viewed as a major precept that was emphasized in Islam in its historical context (defending the new religion and the Umma/Muslim community). The concepts of Jihad and Martyrdom, mostly in their religious and militant form, appear in a large number of quotations (Quranic and literary). These quotations are presented in both historical and present-day contexts. In the former case, they mostly relate to the duty of defending the new religion and safeguarding its achievements against the infidels and the apostates. In the latter context, these quotations are mostly interwoven with the themes of liberating the homeland from the hands of invaders, occupiers, oppressors, and usurpers. No references are made to a "Jihad" against the followers of the other monotheistic traditions or their symbols, beliefs and holy places, however within the current political context clear inference can be made by the pupils that the text is in fact referring to "Jihad" against the Jews and against the State of Israel. - Several passages contain references that promote making sacrifices for the sake of the homeland. Sacrifice is understood in different contexts to include sacrificing

¹⁰⁵ PA3 pp. 50 - 53

¹⁰⁶ See PA1 p. 73

martyrdom, noted in earlier textbooks, continues here as well, though to a somewhat lesser extent. Palestinian individuals who were killed or imprisoned by Israel after having been involved in armed attacks against Israelis are looked upon as martyrs and prisoners-of-war, respectively.
(PA4 p. 92)

self, material possessions, steadfastness, etc. In this context, sacrifice would entail martyrdom which is the terminology used today for suicide bombers (as well as for others). Several of the references relate to sacrifice made in the recent past in Palestine and in Arab countries seeking freedom and independence from the British and French. Examples of references to Jihad, freedom, sacrifice and martyrdom include:

- Instances of Jihad are presented, mostly in historical contexts (quotations from Quranic Books and verses (Islamic Religious Education, Grade 9, Part 1, pp. 4, 5, 12), as well as literary works (poetry¹⁴ and short stories) in recent and contemporary contexts. In all instances, Islam urges believers to fight the infidel, those who spread evil on earth, and those who oppose the monotheistic, peaceful message of Islam. Believers are warned that failure to do so will result in the spread of oppression, corruption and injustice.
- Nationalist materials in literary form reflect pride in the homeland and willingness to make sacrifices (martyrdom, steadfastness and imprisonment) for its sake) Reading and Anthology, Grade 9, Parts 1 and 2, pp. 20-26 and p. 66, respectively; Linguistics/Language Sciences, Grade 9, Part 1, pp. 22, 52; National Education, Grade 4, Part 2, p. 45).
- Several references reflect willingness to sacrifice for the sake of keeping Palestinian symbols alive (e.g., national anthem, flag, olive tree) (Reading and Anthology, Grade 9, Part 1, pp. 10, 25).
- Other references in the textbooks promote freedom for prisoners, freedom from oppression and occupation and steadfastness in the face of oppressor. Other calls are made for love of the homeland, identifying with it, and refusal to live away from it (Linguistics/Language Sciences, Grade 9, Part 1, pp. 13, 17, 31, 60; Our Beautiful Language, Grade 4, Part 2, pp. 2-3;

	Reading and Anthology, Grade 9, Part 2, pp. 141, 171-173). In some sense, some of these references address the concepts of human rights and humane treatment of prisoners. (pp. 26-28) The concept of Jihad in both its militant and peaceful dimensions is highlighted in a good number of textbooks with more focus given to the former (historically and in present-day contexts). The textbooks include a large number of direct and indirect references to martyrdom interwoven, in several instances, with the concepts of defending and liberating the homeland. In the context of today's political reality serious questions are raised regarding the lessons pupils are being directed towards, given that martyrdom is directly linked to the Palestinian struggle against Israel. (pp. 35-36) • Along the same lines and in the context of the need to promote peace and to honor human life, direct reference to jihad and martyrdom in their military sense should be stricken from the text books and should be left only in the most direct religious Islamic context. Peaceful and constructive aspects of Jihad and martyrdom should be emphasized both directly and indirectly. Concerted efforts should be made to eliminate the spread of a “cult of martyrdom” in Palestine mostly by excluding references that glorify martyrdom. In addition, textbooks authors should make every effort to avoid portraying the Arab-Israeli conflict in religious terms. • For fear of misconstruing the illustrative and textual references to “Palestine, political Palestine, national soil, jihad, liberation of the homeland, resistance, etc.” we recommend that they be operationally defined in a way that leaves no room for ambiguity, suspicion, misinterpretation or misunderstanding... (p. 38)
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B**Common Sources Quoted or Referred to****Reading and Texts, Grade 9, Part 1 (2003) pp. 20-21**

CMIP	IPCRI
Good morning, O my homeland ...Your morning, O land in whose sanctuary we shall never be subjugated [Even] if you have been shackled for a long time, we have sworn: Tomorrow they [the shackles] will be broken ...The morning of your powerful fighters in fetters, in shackles ...The morning of the Al-Aqsa Mosque, a prisoner-of-war yet still proud The shackles have not broken its pride Its minarets call me: "Your absence has been long" And call out to me "Come, come" ...The morning of glory and red liberty, watered by the blood of martyrs Your morning, O my homeland, with your sun we shall defeat the darkness (PA4 p. 76)	Good morning, my homeland! The morning of your magnificent plains , The morning of jasmine, white roses and dew , The morning of glory and red freedom watered by martyrs' blood . Your morning, O Homeland! With your sun we will conquer darkness. (p. 27)

Reading and Texts, Grade 9, Part 1 (2003) p. 22

I will describe the Palestinians' suffering in the poet's words:

"The morning of your powerful fighters in fetters, in shackles"

(p. 27; PA4 p. 76)

Reading and Texts, Grade 9, Part 1 (2003) p. 24

I will reconcile the following poetic lines with the feelings that they express:

"The morning of your powerful fighters in fetters, in shackles" –

Hatred of the occupier because of the fighters' suffering in his prisons

... "Its minarets call me: 'Your absence has been long' and call out to me: 'Come, come' –

The yearning for the liberation of the Al-Aqsa Mosque

"The morning of glory and red liberty, watered by the blood of martyrs, your morning, O my
homeland, with your sun we shall defeat the darkness" –

The hope for the liberation of Palestine

(p. 27; PA4 p. 76)

Linguistic Sciences, Grade 9, Part 1 (2003) p. 13

Beloved Palestine, how shall I live far away from your plains and hills?

(p. 27; PA4 p. 71)

Linguistic Sciences, Grade 9, Part 1 (2003) p. 22

If I fall, then take my place, O comrade in struggle

Carry your weapon. Let not my blood which flows from the weapon frighten you

Look at my lips that were closed upon the winds' folly

I have not died. I am still calling you behind the wounds
(p. 27; PA4 p. 83)

Linguistic Sciences, Grade 9, Part 1 (2003) p. 52

By your life! I see my death but I hasten [my] steps towards it
I see my death without my stolen right, and without my country, as a desired one
(p. 27; PA4 pp. 83-84)

National Education, Grade 4, Part 2 (2004) p. 45

Let us research and write [an essay] about one of the Palestinian martyr leaders.
(p. 27; PA4 p. 84)

Our Beautiful Language, Grade 4, Part 2 (2004) p. 3

Suddenly the boy remembered his father behind the jail bars. His mother took him several months ago to visit his father there. He remembered his father touching his cheeks and hair with his finger through the openings in the grill that is fixed to the bars... He said: "When will my father come out of prison so that I can live with him..."
(p. 27; PA4 p. 84)

Reading and Texts, Grade 9, Part 2 (2004) p. 172

The revolution of your little ones [i.e., the first *Intifadah*, of which the main characteristic was stoning of Israeli soldiers by Palestinian children], is about to end its second year and it still goes on. It has defeated the greatest weapons of the [Israeli] occupation. Has the news reached you [in heaven]? I do not doubt that you already know that, for dozens of the little ones [i.e., Palestinian children] have ascended to heaven, and others are still ascending [there], and the revolution [i.e., the *Intifadah*] still reigns. Hanzalah [an imaginary boy appearing in the cartoons by the Palestinian Naji al-Ali] is now among his brethren, carrying stones, helping the wounded, praying for the martyrs, and stoning [Israeli soldiers] according to the rules you taught him. Feel assured, the revolution is alive and kicking.

From a letter to the assassinated Palestinian cartoonist Naji al-Ali¹⁰⁷, by his widow –
(pp. 27-28; PA4 p. 68)

C

Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP

Islamic Education, Grade 4, Part 1 (2003) pp. 4, 5, 9, 12 (p. 27)

Reading and Texts, Grade 9, Part 1 (2003) pp. 10, 20-26 [except for those above] (p. 27)

Reading and Texts, Grade 9, Part 2 (2004) p. 66 (p. 27), 171-173 [except for the above] (pp. 27-28)

Linguistic Sciences, Grade 9, Part 1 (2003) p. 17, 31, 60 (p. 27)

Our Beautiful Language, Grade 4, Part 2 (2004) pp. 2-3 [except for the above] (p. 27)

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

¹⁰⁷ Naji al-Ali was assassinated in London, where he lived, after having criticized several Arab leaders, including Yasser Arafat. No one claimed responsibility for the assassination.

Jihad

Linguistic Sciences, Grade 9, Part 1 (2003) p. 62

Struggle is better than submission...

(PA4 p. 82)

[Qur'an] Recitation, Grade 9, (2003) p. 79

It is forbidden to run away from the enemy. It is one of the seven mortal sins [*mubiqat*, in Islam]

(PA4 p. 82)

Linguistic Sciences, Grade 9, Part 2 (2004) p. 42

The term "*Jihad*" mostly refers to fighting, though fighting is only one of its forms.

(PA4 p. 82)

Islamic Education, Grade 9, Part 1 (2003) p. 62

Pilgrimage [*hajj*] is the fifth pillars of Islam's [five] pillars [of faith]... The Prophet considered it the best of deeds after the belief in God and [after] the *Jihad* in His cause. Abu Hurayrah [one of Muhammad's companions] said: "The Prophet was asked: 'Which of [all] deeds is best?' He said: 'Belief in God and His Messenger.' He was then asked: 'Then, which one?' He said: '*Jihad* in the cause of God.' He was then asked: 'Then, which one?' He said: 'A blessed pilgrimage.'"

(PA4 p. 82)

Islamic Education, Grade 9, Part 1 (2003) p. 9

The [Qur'anic] surah... urges the waging of a *Jihad* against those who stand opposed to the Islamic mission, and enumerates the rewards of the *Jihad* fighters in God's cause.

(PA4 p. 82)

Islamic Education, Grade 9, Part 1 (2003) p. 7

[One] of the benefits of *Jihad* is that it distinguishes the sincere *Jihad* fighters.

(PA4 p. 82)

Martyrdom

Islamic Education, Grade 9, Part 1 (2003) p. 4

...Enumeration of the rewards of the martyrs who were killed in defense of their religion and nation.

(PA4 p. 83)

Islamic Education, Grade 9, Part 1 (2003) p. 6

...Enumeration of the rewards of the martyrs, who sacrificed their lives in the cause of God. Their sacrifice shall not be in vain, and their deeds shall not be lost. Rather, God will accept that [their martyrdom] from them, will forgive them all their sins, will place them at the high position in Paradise with the prophets and the messengers, and will decree strength and dignity for their nation.

(PA4 p. 83)

Islamic Education, Grade 9, Part 1 (2003) p. 7

Why did the martyrs deserve the great rewards mentioned in the [Qur'anic] verses?

(PA4 p. 83)

Islamic Education, Grade 4, Part 1 (2003) p. 58

Three [types of people] will [be able to] intercede [for ordinary human beings]: the prophets, then the [religious] scholars, and then the martyrs.

(PA4 p. 83)

Linguistic Sciences, Grade 9, Part 1 (2003) p. 22

If I fall, then take my place, O comrade in struggle

Carry your weapon. Let not my blood which flows from the weapon frighten you

Look at my lips that were closed upon the winds' folly

I have not died. I am still calling you behind the wounds

(PA4 p. 83)

Linguistic Sciences, Grade 9, Part 2 (2004) p. 63

I shall carry my soul in my palm and toss it into the abyss of destruction.

(PA4 p. 83)

E

Observations on IPCRI Report by CMIP

The recommendation: "In addition, textbooks authors should make every effort to avoid portraying the Arab-Israeli conflict in religious terms" (p. 38) seems naively unrealistic. Is not the whole presentation of the conflict suffused with religious conceptualization? What is being recommended is not just an adjustment or amendment, but a conceptual revolution.

