

IMPACT-se

Jordan's New Curriculum
The Challenge of Radicalism



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August 2019

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Executive Summary

This IMPACT-se report on Jordan's new curriculum evaluates a range of topics: moderating the education of Islam for students (with emphasis on diversity and openness); layers of national identity; the idea of good citizenship, which includes gender, economic and environmental responsibility; Jordan's approach toward the West Bank and the Palestinians; unresolved internal conflict toward its peace with Israel and proper conduct toward the disadvantaged.

Main Points

- A complete restructuring of Islamic textbooks
- Islamic education is judicious and conciliatory toward non-Muslims
- Diversity is a central theme
- Hashemite dynasty forms the foundation for Jordan's existence and identity
- Embraces local Christians, ethnic minorities, refugees and other foreigners
- Atheists and polytheists have rights
- Islam as a culture of life: opposition to Islamist terrorism as culture of death
- Manner toward women is respectful
- Jordan is committed to the West Bank and Palestinians, Hashemites to Jerusalem
- Minimal recognition of Israel and the peace treaty is a cause for concern

An Islam for Peace and Moderation

The curriculum derives from the principles formulated in the **Amman Message** of 2004, honoring every person regardless of color, gender or religion, showing compassion and benevolence toward all people, and respecting agreements and treaties. The curriculum unhesitatingly attacks Islamist terrorism. One textbook warns against: "terrorism and sabotage committed by terrorist organizations which use religion to disguise their actions."¹ *Jihad War* is seen as exceptional, and only occurs if an enemy forces it on Muslims.

Islam is shown to be tolerant. The curriculum's Islamic textbooks even call for tolerance toward atheists and polytheists. Friendship with foreigners and more so with local Christians is encouraged. Interfaith gatherings are seen positively. Personal friendship is demonstrated and inculcated throughout the textbooks.

There is a level of tolerance and limited respect for Jews. Peacemaking is introduced as a vital part of Islamic tradition, as well as part of Jordanian identity, evident in the care of Syrian and Iraqi refugees.

¹ *National and Civic Education*, Grade 8, Vol. 1, 2017–18, p. 43.

Jordan's National Identity

The Hashemite dynasty forms the foundation for Jordan's existence and identity. Yet, while their presence is significant in some textbooks, it is not overwhelming. This goes hand-in-hand with the concept of moderation, self-respect and commitment to democracy (admittedly a work in progress). The dynasty draws strength from its heritage of Islam and Arabism, Prophetic lineage, and historical credit as founder of the kingdom and leader of the Arab revolt. Jerusalem's custodianship, Arab heritage and commitment to Palestinian issues are important. In all of this, the army plays a key role.

King Abdullah II is shown to be close to the people of Jordan. Students are encouraged to follow his example.² Pilots are glorified, unsurprisingly, given the history of air force pilots in the royal family. The textbooks also emphasize Jordan's democratic institutions. The influence of British culture during the mandate period persists.

Religious tolerance and diversity are seen as part of Jordan's national identity. Christians living within Jordanian society are represented as equal citizens and good friends—members of the Jordanian family. Happy coexistence with the Persian Zoroastrians during the Umayyad Abbasid Caliphate is also mentioned. Textbooks teach about the Circassians, Chechens, Armenians and Kurds, among others.

Students are taught about various segments of society: city-dwellers, villagers and Bedouins; and the various ethnic and religious minorities. Different ethnic minorities are not only accepted warmly into the country, but diversity is lauded as an integral part of society-building and Jordanian identity, going back to the establishment of the Emirate of Transjordan (1921). Palestinians as a distinct group within Jordan are not discussed in the context of social diversity.

Jordan is proud of its open-arms policy toward refugees. The issue receives much attention in the curriculum.

The ancient peoples of Jordan—Edomites, Moabites, Ammonites and Nabataeans—are largely considered to be Arabs. Such connection to ancient civilizations, juxtaposed with its modern national parks and scenic beauty form important aspects of Jordan's identity.

² *Our Arabic Language*, Grade 2, Vol. 1, 2017–18, p. 60.

Women and Men

As early as the first grade, Jordanian girls and women are shown both with and without head coverings (hijab). The role of women in Islam is highlighted. Various female characters in Islamic history are given full chapters. There is instruction about rights particular to women, including the right to choose a husband and the right of dowry.

An Arabic language chapter entitled "Act Kindly toward Women," quotes the Prophet. Thus, the attitude toward women is respectful and largely positive given the conservative, patriarchal nature of Jordanian society. We did not find any discussion of the pressing question of "honor killings." There were no references to LGBTQ culture.

The West Bank and the Palestinians

The curriculum stresses Jordan's responsibility toward the Palestinian cause, and recognizes the role of the Palestinian Authority. There is mention of the 1988 Disengagement (of Jordan from the West Bank) and its agreements with the Palestinians over Jerusalem. The kingdom's relation to Jerusalem is presented as a special obligation, derived from the Hashemite dynasty's familial connection to the Prophet Muhammad.

Jordan's past rule of the West Bank from 1950 ("the complete unity between the eastern and western banks of the Jordan River"), is highlighted. King Abdullah I, the founding father of Jordan, proclaimed that this "emanates from the will of **one people and one nation**" (bold added).³ Past clashes with Palestinian radicals are downplayed or ignored. Maps show an inconsistent approach toward the land bordering Jordan from the west. Students are taught that borders can be changed.

Jordan, Israel and the Jews

The view of past wars is sober, but education for peace excludes Israel, believed to be the "Zionist Danger." And yet, the curriculum supports a two-state solution as the only way to peace.

One example of Jordan's pragmatism is understood through acceptance of responsibility for the Arab rejection of the 1947 partition plan and the subsequent 1948 Arab invasion. The refugee problem is described as a natural result of war. The textbooks emphasize the consequences of choosing an unending cycle of wars.

Israel is typically described as a Zionist entity with no rights. The signed peace treaty between Jordan and its neighbor is mostly ignored (it is mentioned only once). Jordanian textbooks also feature the Palestinian "right of return," and "wish to see Palestine liberated from the Zionist

³ *Modern Arab History and Contemporary Issues*, Secondary Stage (Literary Branch Levels 3–4, 2007, 2008–2016, pp. 227–30.

Occupation."⁴ In one book, Zionism is considered the same as Nazism and Fascism, and the Holocaust is not taught.