REFUGEES AND THE RIGHT OF RETURN

A

CMIP	IPCRI
Finding	
Accordingly, the refugee problem of 1948 is presented as the outcome of a premeditated plan by Zionism and British Imperialism to expel the Palestinians from their land. The contribution of the Arab side to the emergence of this problem is never discussed. No solution to the problem is suggested or contemplated other than the return of the refugees (or, rather, their descendants) to their former homes inside today's Israel. The objective difficulty in the implementation of such a solution is ignored. (PA4 p. 4) As is the case in previously-published textbooks, the refugee problem is presented in the books of this latest issue as well, as the outcome of a premeditated plan by Zionism and British Imperialism to expel the Palestinians from their land. The war of 1948 itself is thus presented as having been a failed Arab attempt to save the Palestinians from expulsion. In fact the war of 1948 was declared by the Arabs against the Jews in defiance and rejection of the UN Partition Resolution of 1947. The only solution to the problem, according to the textbooks, is the return of all the refugees to their former homes (within Israel's pre-1967 borders). The refugee's yearning for Palestine is a recurring theme in literature textbooks. (PA4 pp. 69-70) The Arab-Israeli conflict and the history of the Palestinian problem are not presented in an objective and honest manner. The textbooks portray the conflict as one between aggressors (Israel) and victims (the Palestinians), not as a conflict between two national movements, each with its own legitimate rights and interests. According to the textbooks, the eventual outcome of the war of 1948, namely, the occupation of parts of Palestine and the emergence of the refugee problem, was actually planned by Zionism	References to Palestinian refugees and their right of return appear in a limited number of instances, and certainly with less emphasis than that observed in the first and second generations of textbooks. This is evident from the fewer number of references and to their nature. Most references are now made to the right of refugees to return in accordance with the UN resolutions. Again, the concept of the "homeland" and the return of refugees to it are still not clearly presented. (Free translation (sic)) • Repetitive references are made to the plight of the Palestinian people and the international and regional events that led to their dispersion all over the world. Some references talk about forcing the Palestinians to leave their homeland for the purpose of establishing the State of Israel (Modern and Contemporary History of the Arab World, Grade 9, pp. 73, 74). • In the same context, the textbook contains references to the Balfour Declaration that promised a homeland for the Jews at the expense of its legitimate owners, the Palestinian people. The Declaration resulted in forcefully taking the homeland and sending an entire nation into Diaspora (p. 73). • Reference is also made to the right of the Palestinian refugees to return to their land and their property based on the UN Resolutions 242 and 338 (p. 81). • A passage talks about Palestinian refugees and that fact that the 1948 and the 1967 wars caused their numbers to swell to about a million, most of whom are still living in refugee camps scattered all over the Middle East region) Geography of the Arab World, Grade 9, p. 51). • An activity in the same textbook asks students to write a short report about the compulsory emigrations of the

fifty years earlier. The books fail to mention the fact that that war was initiated by the Arabs in defiance of the UN resolution, which had partitioned Palestine between the two rival communities. Nor is there any indication in any of the books that the idea of partition has been internalized or accepted and there is much in them to indicate the opposite. (PA4 p. 92)	compulsory emigrations of the Palestinian people and their impact on the Palestinian society (p. 52). (p. 28)
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B

Common Sources Quoted or Referred to

Reading and Texts, Grade 9, Part 1 (2003) p. 55

CMIP	IPCRI
...All my limbs cry out: O Beisan [Beit Shean], I am consumed by love for you ...[My] separation from you is my tragedy and reunion with you will be my Paradise My life, without [seeing] your eyes, is Hell... (PA4 p. 71)	My separation from you is my tragedy, and reunion is my Paradise . My life without you is Hell. (p. 28)

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

The British Occupation of Palestine

The British forces, under the command of General Allenby, occupied Palestine, as the Ottoman Turk [supreme] command failed to transport high quality troops to support its forces on the Palestinian front. Therefore, the Turks did not withstand the advancing British forces, which occupied Jerusalem in 1917.

The occupation of Palestine by Britain was the beginning of the struggle with the Arabs. That is so because Britain had pledged in the Hussein-McMahon correspondence [between Sharif Hussein – autonomous ruler of the Hijaz under the Ottomans, and the British High Commissioner of Egypt] in 1916 that Palestine would be part of the unified Arab state. But the victorious states in the First World War went back on their commitments and stood at the Zionist movement's side to implement the Balfour Declaration, to which President Wilson of the United States of America had agreed prior to its publication.

(p. 28; PA4 p. 60)

The Balfour Declaration

Things did not stop at the Sykes-Picot agreement. Rather, the British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister, Arthur Balfour, on November 2, 1917. This promise is considered one of the strangest international documents in history, as a land which it [Britain] did not own (Palestine) was given to a movement which had no right to it (the Zionist movement) at the expense of those who owned and had the right to it – the Palestinian Arab people, and this brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...

1. Did Britain have the right to give the Jews a homeland in Palestine? Why?

2. Did this Declaration contradict the promises made by Britain to Sharif Hussein? How?
3. What is the position you would expect the Arabs to take regarding the Balfour Declaration? Why?

(p. 28; PA4 pp. 60-61)

I learn: Colonization is immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants out and expel them from their homeland, or force them into exile.

The British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister Arthur Balfour on November 2, 1917... which brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...

(p. 28; PA4 p. 70)

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

Britain's Motives in Issuing the Balfour Declaration

1. Winning over the Jews in Germany, Austria and the United States in order to support Britain and its allies in the war.
2. Paving the way for the putting of Palestine under British administration, instead of under international administration, as stipulated in the Sykes-Picot agreement.
3. Britain's desire to protect its position in Egypt and the Suez Canal, and to protect its lines of communication with the east.

The Position of the Arabs towards the Declaration

This declaration contradicted the promises given by Britain to Sharif Hussein. It aroused the Arabs' concern and fears and shattered their hopes. Sharif Hussein was quick to ask for an explanation from Britain regarding this declaration. [Britain] informed him that it still stood by its former position regarding the Arab state and issued, with its ally France, a statement confirming this.

(p. 28; PA4 p. 61)

Britain began to lose its Imperialist position during and after the Second World War (1939-1945), so the Zionist movement resorted to the United States of America, which backed the Zionist enterprise of establishing a Jewish state in Palestine, which would serve its [America's] interests.

...Zionism moved its headquarters from Britain to the United States and chose the city of New York as its main center, for the following reasons:

1. The presence of a large Jewish community in New York, the number of which was estimated to be four million people, who had effective influence on the American presidential elections.
2. The falling of many communication media and economic [enterprises] into the hands of the Zionist movement in the United States in general and in New York in particular.

(p. 28; PA4 pp. 17-18)

The British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister Arthur Balfour on November 2, 1917... which brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...

The War of 1948

The Arab armies were defeated and thousands of Palestinians were expelled as refugees to the West Bank and the Gaza Strip, and a large portion of them – to outside Palestine.

(p. 28; PA4 p. 70)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

Since the Arab Summit Conference in Fez [Morocco] in 1982 the Arab League has officially begun to discuss the peace proposals with Israel, on condition that they be based on international legitimacy and resolutions 242 and 338 of the United Nations [Security Council], which call upon Israel to withdraw from the territories it occupied in 1967, establish a Palestinian state there, and return the Palestinian refugees to their land and property¹⁰⁸.

(p. 28; PA4 p. 68, 80)

Geography of the Arab Homeland, Grade 9, (2003) p. 51

I will draw conclusions from the following: ...The presence of many Palestinian refugee camps in the West Bank, the Gaza Strip, Jordan, Lebanon and Syria.

(p. 28; PA4 p. 71)

Geography of the Arab Homeland, Grade 9, (2003) p. 52

Activities: Write a short report about the reasons for the forced emigration of the Palestinian people and its impact on Palestinian society.

(p. 28; PA4 p. 70)

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

Modern and Contemporary Arab History, Grade 9, (2003) p. 72

CMIP	IPCRI
I learn: Zionism is a political-colonizing movement, established by the Jews of Europe in the second half of the nineteenth century, with a view to gathering Jews of various nationalities from all parts of the world and assembling them in Palestine and the neighboring Arab countries, by way of immigration and the expulsion of the Palestinian people in Palestine from its land, in order to establish the State of Israel. (PA4 p. 17, 58, 70)	Zionism..... and the eviction/expulsion of the Palestinian people from its land for the purpose of establishing the State of Israel. (p. 22)

Geography of the Arab Homeland, Grade 9, (2003) p. 50

The Motives of Emigration and Its Directions

¹⁰⁸ Resolutions 242 and 338 do not call for the establishment of a Palestinian state in the areas evacuated by Israel, nor for the return of the Palestinian refugees to their former land and property, and are unclear regarding the exact area that should be evacuated.

...Political: Such as wars, like the 1,000,000 Palestinians who were forced to emigrate from their land following the wars of 1948 and 1967.

(PA4 p. 70)

National Education, Grade 4, Part 1 (2003) p. 43

The number of the Palestinians in the world is close to nine million. About half of the Palestinian people (four and a half million) live in historical Palestine – about three and a half million in the West Bank and the Gaza Strip and about one million in the lands of 1948. Four and a half million live in the Diaspora outside of Palestine, especially in Jordan, Lebanon, Syria, Iraq, Egypt, the Arab Gulf States and various states of the world. Most of them are refugees who wait to return to the motherland after having been expelled from it.

The inhabitants live in Palestine in various [types of] settlements:

...Inhabitants of the refugee camps.

(PA4 pp. 26, 70-71)

National Education, Grade 4, Part 1 (2003) p. 42

What is the name of the settlement in which the Palestinian refugee, who was expelled from his town, lives?

(PA4 p. 71)

National Education, Grade 4, Part 1 (2003) p. 43

I will explain the phenomenon of hundreds of thousands of people who live in the Palestinian refugee camps.

(PA4 p. 71)

National Education, Grade 4, Part 1 (2003) p. 44

Activity 2: Let us mention the names of Arab states to which a large number of Palestinians were made to emigrate after having been expelled from their homeland Palestine.

(PA4 p. 71)

Linguistic Sciences, Grade 9, Part 1 (2003) p. 13

Beloved Palestine, how shall I live far away from your plains and hills?

(PA4 p. 71)

Reading and Texts, Grade 9, Part 1 (2003) p. 97

...Have the lemon trees blossomed, watered by the last of our tears,
And the small vegetable gardens wept after we had gone, and the meadows become desolate?
Have the bronze-colored grapevines torn a thousand leaves?
The pine tree birds embrace the rocky surface no more
And the night's stars no longer watch over Mt. Carmel ...
Every human being has a home, dreams and a lute
And I, the one who carries my country's history, stumble
And upon every road, my hair still unkempt and I am all covered with dust...

(PA4 p. 71)

Assignment, Reading and Texts, Grade 9, Part 1 (2003) p.120

Expression: ...I visited the city of Jaffa, and while I was [strolling] along its streets and neighborhoods I saw a house in the Arab style which was empty of its dwellers. I imagined it telling me its story, and it said: ...

(PA4 p. 72)

LIBERATION OF PALESTINE AND RESISTING OCCUPATION

A

CMIP	IPCRI
Finding	
The discussion of the conflict is incomplete and biased. It is described as a confrontation between an oppressive force – Zionism backed by Imperialism – and its victims – the Palestinians. Nothing is said in the textbooks about the UN Partition Resolution of 1947 and about the Arabs as the initiators of the war in rejection and defiance of that resolution. No attempt is made to understand the motives of the opponent, and it is never depicted as a legitimate party with its own rights and interests. (PA4 p. 4) The Palestinian liberation struggle is perceived as a violent and bloody operation with a strong religious emphasis on the liberation of the Al-Aqsa Mosque. The exact geographical extent of the areas that are to be liberated from Israeli occupation is never clearly defined. (PA4 p. 5) <u>The Palestinian Problem</u> Except for sporadic references, the Palestinian problem is never systematically discussed in the Palestinian school textbooks surveyed in the earlier reports by CMIP. The first attempt at initiating such a discussion has been found in this latest issue, in a history book for grade 9 [Modern and Contemporary Arab History, Grade 9, (2003)] which serves as the basic source for the material on this sub-chapter. It covers a hundred-year period in a mere five pages, with serious gaps and the omission of information. For example, the whole Mandate period – so crucial in the development of the problem – is not mentioned at all, save for one sentence, and this is the case as well with the important event of the United Nations Partition Resolution of 1947. Though the narration is generally devoid of hateful expressions against the opponent, it is clearly biased. The	The textbooks contain frequent references that relate to resisting the Israeli occupation of the territories taken in 1967. These references are frequently associated with the concepts of “resisting” and “liberating” as national and religious duties. There is no clear evidence or express call for “liberating” the land of “historical Palestine.” However, the vagueness and lack of specificity to the 1967 borders may give the impression that is call is made with reference to “historical Palestine” including the territory of the State of Israel. In spite of the scarcity of references and examples that promote political peace in modern terms, and the absence of direct, clear or serious attempts to promote political concepts that relate to Israel, the curriculum does not openly incite against Israel and the Jews. It does not openly incite hatred and violence unless one considers the calls to liberating the Palestinian land/territories as instances of incitement. The same conclusion was reached in Report 1 (IPCRI, March 2003). In particular, although there are multiple direct and indirect calls for liberating the Palestinian territories from Israeli occupation, there are no explicit calls for destroying the State of Israel or of killing the Jews. Likewise there are no direct references of calls to make peace with the State of Israel or with the Jewish people. (pp. 6-7) The concepts of “liberation of Palestine” and “resisting occupation” are presented in multiple contexts and almost across the curriculum (mostly in the language arts and social studies). The term “liberation” seems to be used in multiple contexts and multiple historical periods. Some references are made to “the liberation in the 7th and 12th

against the opponent, it is clearly biased. The core of the textbooks' argument is that Zionism, with the help of British Imperialism, planned in advance to seize the land of Palestine and expel the Palestinians. The latter's contribution to the eventual result – not to mention that of their Arab allies – is ignored. In addition, no attempt is made to understand the viewpoint of the “other”, nor is it presented as an equal party, with legitimate rights and interests of its own.

It is interesting to note the authors' remark in the introduction to the said book...

(PA4 p. 58)

The Liberation Issue

Liberation from Imperialism and occupation is every nation's right and obligation, and to that the Palestinian textbooks add a hitherto unknown dimension: enslavement. In the Palestinian case, liberation is perceived as a violent and bloody operation. Also, the Palestinian textbooks emphasize the religious connotation of the liberation struggle by focusing on the Al-Aqsa Mosque, which was captured by Israel in 1967. However, the books fail to make clear whether the struggle for the liberation of Palestine from Israeli occupation ends at the 1967 borders or beyond, bearing in mind that the Palestine Liberation Organization (PLO) was established in 1964, three years before the occupation of the West Bank and the Gaza Strip by Israel in the Six Day War. If the PLO has ever renounced its initial intention to liberate those parts of “historical Palestine” that were occupied by Israel in 1948, such a change of thought has not yet reached the Palestinian Authority's school textbooks.

(PA4 p. 75)

Terror

As in the earlier issues, the Palestinian Authority's newly-published textbooks do not openly support terrorist activity against Israeli individuals. But they continue to embrace Palestinian individuals who participated in such activity and were killed

centuries,” while others reflect “the struggle in the past, the struggle at present, and a struggle of civilizations.” Resistance is directly presented as a vehicle for the liberation of the “homeland.” Resistance is also promoted in the textbooks as a vehicle for facing the suppression and distortion of the Palestinian national identity (Reading and Anthology, Grade 9, Part 2, pp. 31, 40).

The concepts of liberation and resistance are integrated into different themes and topics and are presented in different forms (nationalist quotations, nationalist literary works.

- There is reference to “liberation” by the Islamic armies in the 15th year of the Hijri calendar (Our Beautiful Language/Arabic Language, Grade 4, Part 2, p. 24).
- The same textbook talks about Jerusalem's history and makes references to the ancient Canaanites and Jebusites who are described as Arab. After this introductory remark, there is a jump to its liberation by the Muslims, over the centuries, from the Romans and the Franks. The text also points to the fact that it is currently under Israeli occupation and waiting for its liberation, blurring the issue by not specifically limiting the liberation to the territories of the West Bank and Gaza (Grade 4, Part 1, pp. 49-51).
- The struggle between the Arabs and Israel is described as “an Arab-Zionist conflict” that has the nature of a liberation struggle aimed at enabling the Palestinian people to take back their homeland and to live in it freely, securely and peacefully (Modern and Contemporary Arab History, Grade 9, p. 81).
- Several texts and poems promote struggle to achieve freedom and victory, steadfastness and insistence to return to or stay in the homeland. Poems and literary selections talk about the land, prisoners, etc. (Reading and Anthology, Grade 9, Part 2: pp. 58-66, Linguistics/Language Sciences, Grade 9,

or imprisoned. The textbooks define such people as martyrs and prisoners-of-war, respectively.

(PA4 p. 84)

The Arab-Israeli conflict and the history of the Palestinian problem are not presented in an objective and honest manner. The textbooks portray the conflict as one between aggressors (Israel) and victims (the Palestinians), not as a conflict between two national movements, each with its own legitimate rights and interests. According to the textbooks, the eventual outcome of the war of 1948, namely, the occupation of parts of Palestine and the emergence of the refugee problem, was actually planned by Zionism fifty years earlier. The books fail to mention the fact that that war was initiated by the Arabs in defiance of the UN resolution, which had partitioned Palestine between the two rival communities. Nor is there any indication in any of the books that the idea of partition has been internalized or accepted and there is much in them to indicate the opposite.

As regards peace, in spite of the evident progress mentioned above, the textbooks still do not advocate peace with Israel. Rather, they envisage a violent and bloody liberation struggle the geographic limit of which is never specified. The practice of exalting Jihad and martyrdom, noted in earlier textbooks, continues here as well, though to a somewhat lesser extent. Palestinian individuals who were killed or imprisoned by Israel after having been involved in armed attacks against Israelis are looked upon as martyrs and prisoners-of-war, respectively.

(PA4 p. 92)

Part 2, pp. 22-23, 42, 52, 55, 55-64, 97-98, 99).

- People are urged not stand idly in the face of the dangers that threaten their homeland (Linguistics/Language Sciences, Grade 9, Part 2, p. 59; Reading and Anthology, Grade 9, Part 1, p 67). Resisting oppression and tyranny is presented as a right guaranteed by international law (p. 114).
- Two short passages address the Palestinian uprisings (1st and 2nd) and describe them in terms of resisting the occupation... (Modern and Contemporary Arab History, Grade 9, pp. 75 and 76 respectively).
- Several statements reflecting optimism and firm belief in the liberation of Palestine, eagerness to liberate the Al-Aqsa Mosque, hatred of the occupiers prompted by the suffering they cause to Palestinian prisoners in Israeli prisons (Reading and Anthology, Grade 9, Part 1, pp. 10, 24).

(pp. 28-30)

Concepts that relate to historical and political Palestine, the “homeland”, “liberation of the homeland,” “the entire national soil,” among others, are not clearly presented. Although these concepts run across the curriculum, no attempt is made to clarify them in a way that dispels any suggestion of an attempt to preach a political philosophy of “greater Palestine.” The use of ambiguous terminology, although with less frequency than observed in earlier generations of textbooks (produced in 1994 and between the years 2000-2003), is still observed in the recently published textbooks.

(p. 37)

For fear of misconstruing the illustrative and textual references to “Palestine, political Palestine, national soil, jihad, liberation of the homeland, resistance, etc”. we recommend that they be operationally defined in a way that leaves no room for ambiguity, suspicion, misinterpretation or misunderstanding. It is also recommended that the new generation of textbooks and the revised versions of the

	already published ones be consistent, comprehensive and objective in their treatment of the geography and history of the region, clearly demonstrating a recognition of the State of Israel. (p. 38)
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B

Common Sources Quoted or Referred to

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

CMIP	IPCRI
<u>The First Intifadah, 1987</u> The Palestinian people initiated a popular uprising [<i>Intifadah</i>] against the occupation. It started on December 8, 1987. Israel was unable to put an end to it. A year after its beginning, the independence [of Palestine] was proclaimed [in Algiers] on November 15, 1988. The <i>Intifadah</i> lasted until 1993, when the Oslo peace agreement was signed between the PLO and Israel. (PA4 p. 68, 81)	[T]he Palestinian people started a popular uprising against the occupation on the 8th of December 1987 that Israel failed to suppress. And one year after its start, independence was declared on November 15, 1988. The uprising continued until 1993 when the Oslo peace agreement between the PLO and Israel was signed. (p. 29)

Modern and Contemporary Arab History, Grade 9, (2003) p. 76

CMIP	IPCRI
<u>The Second Intifadah (Intifadat Al-Aqsa), 2000</u> It broke out on September 28, 2000. The immediate reason was the visit by Ariel Sharon, leader of the Israeli Likud party, to the courtyard of the Al-Aqsa Mosque. As regards the indirect reasons, they were many. Prominent among them were the failure of the second Camp David summit, which was convened by President Bill Clinton of the United States between the president of the Palestinian National Authority Yasser Arafat and the prime minister of Israel Ehud Barak, in order to determine the outline of the final solution of the Palestinian problem, and Israel's procrastination in [carrying out the] agreements signed with the Palestinian leadership, as well as its [i.e., Israel's] attempt to impose a <i>fait accompli</i> through Zionist settlement in the West bank and the Gaza Strip. (PA4 p. 69)	[The second Intifada/Al-Aqsa Intifada] Broke out on September 28, 2000. Its direct cause was Ariel Sharon's) the leader of the Israeli Likud party) visit to the area of the al-Aqsa Mosque. The indirect causes, however, were several of which were the failure of the Second Camp David Summit that the American President "Bill Clinton" held between the President of the Palestinian National Authority "Yasser Arafat" and Israel's Prime Minister "Ehud Barak" with the goal of laying down the broad guidelines for the final solution to the Palestinian cause; Israel's procrastination in implementing the signed agreements with the Palestinian leadership and its attempt to impose a status quo through Jewish settlement in the West Bank and the Gaza Strip. (pp. 29-30)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The Arab League Council, in the session that was convened on February 29, 1960, supported the right of the Palestinian people to struggle, and emphasized that the Arab-Zionist conflict was a national liberation conflict aimed at enabling the Palestinians to reclaim their homeland and live there in liberty, security and peace.

(p. 29; PA4 p. 66)

Reading and Texts, Grade 9, Part 2 (2004) p. 58

...I carry in my cells
Those who have been killed for their love
And those ones who in their soil and blood
Have been molded
Those who have been detained
And have not become weary of their prisons' torment...

(p. 29; PA4 p. 53)

Linguistic Sciences, Grade 9, Part 2 (2004) p. 42

The term "*Jihad*" mostly refers to fighting, though fighting is only one of its forms.

(p. 29; PA4 p. 82)

Linguistic Sciences, Grade 9, Part 2 (2004) p. 63

I shall carry my soul in my palm and toss it into the abyss of destruction.

(p. 29; PA4 p. 83)

Reading and Texts, Grade 9, Part 1 (2003) p. 24

I will reconcile the following poetic lines with the feelings that they express:

"The morning of your powerful fighters in fetters, in shackles" –

Hatred of the occupier because of the fighters' suffering in his prisons

... "Its minarets call me: 'Your absence has been long' and call out to me: 'Come, come' –

The yearning for the liberation of the Al-Aqsa Mosque

"The morning of glory and red liberty, watered by the blood of martyrs, your morning, O my homeland, with your sun we shall defeat the darkness" –

The hope for the liberation of Palestine

(p. 30; PA4 p. 76)

Assignment, Reading and Texts, Grade 9, Part 1 (2003) p. 114

Resisting oppression and enslavement is supported by international law. I will discuss this sentence in the light of our Palestinian reality.

(p. 29; PA4 p. 75)

C

Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP

Our Beautiful Language, Grade 4, Part 2 (2004) p. 24 [relating to liberation by Islamic armies] **(p. 29)**

Our Beautiful Language, Grade 4, Part 1 (2003) pp. 49-51 **(p. 29)**

Reading and Texts, Grade 9, Part 2 (2004) pp. 58-66 [except as included above] **(p. 29)**

Linguistic Sciences, Grade 9, Part 2 (2004) pp. 22-23, 52, 55, 56-64 [except as included above], 97-98, 99 **(p. 29)**

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

The Palestinian Problem

Modern and Contemporary Arab History, Grade 9, (2003), Introduction (page not numbered)

We have preferred to leave to the teacher the freedom to expand, apply individual judgment, analyze, choose appropriate activities, and modify them, and also the assessment methods in all subjects in this book...

(PA4 p. 58)

Modern and Contemporary Arab History, Grade 9, (2003) p. 72

CMIP	IPCRI
I learn: Zionism is a political-colonizing movement, established by the Jews of Europe in the second half of the nineteenth century, with a view to gathering Jews of various nationalities from all parts of the world and assembling them in Palestine and the neighboring Arab countries, by way of immigration and the expulsion of the Palestinian people in Palestine from its land, in order to establish the State of Israel. (PA4 p. 58)	Zionism..... and the eviction/expulsion of the Palestinian people from its land for the purpose of establishing the State of Israel. (p. 22)

Educational summary: The European Imperialist states took upon themselves to spread the Zionist idea among the Jews themselves in order to hasten the establishment of a Jewish state in Palestine, because of the convergence of their interests with those of the Jews, on one hand, and in order to get rid of the Jews, on the other hand.

(PA4 p. 58, 70)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 72-73

The First Zionist Congress, 1897

The Zionist movement convened its first congress in the city of Basel in Switzerland in 1897 under the leadership of its founder, the Austrian Jew Theodore Herzl. It was decided there to establish a Jewish state in Palestine. For the realization of that, Zionism sought to accomplish the following:

1. To encourage Jewish immigration to Palestine.
2. To organize the Jews and tie them to the Zionist movement.
3. To obtain the approval of the Powers.

I learn: Colonization is the immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants and expel them from their homeland, or force them into exile.

(PA4 p. 59)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 32-33

CMIP	IPCRI
Palestine acquired importance in the eyes of [the Ottoman] Sultan Abd al-Hamid [II, 1876-1909] as he was watching the unfolding of the schemes of Imperialism and Zionism. He strove to prevent their realization by all means: by issuing various laws, [by taking various] administrative and political measures and [by] subordinating the district [<i>sanjak</i>] of Jerusalem directly to the prime-minister's office, so that he would himself supervise it and work for the prevention of Zionist penetration and immigration to Jerusalem. He issued decisions to protect it, such as limiting the period of stay of the Jewish visitors to the Holy Land to thirty-one days. He also appointed loyal officers so that they would not become prey to the foreign consuls. This policy, which opposed Zionist immigration, constituted an obstacle to the Zionist enterprise until the First World War. Activities: I will write a report about the colonies and the Jewish presence in Palestine during Ottoman rule. (PA4 p. 59)	... [Sultan Abd Al-Hamid] attached the District of Jerusalem directly to the Sublime Porte, so that he could administer it himself and prevent the Zionist infiltration and immigration into Jerusalem. (p. 26)

Modern and Contemporary Arab History, Grade 9, (2003) p. 72

Let us read the following text and ponder it:

“Advise Herzl [founder of political Zionism, 1860-1904] not to take new steps on this issue. I cannot give up one inch of the land of Palestine, for it is not my private property but the property of my people. My people struggled for this land and watered it with its blood. Let the Jews keep their millions, and if my empire is one day to be torn to pieces, then they will be able to take Palestine for nothing. But as long as I live, it is easier for me to have the scalpel working on my body than to see Palestine cut off from my empire. That shall never happen.” (Memoirs of Sultan Abd al-Hamid, p. 142)

...Let us discuss the position of Sultan Abd al-Hamid regarding the Palestinian problem.

(PA4 p. 59)

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

The British Occupation of Palestine

The British forces, under the command of General Allenby, occupied Palestine, as the Ottoman Turk [supreme] command failed to transport high quality troops to support its forces on the Palestinian front. Therefore, the Turks did not withstand the advancing British forces, which occupied Jerusalem in 1917.

The occupation of Palestine by Britain was the beginning of the struggle with the Arabs. That is so because Britain had pledged in the Hussein-McMahon correspondence [between Sharif Hussein – autonomous ruler of the Hijaz under the Ottomans, and the British High

Commissioner of Egypt] in 1916 that Palestine would be part of the unified Arab state. But the victorious states in the First World War went back on their commitments and stood at the Zionist movement's side to implement the Balfour Declaration, to which President Wilson of the United States of America had agreed prior to its publication.