While the exodus of Jewish communities from the Arab and Muslim world is not taught, there are hints of Jews being a historically independent people attached to the region. The Babylonian conquest and return are mentioned. The Prophet shows respect during a Jewish funeral in Arabia, and Jews in Islamic Spain were enthusiasts of the Arabic language.

International Standards

The curriculum teaches students to show RESPECT and tolerance toward minorities at home and throughout the world. Educating for diversity is apparent regarding ethnic groups, such as the Circassians, Chechens, Armenians and Kurds, or when learning about the classic Levantine lifestyles of city-dwellers, villagers and Bedouins. The curriculum shows no respect for Israel but features brief explanations of Jewish history.

An important ingredient of IMPACT-se's standards is recognition of the INDIVIDUAL OTHER, and his or her desire to be familiar, loved and appreciated. A series of examples celebrating the friendship between Muslims and Christians are featured. Against the background of ISIS and the wave of hate levied toward Christians across the Middle East, this is heartening. The friendly depiction of Persian-Zoroastrians imparts an air of humanity (which perhaps counterbalances the kingdom's tensions with Iran). The curriculum is uncompromising in its view of equal rights for religious minorities (including those considered to be idolaters and atheists). The view toward Israel as the Other is negative, but students may have good feelings for the Jews of Spain, who are shown to have adored the Arabic language.

As a rule, with the exception of the portrayal of Israel (e.g., "Zionist entity"), the curriculum applies the principle of NO HATE.

The narratives as regards the sensitive issues of Israel and the Palestinians are limited and there are distortions that may lead students to misconceptions. In this area, the IMPACT-se standard of avoiding UNBIASED INFORMATION is only partially fulfilled. Generally speaking, the curriculum does not try to distort reality and keeps an attitude of soberness and realism as part of its thrust toward moderation and peace. The depiction of the 1948 War, for example, is balanced. Past clashes between radical Palestinians and the Jordanians are omitted.

As for the standard of PEACEMAKING and education for conflict resolution, the curriculum includes many practical exercises to help students understand difficult problems affecting Jordan and the world. A clear pro-peace message exists in principle, with war being the very last resort due to its futility and dire consequences. There is no discussion of an Israeli-Arab peace and

⁴ *Arabic Language*, Grade 5, Vol. 2, 2017–18, pp. 50–51.

friendship, and in this sense students are not afforded the perspective of the Other. There is need for a vision of the partnership in what the future represents between these intrinsically connected neighbors.

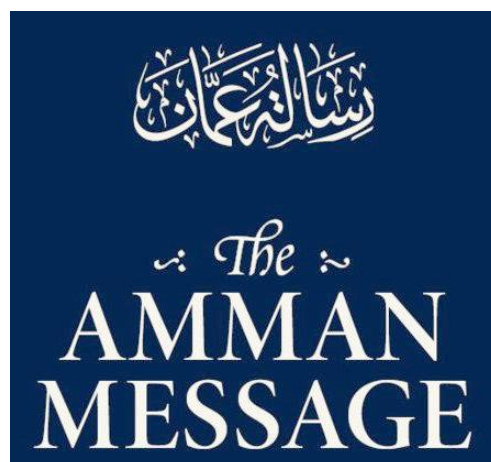
IMPACT-se's standards related to GENDER, SOUND PROSPERITY and COOPERATION are fulfilled, in part, within the section on good citizenship. The key themes of moderation, respect and decency are important in all of these standards. The spirit of pragmatism, respect for the rule of law and fairness, and a genuine and sincere posture regarding democracy is apparent. Despite antipathy toward Israel, there are no calls to boycott. King Abdullah's economic initiatives with tourism, agriculture, investments and industry are described as steps toward economic prosperity in the kingdom. In particular, students are encouraged to be proactive in developing tourism in their own hometowns.

The general attitude toward women is respectful and largely positive. More progress is needed, however.

Our findings demonstrate that the curriculum bravely offers an Islamic education which has begun the process to moderate the influences of radical Islamism, largely by encouraging tolerance and reconciliation within the Hashemite Kingdom.

While the textbooks have contradictions, the intended message of moderation, diversity, respect and international legitimacy remains intact. Likewise is the chosen path of conservative evolution rather than fast-paced revolution. Peace and compassion are evident throughout the curriculum, but relations with Jordan's neighbor to the west remain an exception and cause for concern.

We are impressed by the enormous and determined effort to shape an Islamic culture of tolerance and openness, beginning with the Amman Message on the foundation of international and Islamic collaboration and agreement, and culminating with the current curriculum.



Preface

As time elapsed since the creation of IMPACT-se in the 1990s, and as research on various Middle Eastern curricula accumulated and expanded, we have become increasingly convinced that curricula have a direct influence on matters of peace and war; prosperity and the environment; life and happiness; and the human spirit. In short, curricula are a good indicator of things to come.

Musa Shteivi, a sociologist who helped the Jordanian Education Ministry committee improve the curriculum, seems to agree. "We began feeling that what we are doing in our schools was an important factor," he said (see note 19). The problem of radicalism is shared by the Arab world. In Jordan, full realization came after some leading Jordanians refused to condemn ISIS for burning alive Jordanian pilot Captain Moaz al-Kasasbeh, and after hundreds of Jordanian citizens went north to Syria to join the ranks of the *jihadis*.

Examining the fruits of the Jordanian education changes, one cannot help but wonder: to what extent was it successful? Can this anti-radicalization strategy truly block ISIS or Al-Qaida style terrorism? Will the current educational system enhance peace relations in the region? Can Jordan evade the plight of others in the region affected by chaos and bloodshed?

And can the kingdom play a leading role? Can it set an example for the international community? Can it become a leader for peace?

Our impression is, indeed, yes, with a caveat or two.

The project that began with the Amman Message in 2004 was in itself impressive. The Amman process, endorsed by five hundred leading Islamic scholars (including some radicals) was a dramatic accomplishment. It was as close as one can get to achieving consensus (*ijma'*), an extremely potent tool in the Islamic legal toolbox. Ten years later, this process has been translated into a new curriculum to be taught to Jordan's young generation, and possibly to many more students across the region.

Regarding the "taming" of *jihad*, one discovers then, that radicalization cannot be excised without first addressing the widespread extremist interpretations of "orthodox" Sunni Islam, from which the Jordanian curriculum also derives.