(PA4 p. 60)

Geography of the Arab Homeland, Grade 9, (2003) p. 9

The English did not honor their promises to the Arabs regarding the establishment of an Arab state after the disappearance of Ottoman rule. Rather, in November 1917, they promised the Jews the establishment of a national home for the Jews in Palestine. That promise is known as the Balfour Declaration (Balfour being the British foreign minister). Before that, Britain and France had agreed to divide up among themselves the possessions of the Ottoman State in the Arab homeland in accordance with the Sykes-Picot Agreement of 1916... Palestine and the remainder of the Arab homeland are still suffering from the results of the Sykes-Picot Agreement and the Balfour Declaration...

(PA4 p. 61)

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

The Balfour Declaration

Things did not stop at the Sykes-Picot agreement. Rather, the British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister, Arthur Balfour, on November 2, 1917. This promise is considered one of the strangest international documents in history, as a land which it [Britain] did not own (Palestine) was given to a movement which had no right to it (the Zionist movement) at the expense of those who owned and had the right to it – the Palestinian Arab people, and this brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history...

1. Did Britain have the right to give the Jews a homeland in Palestine? Why?
2. Did this Declaration contradict the promises made by Britain to Sharif Hussein? How?
3. What is the position you would expect the Arabs to take regarding the Balfour Declaration? Why?

(PA4 pp. 60-61)

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

Britain's Motives in Issuing the Balfour Declaration

1. Winning over the Jews in Germany, Austria and the United States in order to support Britain and its allies in the war.
2. Paving the way for the putting of Palestine under British administration, instead of under international administration, as stipulated in the Sykes-Picot agreement.
3. Britain's desire to protect its position in Egypt and the Suez Canal, and to protect its lines of communication with the east.

The Position of the Arabs towards the Declaration

This declaration contradicted the promises given by Britain to Sharif Hussein. It aroused the Arabs' concern and fears and shattered their hopes. Sharif Hussein was quick to ask for an explanation from Britain regarding this declaration. [Britain] informed him that it still stood by its former position regarding the Arab state and issued, with its ally France, a statement confirming this.

(PA4 p. 61)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 41-42

Map of European Imperialism in the Arab Homeland before the First [sic - should be Second] World War

[Legend:]

+++ Arab territories under British Imperialism.

///// Arab territories under French Imperialism.

Light Arab territories under Italian Imperialism¹⁰⁹.

Dark Arab territories under Spanish Imperialism.

Let us think about the following and answer:

1. I will name the Arab states that were subject to British, French, Italian and Spanish Imperialism.
2. What is the Arab state that is still subject to Imperialism¹¹⁰?

I learn: Imperialism is military, or economic, or cultural domination exercised over a certain people by a certain state or a group of people, who controls its destiny and exploits its resources for the benefit of that imperialist state or group.

(PA4 pp. 62-63)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 51-52

I learn: The mandate is a new form of imperialism, in which the winning state puts the possessions of the defeated state under its control, under the pretext of causing its people to progress, whereas its real goal is robbing this people of its wealth and turning it into a profitable market for their [i.e., the mandatory powers'] products.

...The [American] King-Crane Commission visited Palestine [in 1919] and made contact with the people's representatives. There was consensus [of the Arabs] regarding the rejection of the Zionist demand to establish a national home for the Jews in Palestine.

The San Remo Conference was convened [in 1920]... and the affairs of the Mandate were organized there in the following manner: ...British mandate over...Palestine, on condition that the mandatory power in Palestine would carry out the Balfour Declaration.

(PA4 p. 63)

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

Britain began to lose its Imperialist position during and after the Second World War (1939-1945), so the Zionist movement resorted to the United States of America, which backed the Zionist enterprise of establishing a Jewish state in Palestine, which would serve its [America's] interests. An Anglo-American commission was formed and recommended the following:

1. Allowing one hundred thousand Jews to enter Palestine and facilitating immigration to it by any Jew who so wished.
2. Leaving Palestine under the British Mandate until it was placed under the trusteeship of the United Nations.
3. Lifting the restrictions that prevented the Jews from owning land in Palestine.

¹⁰⁹ Note the inclusion of Eritrea in the Arab world.

¹¹⁰ No answer is given here but it seems to be clear: Palestine.

...Zionism moved its headquarters from Britain to the United States and chose the city of New York as its main center, for the following reasons:

1. The presence of a large Jewish community in New York, the number of which was estimated to be four million people, who had effective influence on the American presidential elections.
2. The falling of many communication media and economic [enterprises] into the hands of the Zionist movement in the United States in general and in New York in particular.

(PA4 pp. 63-64)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 77-78

The idea of establishing one [general] Arab organization matured during the Second World War (1939-1945) due to several variables:

On the Arab level – the activity of the Arab nationalist movement against Western Imperialist presence and the increase of the [Arab] awareness of the dangers posed by the Zionist movement to the Arab world, and to Palestine in particular.

On the international level – Britain encouraged the idea of establishing an Arab collective that would serve its [Britain's] interests... and in an attempt to solve the Jewish problem in Palestine through a general unified Arab framework capable of making concessions.

[The Arab League] has remained the principal national stage, which has striven since its establishment to embrace the cause of Palestine and defend it in Arab and international circles.

(PA4 p. 64)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 80-81

Let us read the following text and reflect on it:

“The committee [of the Arab League] considers Palestine an important pillar among the pillars of the Arab countries and [thinks] that the Arabs’ rights [there] cannot be violated without harming peace and stability in the [entire] Arab world. The committee also thinks that the commitments which the British government has taken upon itself and which prescribe the halt of Jewish immigration, the protection of Arab lands, and the attainment of Palestine’s independence, are among the established rights of the Arabs.” (The Arab League, the Protocol of Alexandria [1944])

Let us think about the following and answer:

Let us discuss the Arab League’s role in supporting the cause of Palestine in the light of the current new developments.

Educational summary: Palestine participated in the Alexandria negotiations [leading to the establishment of the Arab League in 1945]. It was represented by Musa al-Alami. At the end of the negotiations the Arab states issued a declaration that was known by the Protocol of Alexandria... It contained a special resolution about Palestine in which the Arab states called upon Britain to recognize the rights of the Palestinians and stressed that any infringement of them was an infringement of the rights of the Arabs [as a whole].

In 1946 the Palestinian [political] parties and forces formed, with the support of the Arab League, the “Arab Higher Committee”, which was accredited as the representative of Palestine at the Arab League. It included Ahmad Hilmi Abd al-Baqi, Hussein al-Khalidi, Jamal al-Husseini and Emile al-Ghuri.

The United Nations established, in that same year, a committee to study the Palestinian problem that was named “UNSCOP”. It recommended the partition of Palestine. The Arab League's Political Committee warned, at its meeting in Sawfar in Lebanon on September 16, 1947, that any resolution adopted in the matter of Palestine and not stipulating the establishment of an Arab independent state [there] would cause disturbances in the region of the Middle East.

(PA4 pp. 64-65)

Geography of the Arab Homeland, Grade 9, (2003) p. 10

The Arab people showed resistance and waged wars against Imperialism in all its forms and wherever it was to be found in the Arab homeland... Most of the Arab states obtained their independence, one after the other, after the Second World War. Palestine was supposed to achieve its independence in 1948, following the withdrawal from it of the forces of English Imperialism. But Britain, during the period of its mandate over Palestine, had striven with all its might to establish a Jewish state in Palestine in the implementation of the Balfour Declaration, and it was successful in so doing.

(PA4 p. 65)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 74-75

CMIP	IPCRI
<u>The War of 1948</u> The Arab armies were defeated. Thousands of Palestinians were expelled as refugees to the West Bank and the Gaza Strip, and a large portion of them – to outside Palestine. Thus, Palestine came to comprise three parts: The first part – was controlled by the Jews and they established there the State of Israel. Its surface area amounts to 20,770 sq. kilometers, 77.4 %. The second part – is the West Bank, which was later annexed to Jordan. Its surface area amounts to 5,878 sq. kilometers, 20.03%. The third part – is the Gaza Strip, which came under Egyptian administration. Its surface area amounts to 363 sq. kilometers, 2.03%. (PA4 p. 65)	Palestine became made up of three parts: the first part was controlled by the Jews who established on it the State of Israel with an area of 20,770 sq. km. (p. 22)

Modern and Contemporary Arab History, Grade 9, (2003) p. 57

The Kingdom of Jordan took part in the War of Palestine in 1948. King Abdullah [I] assumed the [supreme] command of the Arab armies that entered Palestine. During the events of the war, which ended in the Arabs’ defeat, King Abdullah annexed the territories on the west bank of River Jordan to his kingdom, until they fell in the hands of Zionist occupation in 1967.

(PA4 p. 65)

Linguistic Sciences, Grade 9, Part 1 (2003) p. 74

The Catastrophe [*Nakbah*] took place in the year 48 of the twentieth century.

(PA4 p. 66)

Reading and Texts, Grade 9, Part 1(2003) p. 100

Palestine painted her face in black because of the Catastrophe [*Nakbah*] that befell her.
(PA4 p. 66)

Modern and Contemporary Arab History, Grade 9, (2003) p. 56

That [the French evacuation of Syria in 1946] was followed by many military *coups d'etat*, because of the Catastrophe [*Nakbah*] of 1948 in Palestine...

(PA4 p. 66)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

After the establishment of the Israeli entity, the Arab League managed to formulate a unified position regarding the efforts by some Arab states to [make] peace with it, the peace activities that were carried out, and the manner of settling the dispute. The [Arab] League Council, at its eighteenth session in 1950, refused any cooperation or [any] political, or economic, or military agreement, with it [i.e., the Israeli entity].

The Arab League Council, in the session that was convened on February 29, 1960, supported the right of the Palestinian people to struggle, and emphasized that the Arab-Zionist conflict was a national liberation conflict aimed at enabling the Palestinians to reclaim their homeland and live there in liberty, security and peace.

(PA4 p. 66)

Modern and Contemporary Arab History, Grade 9, (2003) p. 79

The Arab League, in 1964, accepted the idea of convening an Arab summit [conference] against the background of the diversion of the Jordan River by Israel.

(PA4 p. 66)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The Arab League has striven to back the Palestinian people in presenting its case [both] on the Arab and international levels. It appealed during the first Arab Summit Conference in Cairo (3-17 January 1964) for the organization of the Palestinian people on a sound footing. At the second [summit] conference, convened in Alexandria in September 5-11 1964, the Arab states welcomed the establishment the Palestine Liberation Organization, which it considered the representative of the Palestinian people, and the one that would undertake the responsibility to work for the Palestinian cause.

(PA4 p. 66)

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

Establishment of the PLO, 1964

The establishment of the Palestine Liberation Organization was announced in Jerusalem in 1964. It has been recognized by most states of the world as the representative of the Palestinian people. The organization formed the Palestine Liberation Army, which was well trained. On January 1, 1965 the armed Palestinian revolution was started by the Palestinian National Liberation Movement (Fatah) which found wide Arab, Muslim and international support that led most states of the world to recognize the existence of the Palestinian people and its right to self determination.

(PA4 pp. 66-67, 77)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

Following the first session of the Arab summit in 1964, and until now, the Palestinian problem has remained the most prominent among the problems that occupy the minds of the Arab leaders and peoples. Moral and material support for the Palestinian struggle has remained the most important foundation thereof.

The [Arab] League Council... refused any cooperation, or [any] political, economic, or military agreement, with it [the Israeli entity], and it emphasized this anew, after the Tunisian president, al-Habib Burqibah, had, in 1965, presented his proposal for peace with Israel. The Arab Summit Conference in 1967 [following the Six-Day War] represented the Arab reality regarding Israel when it raised the slogan “No peace, no negotiations, no recognition”.

(PA4 p. 67)

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

The Israeli forces also attacked the village of Karamah in the Jordan Valley on March 21, 1968¹¹¹ and clashed with the Palestinian resistance and the Jordanian army. The Resistance gained a victory over them [the Israelis].

(PA4 p. 67)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The seventh summit conference, in Rabat in 1974, recognized the [Palestine Liberation] Organization as the sole legitimate representative of the Palestinian people. In 1976 the [Arab] League Council decided to grant the PLO full membership in the League.

After the signing by Egypt of the Camp David Accord in 1978, the Arab League Council adopted a resolution expelling it from the League and moving the League’s headquarters [from Cairo] to Tunis.

(PA4 p. 67)

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

Israel occupied a sizeable part of Lebanon in 1982¹¹² and the Palestinian forces were compelled to leave Beirut after heroic resistance [there] that lasted eighty days. These forces were scattered among many Arab states. The PLO leadership made Tunis its headquarters.

(PA4 p. 67)

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

Since the Arab Summit Conference in Fez [Morocco] in 1982 the Arab League has officially begun to discuss the peace proposals with Israel, on condition that they be based on international legitimacy and resolutions 242 and 338 of the United Nations [Security Council], which call upon Israel to withdraw from the territories it occupied in 1967, establish a Palestinian state there, and return the Palestinian refugees to their land and property¹¹³.

(PA4 pp. 68)

Reading and Texts, Grade 9, Part 2 (2004) p. 172

¹¹¹ Israeli forces entered this Jordanian town because it was used as a base for Palestinian armed attacks against Israel.

¹¹² Again, the Israel major military operation in Lebanon in 1982 was aimed at eliminating the PLO's bases there, which were used for armed attacks against Israel.

¹¹³ Resolutions 242 and 338 do not call for the establishment of a Palestinian state in the areas evacuated by Israel, nor for the return of the Palestinian refugees to their former land and property, and are unclear regarding the exact area that should be evacuated.