There are clearly issues and gaps, *jihad* being one of them, yet understandable considering the need to achieve consensus. But in the case of Jordan's ally and partner for peace, one also wonders how to educate for peace sincerely and graciously, and at the same time, display such timidity in bringing peace and reconciliation with Israel.

Yet, the Hashemite dynasty never lacked courage. King Abdullah I established the emirate in 1921 under extremely difficult circumstances. In 1948, in a bold move, he summoned five hundred Palestinian dignitaries to Jericho and reached a consensus for unity which greatly eased the suffering of inhabitants in the West Bank. His son, King Hussein was admired across the region and the world for his courage and generosity. Although he committed some serious errors during his rule (such as becoming embroiled in the Six-Day War) and the invitation to terrorist groups to use Jordan as a base (1967–70), he also took bold action with the London Agreement of 1986, with his 1988 disengagement from the West Bank, and more so, with the Wadi Araba Treaty of 1994.

One cannot but ponder where the Arab world would be today had it accepted the 1919 Faisal–Weizmann Agreement? Where would Jordan be had it signed a peace treaty with its neighbor, sometime between 1948 and 1967? Where would Jordan and the Arab world be now, if it had allowed the peace treaty with Israel to become a genuine national agenda?

It is time for another leap forward. Once the curriculum has gone through its various restructuring stages, Jordan will have a genuine opportunity to be truly free and successful.

The substantial achievements of this curriculum are admirable. Through the Amman Message and this bold effort to craft a new educational system, King Abdullah II, as his royal predecessors before him, demonstrated the ability to establish long-term powerful processes for good. The time for the next step in the sphere of education for peace is now.

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Introduction

The collapse of the Soviet Union in 1991 left many without clear ideological choices.⁵ In the Arab Middle East, the demise of radical pan-Arabism, largely associated with the Soviet Block, opened the gates wide to the revival of fundamentalism.⁶ Radical Islam reemerged in the early 1920s Arab Peninsula with the Brothers of Najd,⁷ a tribal radical Salafi movement, which, in 1925 helped the family of Ibn Saud to remove the Hashemites from the Hijaz. During the same period, another radical movement, The Muslim Brotherhood (MB, *al-ikhwan al-muslimun*), was established in Cairo in 1928 by Hassan al-Bana and then spread throughout the Middle East.

The shocking success of the 1979 Iranian Revolution, leading to the establishment of an Islamist Shiite polity (influenced by the Sunni radicals)⁸ overwhelmed the Sunni world as well. But Shiite radicalism could not successfully penetrate the Sunni world.⁹ The 2001 September 11 attacks had the effect of awakening Arab elites to the development of Islamic education, earlier seen as a traditional tried-and-true barrier against radicalism, but now often a fertile ground for violence and extremism.

The first to understand the danger from such education—and reassess the damage—were the Saudis. The Wahhabi movement in that country, perhaps the most radical religious strand in the region, was forced to take notice. "The fact that fifteen of the nineteen September 11 suicide skyjackers were Saudi citizens provoked an avalanche of criticism in the West as well as in some parts of the Islamic and Arab world against Saudi religious beliefs, rulers, social customs and school curricula." Wahhabi Islam acknowledged the problematic nature of its traditional perception of the "other" and made "significant and unprecedented efforts" to restructure and redefine religious doctrines, such as *jihad*, tolerance and interfaith dialogue.¹⁰

⁵ EP: This was one of the unpublished conclusions of the "Religious Actors in Conflict Areas" research group I led at the Truman Institute for the Advancement of Peace, Hebrew University.

⁶ Gabriel A. Almond, R. Scott Appleby, and Emmanuel Sivan, *Strong Religion: The Rise of Fundamentalisms Around the World*, London: The University of Chicago Press, 2003.

⁷ The Brothers of that who Obey Allah (*ikhwan man ata'a allah*). John Habib, *Ibn Sa'ud's Warriors of Islam: The Ikhwan of Najd and Their Role in the Creation of the Saudi Kingdom, 1910–1930*, Leiden, NL: Brill, 1978, pp. 136–56.

⁸ Mainly the influence of Sayyid Qutb (1906–66), the radical Islamist intellectual. Part of his works were translated into Persian by Iran's current Supreme Leader, Ali Khamenei. Baqer Moin, *Khomeini: Life of the Ayatollah*, I.B.Tauris (1999), p. 246; Muhammad Yusri, "Sayyid Qutb's Status and Effects in Contemporary Shiite Currents and its Effects," *Raseef 22* (Arabic) September 4, 2018,

<https://raseef22.com/article/160752-مكانة-سيّد-قطب-لدى-التيارات-الشيوعية-ال-160752>.

⁹ Emmanuel Sivan, "Sunni Radicalism in the Middle East and the Iranian Revolution," *International Journal of Middle East Studies* 21, no. 1 (1989): pp. 1–30.

¹⁰ Muhammad Al-Atawneh. "Wahhabi Self-Examination Post-9/11: Rethinking the 'Other,' 'Otherness' and Tolerance." *Middle Eastern Studies*, 47, no. 2 (2011): pp. 255–71 (quotations from the abstract).

On February 12, 2002, sixty leading American intellectuals published an open letter on the reasons for waging a *just war*, entitled, "What We're Fighting For: A Letter from America."¹¹ The Wahhabis of Saudi Arabia did not wait long to respond. On April 28, 2002, 153 Saudi intellectuals published their own letter: "On What Basis Do We Coexist" [*ala ay asas nata'ayash*]?¹² The letters were widely covered in Arab media, eliciting a lively debate.

Two years later, Jordan followed with a public discourse resulting in what became known as the "Amman Message" [the Amman Letter, *risalat amman*]. In November 2004, Jordan's King Abdullah II sent the letter to twenty-four Islamic scholars partly "to clarify the true nature of Islam to the modern world." The questions being asked and answered and later endorsed by an international conference in Amman were clearly aimed at relieving intra-Islamic tensions¹³ and stabilizing those countries shaken by the exchanges between the US intellectuals and the Saudi Wahhabis.

The following summarizes, in part, the Amman Message:

This amounts to a historical, universal and unanimous religious and political consensus [*ijma'*] of the *ummah* [nation] of Islam in our day, and a consolidation of traditional, orthodox Islam. The significance of this is: (1) that it is the first time in over a thousand years that the *ummah* has formally and specifically come to such a pluralistic mutual inter-recognition; and (2) that such a recognition is religiously legally binding on Muslims since the Prophet (may peace and blessings be upon him) said: 'My *ummah* will not agree upon an error' (Ibn Majah, Sunan, Kitab al-Fitan, Hadith no. 4085).¹⁴

The discourse of the *ummah* or the global Muslim community (here translated as Islamic nation) is in itself an expression of political Islam.¹⁵ Central themes of these radicals include defending the honor of the *ummah* and unifying the believers: "one God, one Islamic government, one Muslim nation,"¹⁶ with the intent to unify all Muslims politically, via an endless *jihadi* war

¹¹ Full text of the open letter: "Text: Academics Release Letter on 'Just War,'" *The Washington Post*, Feb. 12, 2002, http://www.washingtonpost.com/wp-srv/nation/specials/attacked/transcripts/justwar_letter020102.html.

¹² Saudi Intellectuals, "How We Can Coexist?" *My Islam*, December 26, 2011, <https://myislam.dk/articles/en/intellectuals-sa%20how-we-can-coexist.php>.

¹³ Amman Message: (1) Who is a Muslim? (2) Is it permissible to declare someone an apostate (*takfir*)? (3) Who has the right to undertake issuing fatwas (legal rulings)?" The Amman Message: <http://ammanmessage.com/>.

¹⁴ The Amman Message: <http://ammanmessage.com/>.

¹⁵ Emman El-Badawy, Milo Comerford and Peter Welby, *Inside the Jihadi Mind: Understanding Ideology and Propaganda* (London: Tony Blair Faith Foundation, 2015), p. 27.

¹⁶ These themes appear in over 74 per cent of Salafi-*jihadi* ISIS/Al-Qaidah propaganda (*ummah* alone appears in 68 percent); El-Badawy, *Inside the Jihad Mind* pp. 4–5, 16–17.

against the "oppressors." The Amman Message website, however, calls for moderation toward non-Muslims in regulating and minimizing *jihad*.¹⁷

The division between the *ummah* and the rest of the world invited a host of radicals claiming leadership of that selfsame *ummah*, with the inevitable ensuing violence. One such radical entity is the Islamic Republic of Iran, whose leader carries the title: "Leader of all Muslims Worldwide." Another bad actor is the Islamic State in Iraq and Syria (ISIS), which views itself as the one Muslim caliphate. Both polities grew from the fertile substrate of Islamic education in previously secular-autocratic Iran and the elements of Al Qaeda and later ISIS from Baathist Iraq. And both have posed an existential threat to Jordan's Hashemite Kingdom.

It took Jordan's Ministry of Education a decade to begin revising the country's curriculum, in line with the Amman Message. Mounting radicalism arguably shaped decision making, influenced by the post-2011 chaos in the Arab world and the emergence of the neighboring hyper-radical ISIS "caliphate" and its popularity among many Jordanians, for a host of reasons.¹⁸ A turning point in recognizing the importance of a new curriculum seems to have been ISIS' public burning execution of Jordanian Air Force pilot Lt. Moaz Safi Yousef al-Kasasbeh in early 2015, as reported by the New York Times:

Pressure to change the curriculum came in 2015, after a Jordanian Air Force fighter pilot, First Lt. Moaz al-Kasasbeh, was burned alive in a cage by ISIS militants. Some leading Jordanians hesitated to condemn his killing, appearing to sympathize with the militants. At the time, hundreds of Jordanians were already in neighboring Syria fighting for militant groups.¹⁹

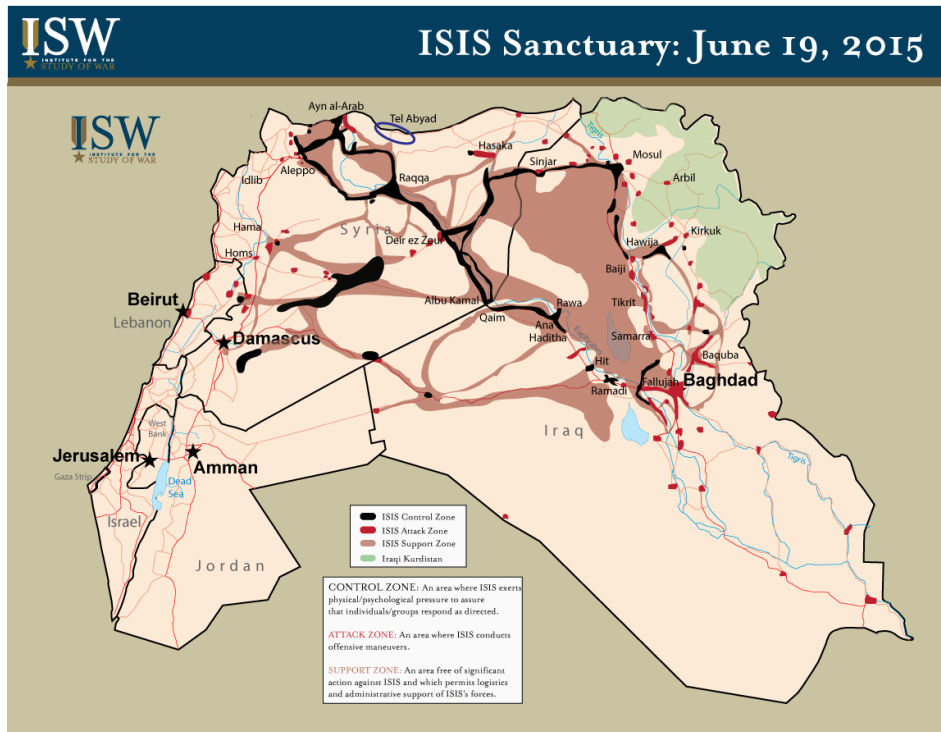
Government officials questioned how the curriculum was influencing Jordanians. Conservative circles, continually opposed to any change, appear to have lost much credibility against the background of ISIS' horrors, which adherents claimed to be in accordance with Islamic Sharia. A window of opportunity thus presented itself for change-minded Jordanians.