The revolution of your little ones [i.e., the first *Intifadah*, of which the main characteristic was stoning of Israeli soldiers by Palestinian children], is about to end its second year and it still goes on. It has defeated the greatest weapons of the [Israeli] occupation. Has the news reached you [in heaven]? I do not doubt that you already know that, for dozens of the little ones [i.e., Palestinian children] have ascended to heaven, and others are still ascending [there], and the revolution [i.e., the *Intifadah*] still reigns. Hanzalah [an imaginary boy appearing in the cartoons by the Palestinian Naji al-Ali] is now among his brethren, carrying stones, helping the wounded, praying for the martyrs, and stoning [Israeli soldiers] according to the rules you taught him. Feel assured, the revolution is alive and kicking.

From a letter to the assassinated Palestinian cartoonist Naji al-Ali¹¹⁴, by his widow –
(PA4 p. 68)

Modern and Contemporary Arab History, Grade 9, (2003) pp. 75-76

The Oslo Peace Agreement, 1993

The PLO and Israel signed in Washington the Declaration of Principles (the Oslo Agreement) on September 13, 1993. On May 4, 1994 the agreement for the implementation of the self government in the Gaza Strip and the city of Jericho was signed in Cairo. Among the articles of this agreement were [the following ones]:

1. Mutual recognition by the Palestine Liberation Organization and Israel.
2. The establishment of self-government in the Gaza Strip and in Jericho first, to be extended later to the rest of the West Bank.

The leadership of the PLO returned to Palestine in May 1994¹¹⁵.

(PA4 pp. 68-69)

Modern and Contemporary Arab History, Grade 9, (2003) p. 76

CMIP	IPCRI
<u>The Second <i>Intifadah</i> (<i>Intifadat Al-Aqsa</i>), 2000</u> It broke out on September 28, 2000. The immediate reason was the visit by Ariel Sharon, leader of the Israeli Likud party, to the courtyard of the Al-Aqsa Mosque. As regards the indirect reasons, they were many. Prominent among them were the failure of the second Camp David summit, which was convened by President Bill Clinton of the United States between the president of the Palestinian National Authority Yasser Arafat and the prime minister of Israel Ehud Barak, in order to determine the outline of the final solution of the Palestinian problem, and Israel's procrastination in [carrying out the] agreements signed with the Palestinian leadership, as well as its [i.e., Israel's] attempt to impose a <i>fait accompli</i> through	[The second Intifada/Al-Aqsa Intifada] Broke out on September 28, 2000. Its direct cause was Ariel Sharon's (the leader of the Israeli Likud party) visit to the area of the al-Aqsa Mosque. The indirect causes, however, were several of which were the failure of the Second Camp David Summit that the American President "Bill Clinton" held between the President of the Palestinian National Authority "Yasser Arafat" and Israel's Prime Minister "Ehud Barak" with the goal of laying down the broad guidelines for the final solution to the Palestinian cause; Israel's procrastination in implementing the signed agreements with the Palestinian leadership and its attempt to impose a status quo through Jewish settlement in the West Bank and the Gaza Strip. (pp. 29-30, 30)

¹¹⁴ Naji al-Ali was assassinated in London, where he lived, after having criticized several Arab leaders, including Yasser Arafat. No one claimed responsibility for the assassination.

¹¹⁵ The Oslo Agreements also provided for the cessation of armed attacks and the commitment to solve the problem through negotiation.

Zionist settlement in the West bank and the Gaza Strip. (PA4 p. 69)	
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I will test myself:

1. I will define the following: Zionism, the first Zionist congress of 1897, the Balfour Declaration.
2. I will explain the results of the following historical events: the 1948 war in Palestine, the Israeli aggression of 1967.
3. I will explain: the Imperialist states took upon themselves to spread the Zionist idea; the Ottoman sultan refused Herzl's request in spite of material inducements; the first Palestinian *Intifadah* started in 1987; the second Palestinian *Intifada* (Al-Aqsa) started in 2000.

Activities:

- I will write a report about the Oslo agreement between Palestine and Israel.
- Let us host one of the leading personalities in Palestine for a lecture in which he will talk about the latest political developments of the Palestinian problem.

(p. 30; PA4 p. 69)

The Liberation Issue

Islamic Education, Grade 9, Part 2 (2004) p. 88

Imperialism in all its types, having been considered one of the worst types of enslavement, is definitely forbidden. The peoples that suffer from it have the full right to liberate themselves from it and to [exercise] self-determination. All states and peoples are obliged to support them in their struggle for the liquidation of all forms of Imperialism or occupation...

(PA4 p. 75)

Assignment, Reading and Texts, Grade 9, Part 1 (2003) p. 114

Resisting oppression and enslavement is supported by international law. I will discuss this sentence in the light of our Palestinian reality.

(PA4 p. 75)

Assignment, Reading and Texts, Grade 9, Part 1 (2003) p. 115

Expression: ...I will write an essay about liberty, basing it on what has been taught by the heavenly [monotheistic] religions and supported by international law, and utilizing the articles of the Human Rights Covenant that has been signed by most of the countries of the world.

(PA4 p. 75)

National Education, Grade 4, Part 2 (2004) p. 43

The Palestinian people believes in liberty and strives to achieve it by resisting occupation and working for its end.

(PA4 p. 76)

Linguistic Sciences, Grade 9, Part 1 (2003) p. 62

Red liberty has a door knocked on by any hand smeared [with blood].

(PA 4 p. 76)

Reading and Texts, Grade 9, Part 1 (2003) pp. 20-21

CMIP	IPCRI
Good morning, O my homeland ...Your morning, O land in whose sanctuary we shall never be subjugated [Even] if you have been shackled for a long time, we have sworn: Tomorrow they [the shackles] will be broken ...The morning of your powerful fighters in fetters, in shackles ...The morning of the Al-Aqsa Mosque, a prisoner-of-war yet still proud The shackles have not broken its pride Its minarets call me: "Your absence has been long" And call out to me "Come, come" ...The morning of glory and red liberty, watered by the blood of martyrs Your morning, O my homeland, with your sun we shall defeat the darkness (PA4 p. 76)	Good morning, my homeland! The morning of your magnificent plains , The morning of jasmine, white roses and dew , The morning of glory and red freedom watered by martyrs' blood . Your morning, O Homeland! With your sun we will conquer darkness. (p. 27)

Reading and Texts, Grade 9, Part 1 (2003) p. 22

I will describe the Palestinians' suffering in the poet's words:
 "The morning of your powerful fighters in fetters, in shackles"
(PA4 p. 76)

Reading and Texts, Grade 9, Part 1 (2003) p. 55

Write no more than twenty lines about the position of the Al-Aqsa Mosque in Islam and
 [about] the duty of the Arabs and Muslims to protect and defend it.
(PA4 p. 76)

Reading and Texts, Grade 9, Part 1 (2003) pp. 97-98

...O Palestine, look at your people in [its] most marvelous appearance
 With the blaze of revolution and expulsion it avenges the world
 A homeland is not liberated unless the people is [first] liberated
 ...The more I fight for you, the more I love you
(PA4 p. 76)

Terror**Islamic Education, Grade 4, Part 1 (2003) p. 61**

We all cooperate in honoring the families of the martyrs and the prisoners-of-war ...
(PA4 p. 84)

Islamic Education, Grade 4, Part 1 (2003) p. 63

What is our duty towards the families of the martyrs, the wounded and the prisoners-of-war?
(PA4 p. 84)

Civic Education, Grade 4, Part 2 (2004) p. 24

What can the [public] institutions do for each [of the following]:

- Orphans
- Prisoners-of-war

(PA4 p. 84)

Our Beautiful Language, Grade 4, Part 2 (2004) p. 3

Suddenly the boy remembered his father behind the jail bars. His mother took him several months ago to visit his father there. He remembered his father touching his cheeks and hair with his finger through the openings in the grill that is fixed to the bars... He said: "When will my father come out of prison so that I can live with him..."

(PA4 p. 84)

Our Beautiful Language, Grade 4, Part 2 (2004) p. 13

Oral expression: Let us orally express the joy of the prisoner-of-war and his family when he comes out of the detention camp.

(PA p. 84)

National Education, Grade 4, Part 2 (2004) p. 45

Let us research and write [an essay] about one of the Palestinian martyr leaders.

(PA4 p. 84)

E**Observations on IPCRI Report by CMIP**

True to its method here too IPCRI has presented as its findings some unexceptional trivially true statements, in the light of which the true import of the message that the textbooks actually convey is dimmed, being downgraded to the level of technical failings, to be corrected or avoided in the future.

For example,

"...the curriculum does not openly incite against Israel and the Jews. It does not openly incite hatred and violence unless one considers the calls to liberating the Palestinian land/territories as instances of incitement. The same conclusion was reached in Report 1 (IPCRI, March 2003). In particular, although there are multiple direct and indirect calls for liberating the Palestinian territories from Israeli occupation, there are no explicit calls for destroying the State of Israel or of killing the Jews. Likewise there are no direct references of calls to make peace with the State of Israel or with the Jewish people" (p. 7).

Nevertheless

"Concepts that relate to historical and political Palestine, the "homeland", "liberation of the homeland," "the entire national soil," among others, are not clearly presented. Although these concepts run across the curriculum, no attempt is made to clarify them in a way that dispels any suggestion of an attempt to preach a political philosophy of "greater Palestine." The use of ambiguous terminology, although with less frequency than observed in earlier generations of textbooks (produced in 1994 and between the years 2000-2003), is still observed in the recently published textbooks" (p. 37).

Therefore

“For fear of misconstruing the illustrative and textual references to “Palestine, political Palestine, national soil, jihad, liberation of the homeland, resistance, etc”. we recommend that they be operationally defined in a way that leaves no room for ambiguity, suspicion, misinterpretation or misunderstanding. It is also recommended that the new generation of textbooks and the revised versions of the already published ones be consistent, comprehensive and objective in their treatment of the geography and history of the region, clearly demonstrating a recognition of the State of Israel” (p. 38).

The Palestinian pupil learns from the textbooks the following:

1. The establishment of a Jewish state in Palestine is realization of Zionism¹¹⁶, a political colonizing movement, whose aim is to gather in Palestine Jews of various nationalities, who have no rights or connection thereto¹¹⁷, and, by expelling the Palestinian people in Palestine from its land, to establish thereon the State of Israel¹¹⁸.
2. This was a European Imperialist plot¹¹⁹ furthered by the Balfour Declaration issued by Britain promising a land it did not own the Jews, who had no right to it, at the expense of the Palestinians, its rightful owners¹²⁰. The League of Nations Mandate was the means by which the plot was realized¹²¹. After the Second World War the leading role in the conspiracy was taken over by the USA¹²².
3. In 1948, at the end of the Mandate, a war ensued in which the Palestinians and the Arab armies supporting them lost and as a result of which over 77% of Palestine came under Jewish control and on which the State of Israel was set up¹²³. The resultant refugee problem is seen as premeditated, the necessary consequence of colonization¹²⁴. The Yearning to return is given due emphasis¹²⁵. The Six-day war of 1967 during which the rest of Palestine came under Israeli control is merely alluded to¹²⁶, its antecedents not being explained.
4. Against this background Imperialism is defined as enslavement and the right of the enslaved to liberate themselves and resist oppression and occupation is asserted, which right is to be supported by all states and peoples¹²⁷ and is supported by International Law¹²⁸.

¹¹⁶ Modern and Contemporary Arab History, Grade 9, (2003) pp. 72-73, PA4 p. 59

¹¹⁷ cf. History for Public High School, Grade 11 (2002), p. 269, EG pp. 72-73.

¹¹⁸ Modern and Contemporary Arab History, Grade 9, (2003) p. 72, PA4 p. 58

¹¹⁹ Ibid., ibid.

¹²⁰ Ibid., p. 73, PA4 p.60

¹²¹ Ibid., pp. 51-52, PA4 p. 63, Geography of the Arab Homeland, Grade 9, (2003) p. 10. PA4 p. 65

¹²² Modern and Contemporary Arab History, Grade 9, (2003) p. 74, PA4 p. 63

¹²³ Ibid., pp. 74-75, PA4 p. 65

¹²⁴ Ibid., p. 72, 73, PA4 p. 70.

¹²⁵ e.g., Reading and Texts, Grade 9, Part 1 (2003) p. 55, 97, 120, PA4 pp. 71-72

¹²⁶ Modern and Contemporary Arab History, Grade 9, (2003) p. 81, PA4 p. 67

¹²⁷ Islamic Education, Grade 9, Part 2 (2004), p. 88, PA4 p. 75

¹²⁸ Reading and Texts, Grade 9, Part 1 (2003) p. 114, 115, PA4 p. 75

5. Those who die taking up arms against the Israeli occupation are defined as martyrs and those who are captured are prisoners-of-war, who and whose families are to be honored and supported¹²⁹.

If, in the light of the above, the call to liberate the “Palestinian land/territories” is not seen by IPCRI as incitement, it is hard to see what, short of an express call, in as many words, to drive the Israelis into the sea, would, in its opinion, count as such. All its pious admonitions about “unclear presentations” and “operational definitions” can only be made by ignoring what the books actually say, and are thus misplaced.