¹⁷ "It thus assures balanced Islamic solutions for essential issues like human rights; women's rights; freedom of religion; **legitimate jihad**; good citizenship of Muslims in non-Muslim countries and just and democratic government" (bold added), The Amman Message:

<http://ammanmessage.com/>.

¹⁸ Emily Przyborowski, "Why Jordan Is Next for ISIS," *The National Interest*, October 31, 2018, <https://nationalinterest.org/blog/middle-east-watch/why-jordan-next-isis-34792>.

¹⁹ Diaa Hadid, "Jordan Tones Down Textbooks' Islamic Content, and Tempers Rise." *The New York Times*, October 14, 2015, <https://www.nytimes.com/2016/10/15/world/middleeast/jordan-tones-down-textbooks-islamic-content-and-tempers-rise.html>.



ISIS Territorial Gains: Spring of 2015²⁰

In the spring of 2015, an education ministry committee gathered to make significant changes to the textbooks. Musa Shteiwi, a sociologist on the committee, commented that government officials were beginning to question how the education curriculum was influencing young Jordanians. "We began feeling that what we are doing in our schools was an important factor." A government spokesman, Mohammad Momani, announced one of the goals of this new curriculum was to make students "more immune to extremist ideas."²¹

The committee's stated mission was to deradicalize the curriculum, with new textbooks that would teach "how to be a moderate Muslim, how to respect others, how to live in an environment that has many nationalities and different ethnic groups."²²

An official statement of the Ministry of Education, led by Minister Mohammed Thnaibat, stated: "The ministry will not tolerate any attempt to politicize education or to manipulate students' minds. Teaching Islam as a religion of moderation and tolerance is not against the faith."²³

²⁰ "ISIS Sanctuary Map June 19, 2015." Institute for the Study of War, 2015, <http://www.understandingwar.org/map/isis-sanctuary-june-19-2015>.

²¹ Hadid, "Jordan Tones Down Textbooks' Islamic Content."

²² Karin Laub and Mohammed Daraghme, "Jordan Throws Book at IS-Style Extremism in Schools," *Associated Press*, August 7, 2015, <https://www.timesofisrael.com/jordan-throws-textbook-at-is-style-extremism-in-schools/>.

²³ Laila Azzeh, "Teachers, Parents Protest Changes to School Curricula," *The Jordan Times*, September 29, 2016,

Simultaneously, the Jordanian government also tried to tone down the anti-Israeli thrust of the kingdom's curriculum. However, the Ministry of Education decided that partial moderation would be insufficient and removed some lessons from the curriculum that promoted the ethos of struggle from school libraries.²⁴ Similarly, the Amman Message-inspired changes aimed at moderating Islamic radicalism encountered considerable public outcry.

The current report evaluates a wide range of topics arranged in five sections. Beginning with "The Challenge of Islamism," material from Jordan's curriculum displays the tension between orthodox Islam as part of state education and the goals of moderation, tolerance, and openness to the world and liberalism. The second section, "Nuanced Identity," looks at the curriculum's view of Jordanian identity between past and future; democracy and royal family. Students also learn here about ancient Jordanian civilizations. In the third section, "Good Citizenship" presents an overview of the culture of moderation and peace in a civil context. Among the issues addressed by the textbooks are encouragement of religious and ethnic diversity; developing compassionate attitudes toward the disabled, elderly and poor; feeling empathy toward immigrants and refugees; and various social ills (e.g., cell phone addiction and partying).

"Two Banks to the River," comprises the fourth section, where we discuss the sensitive issue of Jordan's relationship with the West Bank. The curriculum is hardly indifferent to the Palestinian cause. We examine the kingdom's special role in the Palestinian question and the complicated history of Jordan and the Palestinians. The final section, "A Shaky Peace," charts the great difficulty of accepting that peace with Israel represents a *sine qua non*. Yet commitment to the idea of peace with *all* nations nevertheless remains a strong message. Gender issues—increasingly recognized as indicators of a society's present and future development—round out the report.

<http://jordantimes.com/news/local/teachers-parents-protest-changes-school-curricula>.

²⁴ Ofir Winter, "Are We on the Map? Israel in Jordanian Textbooks," *Strategic Assessment*, 17, no. 4 (2015): p. 59, https://www.inss.org.il/wp-content/uploads/systemfiles/adkan17_4ENG_7_Winter.pdf.

The Challenge of Islamism

The Amman Message

The Amman Message lies at the heart of Jordan's educational reform. It began as a letter by King Abdullah II, in November 2004, which sought to define what Islam is—and what it is not—and to communicate the results to the world. The statement called for religious tolerance and renunciation of extremism as a reflection of the "true spirit" of Islam.

A conference was convened in July 2005, attended by Muslim scholars who unanimously endorsed the letter and its three statements.²⁵ The king explained the reasoning behind the message as follows:

We felt that the Islamic message of tolerance was being subjected to a fierce and unjust attack from some in the West who do not understand Islam's essence, and others who claim to be associated with Islam and hide behind Islam to commit irresponsible deeds.²⁶

While the Amman Message was offered as a platform to deradicalize the Jordanian curriculum as it then existed, and found a consensus and recognition from Muslim scholars and Western leaders alike (including then UK Prime Minister Tony Blair),²⁷ it was unpopular with elements of conservative and radical aspects of Jordanian society.

Yet, as it became integrated across the curriculum's subjects and grades in several textbooks, the letter was portrayed as a brave national step in which to take pride, as a Hashemite initiative.²⁸ A full unit discusses the Amman Message, with an illustration of a mosque and a church, side-by-side.²⁹

²⁵ The Amman Message (Letter):
<http://ammanmessage.com/>

²⁶ "King Abdullah Calls to End Extremism," *Associated Press*, June 24, 2006,
<https://www.jpost.com/printarticle.aspx?id=25860>.

²⁷ "The Full Text of Tony Blair's Speech to the 'Islam and Muslims in the World Today' Conference," The Amman Message, 2019,
<http://ammanmessage.com/the-full-text-of-tony-blairs-speech-to-the-islam-and-muslims-in-the-world-today-conference/>.

²⁸ *History of Jordan*, Grade 12, 2018–19, p. 86.

²⁹ According to a 1954 law every Palestinian is entitled to Jordanian citizenship. The one Jewish settlement in Transjordan (Tel Or, a company town in the northern Jordan valley) and communities in the West Bank were destroyed in 1948; the inhabitants were displaced and became refugees. "Allowed but Unwelcome: the Jews of Jordan," *Mosaic Magazine*, May 8, 2015,

<https://mosaicmagazine.com/picks/jewish-world/2015/05/allowed-but-unwelcome-the-jews-of-jordan/>.



• يُعدُّ الأردن أنموذجاً للعيش المشترك في العالم. ناقش ذلك.

Unit Four: The Amman Message

- Jordan is considered a model of living together in the world. Discuss this.
History of Jordan, Grade 12, 2018–19, p. 84.

رسالة عمان (مفهومها ومبادئها)

الفصل الأول

شهدت عمان في رمضان من عام ٢٠٠٤م إطلاق رسالة عالمية نبعت من تعاليم القرآن ونبض الإسلام ووسطيته، ومن رؤية هاشمية نيرة بأن علينا واجباً إنسانياً ومهمة عالمية ينبغي أن نقوم بهما خدمة للمجتمع الإنساني ودفاعاً عن الإسلام العظيم ومبادئه. إن رسالة عمان كفكرة تجمعت أركانها في الأردن، وتوقدت في ليلة مباركة (ليلة القدر)، وفي شهر مبارك خطت بأحرف عربية، وأطلقها جلالة الملك عبدالله الثاني ابن الحسين من عمان ليقول للعالم: إننا إخوة، وهذا هو الإسلام الذي يقوم على المحبة والسلام والبعد عن العنف والإرهاب.

Part One: The Amman Message (Concept and Principles)

During Ramadan, 2004, Amman witnessed the release of a global message, derived from teachings of the Qur'an, the beating heart of Islam and its middle way approach [wasatiyya]. From a luminous Hashemite vision, it is our humane duty and a global mission, which we are bound to fulfill as a service to humanity at large and in defense of the great Islam and its principles.

As an idea, the Amman Message's pillars were consolidated into a concept in Jordan. It sparked on a blessed night, 'Laylat al-Qadr,' during a blessed month [Ramadan] and was written in Arabic letters. His Majesty Abdullah II bin al-Hussein published the message from Amman to tell the world: We are brothers; this is the Islam that is based on love and peace, and away from violence and terrorism.

History of Jordan, Grade 12, 2018–19, p. 86.

The following chart describes the principles of the Amman Message (translation begins in the center, then clockwise from the top):

Principles of the Amman Message:

- Justice in treating others and safeguarding their rights.
- Honoring every human regardless of their color, gender or religion.
- Tenderness and compassion, renunciation of violence and vulgarity.
- Balance, moderation and choosing the middle way.
- Tolerance and forgiveness which reflect the elevation of the spirit.
- Respecting the right to life of non-combatants.
- Showing compassion and benevolence toward all people.
- Respecting agreements and treaties and prohibiting treason.



History of Jordan, Grade 12, 2018–19, p. 88.

الوسطية والتسامح في رسالة عمان

الفصل الثاني

أكدت رسالة عمان مبادئ أساسية في السلوك البشري، وفي العلاقة بين الشعوب والأمم، وفي مقدماتها الوسطية والتسامح، وأن تطبيقهما كفيلاً بإزالة كل أسباب العنف والتعصب والكراهية بين البشر، لتتحقق غايات الشرائع السماوية في نشر المحبة والعدل والسلام.

الوسطية

أولاً

الوسطية
منهج فكري، وموقف أخلاقي سلوكي
قائم على اعتدال الإنسان في أموره
الدينية والدنيوية كافة بعيداً عن الإفراط
والتفريط.

تعد الوسطية من أبرز خصائص الأمة الإسلامية، ولتعرف ذلك اقرأ النص الآتي من رسالة عمان، ثم أجب عما يليه:

الدين الإسلامي الحنيف قام على التوازن والاعتدال والتوسط والتيسير ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ (سورة البقرة: آية ١٤٣)، وهذا الدين ما كان يوماً إلا حرباً على نزعات الغلو والتطرف والتشدد، ذلك أنها حجب العقل عن تقدير سوء العواقب والاندفاع الأعمى خارج الضوابط البشرية ديناً وفكراً وخلقاً، وهي ليست من طباع المسلم الحقيقي المتسامح المنشرح الصدر، والإسلام يرفضها مثلما ترفضها الديانات السماوية السمحة جميعها.

Part Two: Middle Way [wasatiyya] and Tolerance in the Amman Message

The Amman Message emphasized basic principles of human behavior and relations between peoples and nations, most importantly the middle way and tolerance. The implementation of both guarantees the removal of all causes of violence, fanaticism and hatred between people, so that the Divine Law objectives of spreading love, justice and peace will be fulfilled. . . .

The true Islamic religion was founded on balance, moderation, steering the middle course and facilitation: 'And thus have We willed you to be a community of the middle way, so that [with your lives] you might bear witness to the truth before all mankind, and that the Apostle might bear witness to it before you' (Al-Baqarah 2:143).³⁰ This religion has fought against extremism, radicalism and fanaticism every single day . . . Islam rejects them as do all the magnanimous heavenly religions.

History of Jordan, Grade 12, 2018–19, p. 91.

The Message serves as an innovative tool to encourage students to discuss the most delicate issues in Islam, including the nature of what is perceived as true Islam—and that which is identified as taking the religion in extremist directions.

³⁰ Muhammad Asad's English rendering:
<http://www.alim.org/library/quran/surah/english/2/ASD#143>.

نشاط: اعد جلسة حوارية مع زملائك لمناقشة نتائج التسامح من جهة، ونتائج التطرف من جهة أخرى.

Activity: Convene a dialogue session with your friends to discuss the outcomes of tolerance, on the one hand, and the outcomes of extremism, on the other.

History of Jordan, Grade 12, 2018–19, p. 93.

وتعد المنظمات الإرهابية (خوارج هذا العصر) منظمات متطرفة فكريًا ودينيًا، لأنها منظمات خارجة عن الدين، فهي تستغل اسم الدين لتحقيق أهدافها المتطرفة الفكرية والسياسية، ومصالحها الخاصة.

The terrorist organizations (the *khawarij* [dissenters] of our time) are considered to be extremist organizations, ideologically and religiously, because they are organizations that dissented from the religion. They exploit the name of the religion to achieve their extremist ideological and political goals, as well as their own interests.