¹²⁹ e.g., Islamic Education, Grade 4, Part 1 (2003) p. 61, 63, PA4 p. 84, Civic Education, Grade 4, Part 2 (2004) p. 24, PA4 p. 84, Our Beautiful Language, Grade 4, Part 2 (2004) p. 3, PA4 p. 84, National Education, Grade 4, Part 2 (2004) p. 45, PA4 p. 84

THE OSLO AGREEMENTS, DOP, AND THE SECOND CAMP¹³⁰ DAVID MEETING

A

CMIP	IPCRI
Finding	
Until the latest issue of PA textbooks, no reference was made in this context to Israel. In this latest issue, the Oslo Accord is mentioned for the first time in the context of peace with Israel (while in earlier books it was mentioned briefly in other contexts, including a military one). Beyond that, peace with Israel is not advocated. (PA4 p. 5) This latest issue of textbooks, for grades 4 and 9, features what may be the first manifestation of recognition of Israel in Palestinian textbooks, though there are plenty of contrary examples. <u>A. Manifestation of Recognition</u> The following quotation, the first of its kind in the Palestinian school textbooks of all grades, hints at recognition of the State of Israel on two levels: 1. It mentions Israel as a party to an agreement with the PLO. 2. It specifically states that mutual recognition by the PLO and Israel is an integral part of that agreement. (PA4 p. 23) It should be noted, however, that the Oslo Accord between the PLO and Israel is mentioned here for the first time in the context of peace between the two parties. Former mentions of the Accord did not refer to peace at all¹³¹. An interesting part of this section is the assignment at the end in which the student is requested to write a report about the Oslo Accord, which means that the Palestinian educators wish the students not just read about it, but to think about it. (PA4 p. 80) ... two quotations [Modern and	Insufficient references were made in relation to contemporary history in the region. The textbooks include only short paragraphs on the Arab-Israeli Wars, the First and Second Intifadas, the Oslo Agreements, and the Camp David talks in 2000. (p. 4) • A limited number of references are made to the Oslo Accords and the subsequent events in that vein. The topic is presented in the context of talking about Contemporary Issues in the Arab World: The Palestinian Cause (History of the Modern and Contemporary Arab World , Grade 9, pp. 72-76). • The Oslo Accord (1993) and the second Camp David meeting (2000) are described in the contexts of talking about the first and second Intifadas and the Oslo Peace Agreement (Modern and Contemporary Arab History, Grade 9, pp. 75-76). In the same context, an activity (p. 76) asks the students to write a report on the Oslo Agreements between “Palestine and Israel.” (p. 30) However, several other sensitive issues of great importance to the present and future of the region are briefly discussed, ignored or bypassed (e.g., the Oslo Accords, recognition of and peace with Israel, political tolerance and open denouncement of violence, joint and cooperative ventures in the economic, medical, academic, environmental domains). (p. 35)

¹³⁰ IPCRI mistakenly refers to the “Second King David Meeting”

¹³¹ See PA1 p. 64

¹³² See *ibid.*

Contemporary Arab History, Grade 9 (2003) pp. 75, 75-76] contain the first mention of the Oslo Accord in the Palestinian textbooks in the context of peace with Israel. Until now it was mentioned briefly three times within other contexts, including a military one, stating that the Accord facilitated the entrance of the PLO armed forces into Palestine¹³². (PA4 p. 81) To begin with, the latest issue features two important elements absent in all the earlier published books. One is the mention of the mutual recognition by the PLO and Israel under the Oslo Accord of 1993. The other is the presentation of that accord as a peace agreement between the two parties. (PA4 p. 90)	
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B

Common Sources Quoted or Referred to

Modern and Contemporary Arab History, Grade 9, (2003) pp. 75-76

The Oslo Peace Agreement, 1993

The PLO and Israel signed in Washington the Declaration of Principles (the Oslo Agreement) on September 13, 1993. On May 4, 1994 the agreement for the implementation of the self government in the Gaza Strip and the city of Jericho was signed in Cairo. Among the articles of this agreement were [the following ones]:

1. Mutual recognition by the Palestine Liberation Organization and Israel.
2. The establishment of self-government in the Gaza Strip and in Jericho first, to be extended later to the rest of the West Bank.

The leadership of the PLO returned to Palestine in May 1994¹³³.

(p. 30; PA4 pp. 23, 68-69, 81)

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

CMIP	IPCRI
<u>The First Intifadah, 1987</u> The Palestinian people initiated a popular uprising [<i>Intifadah</i>] against the occupation. It started on December 8, 1987. Israel was unable to put an end to it. A year after its beginning, the independence [of Palestine] was proclaimed [in Algiers] on November 15, 1988. The <i>Intifadah</i> lasted until 1993, when the Oslo peace agreement was signed between the PLO and Israel.	[T]he Palestinian people started a popular uprising against the occupation on the 8th of December 1987 that Israel failed to suppress. And one year after its start, independence was declared on November 15, 1988. The uprising continued until 1993 when the Oslo peace agreement between the PLO and Israel was signed. (p. 30)

¹³³ The Oslo Agreements also provided for the cessation of armed attacks and the commitment to solve the problem through negotiation.

Modern and Contemporary Arab History, Grade 9, (2003) p. 76The Second Intifadah (Intifadat Al-Aqsa), 2000

It broke out on September 28, 2000. The immediate reason was the visit by Ariel Sharon, leader of the Israeli Likud party, to the courtyard of the Al-Aqsa Mosque. As regards the indirect reasons, they were many. Prominent among them were the failure of the second Camp David summit, which was convened by President Bill Clinton of the United States between the president of the Palestinian National Authority Yasser Arafat and the prime minister of Israel Ehud Barak, in order to determine the outline of the final solution of the Palestinian problem, and Israel's procrastination in [carrying out the] agreements signed with the Palestinian leadership, as well as its [i.e., Israel's] attempt to impose a *fait accompli* through Zionist settlement in the West bank and the Gaza Strip.

I will test myself:

1. I will define the following: Zionism, the first Zionist congress of 1897, the Balfour Declaration.
2. I will explain the results of the following historical events: the 1948 war in Palestine, the Israeli aggression of 1967.
3. I will explain: the Imperialist states took upon themselves to spread the Zionist idea; the Ottoman sultan refused Herzl's request in spite of material inducements; the first Palestinian *Intifadah* started in 1987; the second Palestinian *Intifada* (Al-Aqsa) started in 2000.

Activities:

- I will write a report about the Oslo agreement between Palestine and Israel.
- Let us host one of the leading personalities in Palestine for a lecture in which he will talk about the latest political developments of the Palestinian problem.

(p. 30; PA4 p. 69)

MAPS

A

CMIP	IPCRI
Finding Israel is not recognized as a sovereign state, except once – in the context of the Oslo Accord that was signed between Israel and the PLO. Its name does not appear on any map, save in a series of three maps in the atlas showing boundaries in the 1937 Partition Plan, on which it is called “The Jewish Zone”, the 1947 Partition Resolution and the 1949 armistice lines, on both of which it is named “the Jewish State”. (PA4 p. 4) The old indications of non-recognition are commonplace: Israel is not recognized as a sovereign state; its name does not appear on the maps; its place is taken by Palestine... One of ... three maps [Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 5] shows Israel within its pre-1967 borders and refers to it by the name “the Jewish State” (in bold letters). It is a recurring reference that appears on the same map in an atlas that was published in 2002, though in both cases the official name of the State of Israel is avoided. [Another map], just one page away from the map showing the “Jewish State”, presents the same territory under the title “usurped areas”. (PA4 p. 23) <u>D. Palestine Covers the Whole Country; Israel is Missing from the Maps</u> In the ... [map in National Education, Grade 4, Part 1 (2003) p. 5], Palestine covers the whole territory of Israel and borders all Israel’s neighbors. (PA4 p. 29) Whenever the territory of Israel appears on a map – except for the single map, referred to above, showing “the Jewish State” – with or without the boundary contours of the West Bank and the Gaza Strip, it either has no name at all or bears the name “Palestine”. (PA4 p. 30)	
	A good number of maps presented across the curriculum show Israel, the West Bank and the Gaza Strip as one geographic entity (without demarcation lines or differentiated colorings). Historically Palestinian cities (e.g., Akka, Yafa, Haifa, Safad, al-Lid, Ar-Ramla, Beer As-sabe’) are included in some maps that lump together the areas controlled by the PA with those inside the State of Israel. No map of the region bears the name of “Israel” in its pre-1967 borders. In addition, Israeli towns with a predominantly Jewish population are not represented on these maps. (p. 6) A review of the maps that appear in the new textbooks shows that they are mostly used for indicating an historical or geographic entity in the Middle East, Greater Syria, or the Arab World. Some of them indicate the region of “historical Palestine,” a term not frequently used in the textbooks. Others indicate Palestinian administrative districts without using the names of the regions as such. All the maps, except for the political ones, bear the names of the different regions they represent (e.g., the Arab world, Greater Syria, etc.). However, the most conspicuous phenomenon in these maps is the absence of any reference on them to Israel (historically, politically, demographically, etc.). Israel as a sovereign state within the borders of pre-1967 does not appear in any of the maps, nor does any Israeli city established by Jewish immigrants/Israel in modern times) e.g., Netanya, Tel Aviv, Ramat Gan, etc.). Some maps show the whole country as “Palestine” with the regions of the West Bank and the Gaza Strip distinguished from the rest of the country. In most cases, political maps bear no names at all. Those that do have “Palestine” are mostly presented in the context of designating a regional and/or Pan-Arab dimension. These mostly contain

... maps, of neighboring Arab countries, show parts of Israel as Palestine. (PA4 p. 35) Maps of wider regions show the entire country as Palestine. (PA4 p. 40) <u>E. Israeli regions, cities and sites are presented as Palestinian</u> ... lessons teaching the geography [including maps]of Palestine, ... cover the whole of Israel. (PA4 p. 43) The “other” is not recognized. Israel is not found on any map, except in one map showing the 1949 armistice lines, where it is named “the Jewish State”. (PA4 p. 91) Beyond the disturbing cases of inaccurate information in the textbooks that have already been mentioned, such as the maps without Israel’s name on them... (PA4 p. 92)	historical borders. • Historical maps of the region (maps of European colonization of the Arab world, p. 41; the Sykes-Picot and San Remo Treaties/Agreements, pp. 50, 52) appear in the history textbook. However, no recent or present-day political appear in the textbooks (e.g., maps showing the partition plan of 1947, the cease-fire lines of ,1949 post 1967 map of the region (Modern and Contemporary History of the Arab World, Grade 9). • Geographic, topographic, demographic, and border maps appear in the“ Geography of the Arab World” textbook for Grade 9 (geographic location of the Arab world showing the area of “historical Palestine” bearing the name“ Palestine,” pp. 3, 87). Another map shows the Arab world accompanying a section entitled “the Independent Arab States.” Palestine figures in the map covering all the area of historical Palestine (p. 10). • Historical maps bearing no names although the areas of the West Bank and the Gaza Strip appear contoured (Civic Education, Grade 4, Part 1, p. 3, 48; National Education, Grade 4, Part 1, pp. 20, 23 29 46; Part 2, p. 25). • Several world and extended regional maps are presented in different contexts that show Palestine and the neighboring countries, all labeled with the exception of Israel. Although these maps are probably intended as political maps, they do not necessarily reflect the present-day political realities in the region. In addition, one notices that the area that represents Palestine is mostly not discernable which makes it difficult to see if the West Bank and the Gaza strip areas are contoured they [sic] way they are in some administrative and geographical maps (Geography of the Arab World, Grade 9, pp.10; Modern and Contemporary History, Grade 9, pp. 41; National Education, Grade 4, Part 2, pp. 33, 58, 60, 63; National Education, Grade 4, Part 1, pp. 3, 4; Geography of the Arab
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	World, Grade 9, pp. 3, 10, 87). • Some textbooks contain plain/blank maps of “historical Palestine” and the Arab world. Students are requested to name the Arab countries/states in Asia (p. 4) and different parts with labels corresponding to the topic of the lesson (National Education, Grade 4, Part 1, pp. 4, 8, 11, 48). In one instance, students had to locate “holy cities in Palestine” (presented in a list that includes Jerusalem, Bethlehem, Nazareth and Hebron (p. 11). No attempt is made to differentiate the concepts of political Palestine (as understood in present-day political context to be made up of the West Bank and the Gaza strip) and historical Palestine. • A series of topographic maps accompany material that talk about the geographic and physical features of what is referred to as “Palestine”. The maps cover the area of “historical Palestine” and include plains, rivers, mountain ranges, desert regions, coastal plains in both the State of Israel, the West Bank and the Gaza Strip (pp. 17, 18, 20, 21, 23, 26, 28, 29, 32). All the sites are invariably included as presented as part of “Palestine.” • A weather map shows the Greater Syria region without boundaries the way it was prior to the San Remo and the Sykes-Picot Agreements (Geography of the Arab World, Grade 9, p. 42; Modern and Contemporary History of the Arab World, Grade 9, p. 52). • A lesson in the same textbooks makes use of the map of historical Palestine (with no contours showing the West Bank and the Gaza Strip) to talk about directions) north, south, etc.) (p. 54). (pp. 32) The new Palestinian textbooks continue with the effort of strengthening an awareness of Palestinians as a nation. They attempt to do this by incorporating the symbols of Palestine, its people, national and religious heroes, poets and playwrights, national institutions, flag and
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	emblems, maps, police and security forces, national and religious holidays, currency, geography, history, culture, and religion in multiple contexts across the curricula. Some of these representations are historical (map, flag, currency) whereas others reflect present-day realities. Some of the illustrations and references, however, are vague in their representations and in the message they carry or try to convey, especially as they relate to the historical, geographic and cultural aspects of the region. In particular, one notices an element of ambiguity in the concept of the “homeland” and in the presentation of the different types of maps. (p. 35) The name “Israel” does not appear on any of the maps included in the textbooks. The territory of “the State of Israel” is shown on the maps without any label. The name “Palestine” appears on some of the extended maps (e.g., maps of the region, greater Middle East, the Arab world, the world). When a map representing the entire “historical Palestine” is introduced, no labels are affixed. In almost all the maps, the administrative areas of the Palestinian authority are contoured (again without labels). Conspicuously absent are political maps that reflect the geographic and political realities of post-1947 partition and post- 1967 War. (p. 37) It is incumbent on educators to present objective and factual information in print and illustrative forms regardless of the meanings this information may carry. Thus, in order to avoid political misunderstanding, textbook maps should be labeled in a way that reflects their genuine purposes. It is therefore imperative to label the State of Israel clearly and directly. A serious attempt should be made to include in these maps the sites and locations that truly reflect their present-day legal status (in political maps) and their historical significance and status (in historical maps). Non-political maps should be labeled in a way that reflects the actual reason for including them (historical map of Palestine,
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	weather map, geographic map, partition map, geological map, etc.). It is also worthwhile to draw a map of the Middle East region showing it politically as it is today. Such a map could be presented alongside other maps that reflect the status of the different regions from an Arab perspective (e.g., show the Golan Heights as Syrian territory occupied by Israel). The practice of including parts of Israel proper with “Palestine” without qualification should be avoided. In this context we recommend to describe these parts of “historical Palestine” in accordance with their historical or present day legal status as stipulated in international conventions, treaties and resolutions, e.g. Palestine during the British Mandate period. (p. 39)
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B

Common Sources Quoted or Referred to

Modern and Contemporary Arab History, Grade 9, (2003) pp. 41-42

Map of European Imperialism in the Arab Homeland before the First [sic, and should be Second] World War

[Legend:]

+++ Arab territories under British Imperialism

///// Arab territories under French Imperialism

Light Arab territories under Italian Imperialism¹³⁴

Dark Arab territories under Spanish Imperialism

Let us think about the following and answer:

3. I will name the Arab states that were subject to British, French, Italian and Spanish Imperialism.
4. What is the Arab state that is still subject to Imperialism¹³⁵?