History of Jordan, Grade 12, 2018–19, p. 96.

An entire chapter in an Arabic language textbook features the Amman Message. Students are expected to learn vocabulary and reading comprehension³¹ and write essays related to the subjects of the Message.

Write about one of the following two` subjects, considering what you have learned earlier about the art of the message [letter writing]:

- 1- A letter to a foreign friend, in which you describe the atmosphere of love among the Jordanian people.
- 2- A message to your friends on social media, in which you call on them to embrace moderation and tolerance.

Arabic Language, Grade 8, Vol. 2, 2017–18, p. 39.

Note that the text connects the "atmosphere of love among the Jordanian people," with its image abroad; thus, making the point stronger by associating it with pride and honor.

The Message is integrated as a vocabulary exercise in a chapter featuring part of Nelson Mandela's autobiography.

The Amman Message calls for _____ [peace] and harmony among nations.

Arabic Language, Grade 7, Vol. 1, 2018–19, p. 37.

³¹ *Arabic Language*, Grade 8, Vol. 2, 2017–18, pp. 30–41.

In civics textbooks, the Amman Message is identified as one of the most prominent achievements of King Abdullah II and his most important religious initiative due to its perceived global impact during a time when Islam's reputation was threatened.³²

1. The Amman Message

This message was issued on November 9, 2004 in order to raise awareness to the essence of the true Islamic religion, to clarify its veracity, and what it has offered humanity in terms of justice, moderation, tolerance and acceptance of the Other; and the rejection of fanaticism, seclusion and extremism.

Social and National Education, Grade 5, Vol. 1, 2017–18, p. 61.

Countering Terrorism

Islamist terrorism is referenced throughout the Jordanian curriculum. The Amman Message differentiates between moderate, tolerant Islam or "true Islam," and those groups that use Islam to justify terrorism.

Terrorism is mentioned many times across grades and subjects, including in Islamic education textbooks. Students are encouraged to attain knowledge about the terrorist ideology and methods, and are warned about the influence of extremists targeting "weak souls" in social media.

نشاط: من المفترض أن تُستثمر وسائل التواصل الاجتماعي الحديثة في نشر الخير والفضيلة بين الناس، وبث روح الأخوة والتقارب بينهم، إلا أن بعض الجهات الإرهابية استغلت تلك الوسائل لنشر الفكر الضال باسم الدين، وخذاع بعض ضعاف النفوس للانضمام إلى صفوفها. اكتب مقالة عن (ظاهرة الإرهاب) مبيّنًا فيها ما يأتي:

- الأهداف الخفية من وراء هذه الظاهرة من زعزعة للمجتمعات الآمنة، وقتل الأبرياء، وتدمير الحضارة الإنسانية، وبث الفرقة والعداء بين الناس.
- محاربة الأديان السماوية كافة لهذه الظاهرة.
- وسائل التصدي لهذه الظاهرة.
- تحذير زملائك مما قد يتسلل من فكر إرهابي عبر وسائل التواصل الاجتماعي.

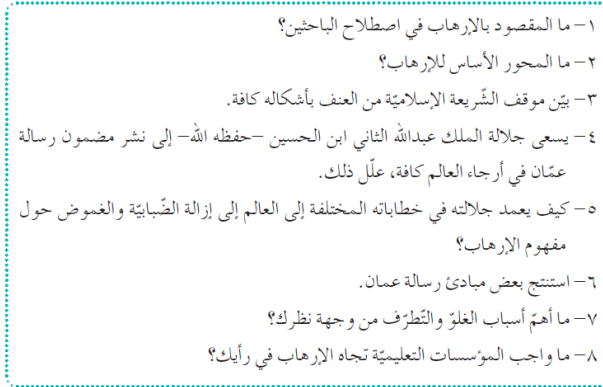
Activity: Modern social media are supposed to spread goodness and virtue among people and instill a spirit of brotherhood and reconciliation. However, some of the terrorist elements took advantage of the media to spread abnormal thinking in the name of the religion, and to deceive weak souls to join their ranks. Write an essay about "The Phenomenon of Terrorism," indicating the following:

- The hidden goals behind this phenomenon, including agitating stable societies, killing innocent people, demolishing human civilization and spreading division and enmity among people.
- The struggle of all heavenly religions against this phenomenon.

³² *National and Civic Education, Grade 10, Vol. 2, 2016–17, pp. 28–30.*

- Means of opposing this phenomenon.
- Warning your friends about terrorist thinking, which could infiltrate through social media.

History of Jordan, Grade 12, 2018–19, p. 98.



- 1- What is the meaning of terrorism according to scholars?
- 2- What is the main axis of terrorism?
- 3- Explain Islamic Sharia's position on violence in all its forms.
- 4- His Majesty King Abdullah II ibn al-Hussein is striving to spread the content of the Amman Message all over the world. Explain this.
- 5- In his various speeches, how does his Majesty speak to the world about removing vagueness and obscurity around the concept of terrorism?
- 6- Summarize some of the Amman Message principles.
- 7- In your opinion, what are the most important causes of extremism and radicalism?
- 8- In your opinion, what is the duty of educational institutions towards terrorism?

Arabic Language, Grade 12 (Academic and Vocational Branch), 2018–19, p. 114.

At present, we have witnessed several acts of terrorism and sabotage committed by terrorist organizations which used religion to disguise their actions, whereas religion is innocent of them. Every citizen should to beware of them, of their lies and their disinformation campaigns, combat their extremist thinking and report to the state's security forces about any danger they present.

National and Civic Education, Grade 8, Vol. 1, 2017–18, p. 43.

A chapter in a seventh-grade Islamic education textbook, "Islam's Warning of Deviation and Error" includes a paragraph about terrorism in the name of Islam. The text claims that accusing a Muslim of heresy, something terrorists often do, is equivalent to the believer. Only God can know if a man is an idolater or not.

Despite Islamic society's risk of straying [from the right path], more dangerous than that is the hasty attempt to classify people and sentence them for dissoluteness, straying or infidelity³³ as do the terrorist organizations. It is forbidden to pin a label of infidelity or polytheism on a particular Muslim who believes in the two testimonies [the oneness of

³³ Arabic: wal-hukm 'alayhim bil-fisq aw a-dhalal aw al-kufr.