I learn: Imperialism is military, or economic, or cultural domination exercised over a certain people by a certain state or a group of people¹³⁶, who controls its destiny and exploits its resources for the benefit of that imperialistic state or group.

(p. 31; PA4 pp. 62-63, 86-87)

Geography of the Arab Homeland, Grade 9, (2003) p. 10

[Map of the Middle East and North Africa]

Map No. 4: The Arab States

Palestine

(p. 31; PA4 p. 40)

¹³⁴ Note the inclusion of Eritrea in the Arab world.

¹³⁵ No answer is given here but it seems to be clear: Palestine, which makes Israel part of world Imperialism.

¹³⁶ Zionists, for example?

National Education, Grade 4, Part 1 (2003) p. 4

[Map of the Arab Homeland]

Palestine's Position in the Arab Homeland

Palestine

(p. 31; PA4 p. 40)

National Education, Grade 4, Part 1 (2003) p. 11

[Map including Israel showing West Bank and Gaza Strip contoured]

Activity 1: Let us mark on the map of Palestine the following holy cities: Jerusalem, Bethlehem, **Nazareth** and Hebron.

(p. 31; PA4 p. 51)

National Education, Grade 4, Part 1 (2003) p. 17

[Map of the whole country west of the Jordan]

Lesson 4: Physical Features of Palestine

(p. 31; PA4 p. 34)

National Education, Grade 4, Part 1 (2003) p. 20

[Map covering the whole of Israel – West Bank contoured and Gaza Strip marked]¹³⁷

Lesson 5: Plains in Palestine

(p. 31; PA4 p. 43)

National Education, Grade 4, Part 1 (2003) p. 23

[Map including area of Israel showing West Bank and Gaza Strip contoured]¹³⁸

Lesson 6: Heights in Palestine

(p. 31; PA4 p. 45)

National Education, Grade 4, Part 1 (2003) p. 32

[Map including Israel showing West Bank and Gaza Strip contoured]

Lesson 9: Palestine's Climate

(pp. 31-32; PA4 p. 47)

National Education, Grade 4, Part 2 (2004) p. 25

[Map of the whole country with West Bank and Gaza Strip contoured]

Lesson 6: Commerce in Palestine

I will look at the following map of Palestine and answer the question that follows it:

Which of the Palestinian cities are commercial sea gateways for Palestine?¹³⁹

(p. 31; PA4 p. 50)

¹³⁷ This is a topographical and not a historical map as stated by IPCRI (p. 31)

¹³⁸ This too is a topographical and not a historical map as stated by IPCRI (p. 31)

¹³⁹ There are several maritime cities on the map, of which Acre, Haifa and Jaffa are within Israel's pre-1967 borders.

C

Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP

Modern and Contemporary Arab History, Grade 9, (2003) p. 50, 52, 54 (p. 31)
Geography of the Arab Homeland, Grade 9, (2003) p. 3, 42, 87 (p. 31)
Civic Education, Grade 4, Part 1 (2003) p. 3, 48 (p. 31)
National Education, Grade 4, Part 1 (2003) p. 3, 8, 18¹⁴⁰, 21¹⁴¹, 26, 28, 29, 46, 48 (p. 31)
National Education, Grade 4, Part 2 (2004) p. 33, 58, 60, 63 (p. 31)

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 5¹⁴²

[Three maps, showing respectively the 1937 Partition Plan, the 1947 Partition Plan and the Armistice Lines]

Palestine: Partition Plans

	Partition of Palestine according to the UN Resolution, 1947	Partition Plan of 1937
<u>The End of the Tragedy</u>		
What was left to the Arabs	Arab State	Arab Zone
The Jewish State	The Jewish State	The Jewish Zone
Demilitarized Zone	International Zone of Jerusalem	Zone under British Mandate

(PA4 p. 24)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 6¹⁴³

[Map of the whole country with West Bank and Gaza Strip separately marked]

Palestine: Yesterday and Today

Palestine under the Shadow of Occupation

Areas in Arab Hands [after 1948 and before 1967]

Usurped Areas [i.e. Israeli territory]¹⁴⁴

(PA4 p. 25)

National Education, Grade 4, Part 1 (2003) p. 5

[Map covering the whole territory of Israel and parts of all Israel's neighbors]

The Arab States neighboring Palestine

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

5. What [country] borders Palestine to the north?
6. Where is Jordan in relation to Palestine?
7. What [country] borders Palestine to the south?

¹⁴⁰ CMIP has been unsuccessful in locating any map on this page

¹⁴¹ Here too CMIP has been unsuccessful in locating a map

¹⁴² These maps also appear in the 2002 edition of this atlas reviewed in PA3 p. 23.

¹⁴³ See PA3 p. 35

¹⁴⁴ The coloring of the two areas has been mistakenly interchanged

8. Where is the Mediterranean in relation to Palestine?
(PA4 p. 29)

Atlas of Palestine, the Arab Homeland and the World, (2003/4) p. 3, 63

[Four maps showing the whole country west of the Jordan]

Palestine: Divisions

Population and Settlement

Administrative Division [Mandate period]

Agriculture and Water Resources

Mineral Wealth

(PA4 p. 31)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 12¹⁴⁵

[Map of the whole country west of the Jordan, most of Jordan and part of Sinai, with three smaller maps]

Palestine: Physical and Human [Geography]

Palestine

(PA4 p. 32)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 7

[Map of the whole country west of the Jordan]

Palestine: Topographical

(PA4 p. 33)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 56

[Map of Syria and part of Palestine]

Syrian Arab Republic: Physical

Palestine

(PA4 p. 35)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 58

[Map of Lebanon and a part of Palestine]

The Lebanese Republic: Physical

Palestine

(PA4 p. 36)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 66

[Map of Egypt and part of Palestine]

The Arab Republic of Egypt: Physical

Palestine

(PA4 p. 37)

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 39¹⁴⁶

[Map of Saudi Arabia and part of Palestine]

The Kingdom of Saudi Arabia: Physical

Palestine

(PA4 p. 38)

¹⁴⁵ The name "Palestine" appears on the larger map on this page. There are three smaller maps there as well, but they are illegible.

¹⁴⁶ See PA3 p. 21

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 48¹⁴⁷

[Map of the Arab Gulf, showing Palestine]

The Arab Gulf: Political

Palestine

(PA4 p. 39)

Geography of the Arab Homeland, Grade 9, (2003) p. 18

[Map of the Rift]

Map No. 7: The Rift Valley

Palestine

(PA4 p. 41)

E

Observations on IPCRI Report by CMIP

IPCRI evades the issue that on not one of the many maps in the textbooks under survey does Israel appear as such. It attempts to explain this in part by the “specialized” nature of individual maps, but it is a moot point whether schoolchildren appreciate, and whether they are intended to appreciate, without specific instruction, the niceties of the distinctions between different kinds of “specialized” maps such as historical, physical, topographical and the like, and in particular that such maps are not making a political statement, and all this in the absence of any map that does reflect the current political situation. One would have thought that just as the authors of the textbook considered that a special footnote was necessary when “Palestine” excludes pre-1967 Israel¹⁴⁸ so children of these grades would need some kind of instruction on how to understand the maps, if such explanation by IPCRI were to have any basis.

Furthermore it is by no means clear that all the maps are intended to be “specialized” to the extent that justifies the consistent omission of a current political fact. In what way, for example, are the maps in Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 56, 58, 66, 39, 48 and 10 and in National Education, Grade 4, Part 1 (2003) p. 4 (PA4 pp. 35-40) so specialized as to justify not reflecting the political existence of Israel alongside such modern political creations as Syria and Lebanon?

IPCRI insists on seeing the non-mention of Israel on any map as omissions that should be corrected rather than deliberate policy, the expression of the refusal to accept partition and the consequent non-recognition of the State of Israel as a legitimate political entity in the area. The statement: “The territory of “the State of Israel” is shown on the maps without any label.” (p. 37) is both misleading and meaningless. It has substituted the perspective of the reviewer for that of the pupil and the question of what is the meaning for the pupil of such territory being so shown is evaded. IPCRI treats such “omissions” in isolation, rather than as of a piece with other phenomena in the textbooks, such as circumlocutions for Israeli territory and “trespasses” across the green line. Because it chooses not to understand what the textbooks are saying in this and other respects its well-meaning recommendations are both otiose and, one would imagine, as unwelcome as they are misconceived.

¹⁴⁷ See PA3 p. 22

¹⁴⁸ Geography of the Arab Homeland, Grade 9 (2003) p. 60, PA4 p. 42

CIVIL SOCIETY

A

CMIP	IPCRI
Finding	
Tolerance, especially on the religious level, is an ideal taught in Palestinian schools, though under some religious limitations. But the Jews are never mentioned specifically in this context, unlike other groups (in earlier published textbooks). (PA4 p. 5) Since the new Palestinian textbooks began to be published (2000), political and religious tolerance has been an important theme in them. This is continued in this latest issue of school textbooks . Tolerance of various types, though not without limits, is also said to be one of Islam's distinguishing characteristics. The point that should be made in this respect is that, so far, not a single specific reference in this context to the Jews, unlike the Christians, has been ever made in the Palestinian textbooks. (PA4 p. 78) [The] paragraph, taken from [the introduction to Civic Education, Grade 4, Part 2 (2004), presents in a nutshell the PA official perception of the essence of the Palestinian curriculum. Although cultural openness is considered to be one of the pillars thereof, the emphasis is put on Palestinian national identity, which is dealt with in the PA textbooks not only in cultural and political terms, but also from a civic angle, advocating ideals of civil society such as human rights, tolerance, democracy etc., to an extent that is hardly found in the curricula of neighboring Arab countries. (PA4 p. 90)	The textbooks include lessons, sections and passages that introduce and reinforce students' understanding of the values of civil society such as respecting human dignity; religious, social, cultural, racial, ethnic, and political pluralism; personal, social and moral responsibility; transparency and accountability (Civic Education, Grade 9, Unit 1 pp. 2-13). <i>Active Citizenship</i> - Students are urged to be active citizens participating in the democratic processes of nomination, voting, paying taxes, supporting non-governmental and professional unions and organizations, and voluntary work (pp. 12-26, 27-38). <i>Cooperation</i> -Cooperation, human interaction, social communication and mutual support are necessary for establishing and maintaining a peaceful and fruitful life (Reading and Anthology, Grade 9, P. 1, pp.89-96; Our Beautiful Language, Grade 4, Part 2, p. 17). <i>Charity and compassion</i> -Multiple references are made that promote the principles of charity and compassion. Many of these references come from religious texts (Quran and Tradition/Hadith) (Reading and Anthology, Grade 9, Part 2, pp. 2, 5, 7; Islamic Religious Education, Grade 9, Part 1, pp. 79-82). Several passages include calls for maintaining the positive values of respecting the elderly and women; familial ties and supporting the oppressed; mediating and arbitrating between disputants; feeling with and comforting people under duress and sharing their sorrow; equality and fraternity (e.g., National Education, Grade 4, Part 2, pp. 35-37; Religious Education, Grade 4, Part, 1, pp. 24, 55). <i>Promotion of personal, social, environmental and moral responsibility</i> - The new textbooks include multiple texts, sections, passages, activities and questions that promote personal,

	social, environmental and moral responsibility. The concepts and values of love, honesty, integrity, solidarity with the oppressed, social justice, compassion, justice, commitment, mutual understanding, and time management, appear frequently in multiple contexts across the curriculum. Moreover, these concepts and values are presented in different forms (religious quotations from the Quran, the New Testament, the Old Testament, poetry, anecdotes, short stories, proverbs, and other literary forms and genres.) They do not, however include explicit reference to Jews, Judaism or to the State of Israel. • Several textbook passages promote the concepts of values of love, honesty, free speech, freedom of performing religious rituals, respecting others, commitment, cooperation, equality, solidarity, time management, mutual understanding (pp. 3-6, 13, 21-23, 29), rights and responsibilities (pp. 7-11), and leading by example (pp. 12-15), Civic Education, Grade 4, Part 1 and Civic Education, Part 2, pp. 42-43). • Passages promote personal, social, and moral responsibility (Civic Education, Grade 4, Part 1, pp. 9, 16-18, pp. 24-35). • Environmental awareness: conserving water, reduce water and noise pollution, water, management, maintaining a clean and healthy environment (Civic Education (Grade 4, Part 2, 16; Islamic Religious Education (Grade 4, Part 1, pp. 80-93, 100-103; National Education, Grade 4, Part 2, pp. 67, 81-82). Some questions and activities attempt to raise students' awareness of the national, regional and global dimensions of environmental awareness. The multiplicity of means of dealing with environmental problems, environmental balance, and the importance of environmental planning (Health and Environmental Education, Grade 9, pp. 71-76, 126-135; Reading and Anthology Grade 9, Part 1, pp. 129-141; Islamic Religious Education, Grade 9, Part 2, p. 21) Texts urge students to be responsible
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	citizens by taking care of the environment (recycling, reuse, safe disposal of industrial and solid waste and conserving power), (Health and Environmental Education, Grade 9, pp. 28-37; Technology, Grade 9, pp. 37, 77). • Passages urge people to fulfill their social and religious duty, e.g., by helping the needy, distressed, traumatized, and physically challenged; solidarity with the others in distress; sacrificing oneself for the benefit of the community (Civic Education, Grade 4, Part 1, pp.15-17, 29, p. 39). <i>Human Rights</i> - The new textbooks include numerous references to the concepts that relate to civil society, international humanitarian law, human rights and justice. Again, references are made in different contexts across the curriculum and take different forms) religious precepts, quotations, literary works, universal declarations, etc). • Lessons address the issue of human rights. They introduce international law and international humanitarian law citing examples from the Geneva Convention. Other examples are derived from Islamic law that also focuses on religious rights) Reading and Anthology, Grade 9, P1, pp. 111-116; Civic Education, Grade 4 ,Part 2, pp. 4, 5). • Human rights promoted include: civil rights, rights of free movement, free access to religious sites, right to a life devoid of harassment and aggression, right of free expression and free speech, right of freely worshiping and performing religious rituals (Civic Education, Grade 4, Part 2, pp. 3, 4; Reading and Anthology, Grade 9, Part 1, p. 111-112); right to live freely and honorably without discrimination Islamic Religious Education, Grade 4, Part 1, p. 42 and Grade 9, Part 2, pp. 85-87; rights of non-Muslims living under Muslim rule (Islamic Religious Education, Grade 4, Part 2, p. 50). Other references to the need to respect human rights are presented in the Reading and Anthology, Grade 9, Part 1, pp. 94-95
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	and Civic Education, Grade 9, pp. 28-32. • An activity deals with “freedom” according to the teachings and principles of the monotheistic religions (Reading and Anthology, Grade 9, Part 1, p. 115). • The concept of the “just ruler” in introduced and discussed in several lessons (Reading and Anthology, Grade 9, Part 1, pp. 73-80; Civic Education, Grade 4, Part 1, pp. 5, 40; Islamic Religious Education, Grade 9, Part 2, p. 32). • Prisoners’ right to freedom is situated in the context of talking about human rights (Our Beautiful Language Arabic Language, Grade 4, Part 2, pp. 3-4). (pp. 32-34) Democratic citizenship should be seen from multiple perspectives. Thus, in addition to portraying democratic citizenship in terms of service and patriotism, other dimensions such as moral clarity, moral and social responsibility should also be emphasized as legitimate goals. Civic goals should be presented and articulated across the curriculum in a clear fashion. These goals should include promoting civic literacy and community service, practicing and strengthening democratic ideals. (p. 40) Schools need to reclaim the purpose of public education and the notion that one’s education is part of a larger good and can contribute to the betterment of society. Emerging education systems need to work more on the core democratic values —individual rights, the common good, justice, equality, diversity, truth, and patriotism. The Universal Declaration of Human Rights, the Islamic Declaration of Human Rights, the Draft Palestinian Constitution, and other international and national conventions and document have to be a focal point for civics study in Palestine. (p. 42)
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B

Common Sources Quoted or Referred to

Civic Education, Grade 9 (2003) p. 2

Respecting human dignity, accepting the other and respecting diversity are [some] of the most important values of civil society.

(p. 32; PA4 p. 78)

Civic Education, Grade 9 (2003) p. 28

Who violates human rights?

...The occupation: It is represented by the controlling power, which must bear full responsibility for the violation of human rights in the occupied country. The Geneva Conventions regulate the obligations of the occupying [power] to protect civilians in times of conflicts and wars...

(p. 32; PA4 p. 54)

Civic Education, Grade 9 (2003) p. 29

The international criteria for human rights have started lately to determine the responsibilities of governments to prevent individuals from committing violations of human rights. Such violations may be on the social level, such as using violence, or on the political level, such as torture, or committing war crimes such as murder, expulsion, deportation and the like.

(p. 32; PA4 p. 54)

Civic Education, Grade 9 (2003) p. 30

Which of the following actions is considered a violation of human rights, and of what is the violation?

...Maltreatment of prisoners-of-war and detainees.

(p. 32; PA4 p. 54)

Civic Education, Grade 9 (2003) p. 32

Activity 2: Let us write a scene in a play about the violation of the right of free movement and perform it before the class.

(p. 32; PA4 p. 54)

National Education, Grade 4, Part 2 (2004) p. 37

...The Palestinian human being is proud of his heritage and is bent upon preserving and reviving it, especially because of what this heritage is subjected to, namely, attempts at usurping and obliterating it.

(p. 32; PA4 p. 55)

Assignment, Reading and Texts, Grade 9, Part 1 (2003) p. 114

Resisting oppression and enslavement is supported by international law. I will discuss this sentence in the light of our Palestinian reality.

(p. 33; PA4 p. 75)

Assignment, Reading and Texts, Grade 9, Part 1 (2003) p. 115

Expression: ...I will write an essay about liberty, basing it on what has been taught by the heavenly [monotheistic] religions and supported by international law, and utilizing the articles of the Human Rights Covenant that has been signed by most of the countries of the world.

(p. 33, 34; PA4 p. 75)

Civic Education, Grade 4, Part 2 (2004) p. 3

Lesson 1: Human Rights

[Picture of a peaceful demonstration against the occupation]

[Picture of an army jeep blocking the road]

What are the rights [being violated] depicted in each picture?

(p. 33; PA4 p. 54)

Civic Education, Grade 4, Part 2 (2004) p. 5

Activity 2: Let us write in nice handwriting: "It is my right to study and travel freely."

(p. 33; PA4 p. 54)

Islamic Education, Grade 9, Part 2 (2004) p. 85

During his rule as a caliph, Ali [once] saw with a Jew a coat of mail of his that he had lost. He said to the Jew: "This coat of mail is mine." The Jew denied [it]. Ali then brought the issue before the judge. The judge asked Ali to present a proof of his ownership of the coat of mail. Ali did not have clear evidence that would prove his ownership. The judge then ruled that the coat of mail belonged to the Jew. The caliph submitted to the ruling. The Jew then could not but admit that the coat of mail belonged to Ali and embraced Islam, because of the Muslims' justice that he had witnessed.

(pp. 33-34; PA4 pp. 15-16)

Islamic Education, Grade 9, Part 2 (2004) p. 87

Activity: Human Rights in a State of War

3. I will speak on the school radio about Islam's safeguarding human rights even in a state of war and compare that to the wars [waged by] modern Imperialism.
4. I will write an essay comparing the rights of the prisoner-of-war in Islam and the reality [faced by] the prisoner-of-war today.

(pp. 33-24; PA4 p. 78)

Freedom does not mean anarchy and licentiousness. There must be limits and rules that will guarantee the interests of [both] the individual and society... The freedoms in Islam are therefore limited by the principles of [Islamic] law. For example, the freedom to profess a religion does not mean that a Muslim has the right of apostasy from his [Islamic] religion...

(pp. 33-34; PA4 p. 79)

Our Beautiful Language, Grade 4, Part 2 (2004) p. 3

Suddenly the boy remembered his father behind the jail bars. His mother took him several months ago to visit his father there. He remembered his father touching his cheeks and hair with his finger through the openings in the grill that is fixed to the bars... He said: "When will my father come out of prison so that I can live with him..."

(p. 34; PA4 p. 84)

C

Sources Referred to, or Quoted by IPCRI, but not quoted by CMIP

Civic Education, Grade 9 (2003) pp. 3-13, 27, 31, 33-38 **(p. 32)**

Reading and Texts, Grade 9, Part 1 (2003) pp. 89-96 **(p. 32, p. 34)**, 111-112, 116, 129-141 **(p. 33)**, 73-80 **(p. 34)**

Our Beautiful Language, Grade 4, Part 2 (2004) p. 17 (p. 32), 4 (p. 34)
 Reading and Texts, Grade 9, Part 2 (2004) p. 2, 5, 7 (p. 32)
 Islamic Education, Grade 4, Part 1 (2003) pp. 24, 55, 79-82 (p. 32), 42, 80-93, 100-103 (p. 33)
 National Education, Grade 4, Part 2 (2004) pp. 35-36 (p. 32), 67, 81-82 (p. 33)
 Civic Education, Grade 4, Part 1 (2003) pp. 3-6, 7-11, 12-15, 16-18, 21-23, 14-35, 39 (p. 33), 40 (p. 34)
 Civic Education, Grade 4, Part 2 (2004) pp. 4, 16, 42-43 (p. 33)
 Health and Environmental Sciences, Grade 9, (2003) pp. 28-37, 71-76, 126-135 (p. 33)
 Islamic Education, Grade 9, Part 2 (2004) p. 21 (p. 33), 86 (pp. 33-34), 32 (p. 34)
 Technology, Grade 9, (2003) p. 37, 77 (p. 33)
 Islamic Education, Grade 4, Part 2 (2004) p. 50 (p. 34)

D

Relevant Sources quoted by CMIP, but not referred to by IPCRI

National Education, Grade 4, Part 2 (2004) p. 43

[Some] of the Palestinian society's values:

- Belief in God. The Palestinian human being holds on to his faith and respects other religions.

(PA4 p. 78)

Introduction, Civic Education, Grade 4, Part 2 (2004) page not numbered

Since the mid-nineties of the last century the Palestinian people has begun a phase of educational self-determination. The Palestinian Ministry of Education and Higher Education began exercising its right to administer the affairs of the educational system. The first thing it started [to do] was to build and plan a curriculum that will revolve around a Palestinian national identity. Great efforts have been made to ensure that this identity will have, as its motto, [a sense of] belonging and national unity, in addition to cultural openness.

(PA4 p. 90)

CONCLUSION

- Although this report by IPCRI contains more verbatim quotations than were to be found in its predecessor (IPCRI I), IPCRI still adheres to the method of paraphrase and descriptive commentary, which substitutes the reviewer's interpretation of the text for the text itself. The reader of it is thereby not afforded access to the original source material and denied the opportunity of judging the correctness of the interpretation.
- A comparison of the sources quoted by CMIP with those referred to, and sometimes briefly quoted, by IPCRI reveals significant omissions¹⁴⁹, which shed a different light on the findings of the IPCRI report and call into question the way such findings are often formulated.
- IPCRI lays considerable stress on what is not to be found in the textbooks at the expense of what is, thereby betraying an apologetic approach. By emphasizing the former, in the form of trivially true statements¹⁵⁰, it imposes on the actual contents of the textbooks an interpretation, which if the texts were allowed to speak in their own voice, they would not bear.
- IPCRI has in a number of cases substituted its own perspective for that of the pupil, and by so doing has introduced into its findings an element of disingenuousness. The most egregious examples of this are the distinction between "ignoring" and "denying", the "coincidence" of certain holy places mentioned also being Jewish holy places and the fact that Israeli territory is shown on maps, albeit without a label. IPCRI has seen fit to advert to all of these even though they are without significance for the pupil.
- IPCRI still tends to present each of its findings in isolation from the rest and does not see it as part of a whole picture. The maps, for example, are not regarded and explained by IPCRI in the light of the "circumlocutions" for pre-1967 Israeli territory or "trespasses" across the green line. The omission of Israel from any map, therefore, remains just that, an omission (perhaps unintentional, perhaps regrettable), but never a pictorial representation of the other two. The "trespasses" across the green line are no more than references to places that were once Palestinian Arab villages and towns, not the assertion of a right to be restored. The "circumlocutions" are merely linguistic idiosyncracies, the expression of a fastidiousness that has difficulty in coming to grips with the present, not the denial of partition. Taken together, however, the message is far less elusive.
- Such defects as IPCRI finds in the textbooks it sees as omissions, failures to refer, dimensions of imbalance and bias, lack of clear representation, confusion, ambiguity and the like, that is technical flaws, which need to be corrected in accordance with its recommendations. It does not see a tendency or deliberate intent, even as a possible explanation which it considers and rejects.
- In the opinion of CMIP IPCRI has approached the textbooks with certain preconceptions, which find their expression in the trivially true statements referred to

¹⁴⁹ For example Geography of the Arab Homeland, Grade 9, (2003) p. 60, PA4 p. 42, and Islamic Education, Grade 9, Part 1 (2003) pp. 56-57, PA4 p. 79

¹⁵⁰ For example the statement: "... no evidence was found of direct calls for the destruction of Israel" (p. 5) is trivially true in that there is no text that in as many words calls for Israel to be destroyed, but that does not make it substantively true. Descriptions of Jewish and Israeli behavior and actions, their being portrayed as usurpers and the reference to the duty of liberation do convey a message, the plain meaning of which is dealt with parenthetically and effectively neutralized.

above and in sections E, and has interpreted what it has found in the texts in the light of them. It has not seen, nor indeed looked for, a single central theme present in textbooks under review, as in the earlier textbooks, from which everything else flows, namely that the curriculum does not accept the idea or the actuality of partition and the loss of part of the land west of the Jordan. IPCRI has ruled out a priori the plain meaning of the texts and is thus forced to downgrade and diminish it and explain it away.

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4. Reading and Texts, Grade 9, Part 2 (2004) 195 pages	Reading and Anthology, Grade 9, Part 2
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5. Linguistic Sciences, Grade 9, Part 1 (2003) 75 Pages	Linguistics (Language Sciences), Grade 9, Part 1
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