God and the Prophet Muhammad],³⁴ based on something he said or did. This is a matter only Allah can know, for the Prophet has said: 'And whoever accuses a believer of disbelief, then it is as if he had killed him' (Al-Bukhari).

Islamic Education, Grade 7, Vol. 1, 2018–19, pp. 62–63.

In this context, students are taught about different types of prophetic traditions (*hadith*), including those that are unreliable or fabricated. Students are requested to think critically about the issue in the context of social media.³⁵

What is your opinion about *hadith* [prophetic traditions] that people pass on through social media?

Islamic Education, Grade 9, Vol. 1, 2017–18, p. 90.

Limits on Jihad War

A chapter in an Islamic education textbook for twelfth grade entitled "*Jihad in Islam*" begins by explaining the peaceful nature of Islam, stating that war or *jihad* are exceptional, and only occur when the enemy forces it on Muslims. In that circumstance, pushing back the enemy "in all possible ways" is allowed.

نتائج الدرس

يتوقع من الطالب في نهاية الدرس أن يكون قادرًا على:

- ١- بيان مفهوم الجهاد وأنواعه.
- ٢- توضيح العلاقة بين القتال والجهاد في الإسلام.
- ٣- بيان مبادئ القتال في الإسلام.
- ٤- التفريق بين الجهاد والإرهاب.
- ٥- استنتاج الحكمة من مشروعية الجهاد.

نظم الإسلام العلاقات الدولية مع الدول الأخرى وفق مجموعة من القواعد والمبادئ السامية، وجعل مبدأ السلم هو الأصل في العلاقات بين الدول؛ وذلك للمحافظة على حياة الناس وحماية أموالهم وممتلكاتهم وأعراضهم، قال تعالى: ﴿وَإِنْ جَنَحُوا لِلسَّيْرِ فَاجْعَلْهَا وَتَوْلَا عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ (سورة الأنفال، الآية ٦١).

ولكن إذا وقع الاعتداء على المسلمين من أعدائهم، فيجب دفع الاعتداء والظلم بالطرائق الممكنة جميعها، ومن ذلك أنه شرع الجهاد، وجعل الحرب حالة استثنائية لا يلجأ إليها المسلمون إلا مكرهين.

³⁴ Declaring belief in the oneness of God (*tawhid*) and the acceptance of Muhammad as God's Prophet is part of the five pillars of Islam. According to Islamic law, a person adopts Islam by attesting to this statement.

³⁵ The prophetic traditions (*hadith*) are accounts of sayings, actions, and the silent approval of Prophet Muhammad during his lifetime. These accounts form a large body of religious literature constituting the main source of religious legislation. However, they were written down generations after the passing of the Prophet, and many are considered unreliable. Debate over the authenticity and validity of such various traditions—in some cases even the entire body of *hadith*—form an inherent part of the discourse over Islamic radicalism in the Arab world. Liberal and moderate-conservative believers typically minimize the genuineness of these traditions, which include radical elements. Idris al-Kanbouri, "New Project for Religious Reform in Morocco Focuses on Hadith," *The Arab Weekly*, Nov. 25, 2018. <https://theArabweekly.com/new-project-religious-reform-morocco-focuses-hadith>.

Islam has established international relations with other countries, according to several sublime rules and principles. The peace principle is the basis of relations between countries, in order to protect people's lives, money and properties. Allah has said: 'And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing' (8: 61).

However, if enemies impose aggression toward Muslims, it is necessary to repel the attack and oppression in all possible ways, and therefore [Islam] permitted *jihad*. It made war an exceptional case, which Muslims shouldn't resort to unless they are forced to.

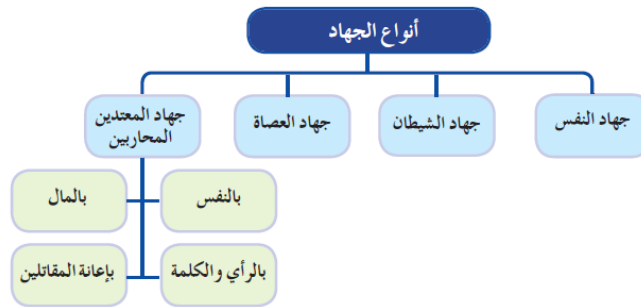
Islamic Education, Grade 12, 2018–19, p. 180.

Jihad is not taught as an absolute concept, as was the case in Islamic education textbooks prior to the curriculum's changes.³⁶ Textbooks acknowledge the different meanings of *jihad* in Islamic texts. The military form, mentioned last, is also divided into different categories, relating to wartime support roles. All types of *jihad* are explained and given Qur'anic proof in this chapter. This explanation allows students to read and understand Islamic texts on *jihad* in different ways.

Note that the word fighting is alluded to indirectly and implicitly ("by oneself," "by supporting the fighters").

أولاً: مفهوم الجهاد

وردت كلمة الجهاد ومشتقاتها في آيات وأحاديث كثيرة، وقد استعملت هذه الكلمة في معنيين: أحدهما عام، والآخر خاص يدخل في مضمون الأول:



First: Concept of Jihad

The word *jihad* and its derivatives appear in many [Qur'anic] verses and prophetic traditions [pl: *ahadith*]. This word has been used with two meanings: one general; and the other, specific . . . [See note for further explanation].³⁷

³⁶ *Islamic Education, Grade 10, Vol. 2, 2014–15, pp. 163–163.*

³⁷ The general *jihad* suggests an effort to 'follow the directives of Islam and the commands of Allah.' The "specific" refers to: "combat the aggressors and the efforts invested by the brave soldiers of the armed forces in maintaining the security of the country from any external aggression, by order of the head of the state." This addition to the text is quoted from Jo Academy, an e-learning and tutoring school based in Amman.

<https://joacademy.com/eSchool/index/lesson/2074/> الجهاد في الإسلام/التربية الإسلامية/توجيهي. أدبي/2074

Types of *jihad* [see chart above, right to left]: *jihad* against the self; *jihad* against Satan; *jihad* against the disobedient ones; *jihad* against the aggressors and combatants.

- by oneself [actually fighting]
- by money [paying special contribution to the war effort]
- by opinion and word [propaganda for the war]
- by supporting the fighters

Islamic Education, Grade 12, 2018–19, p. 180.

Military *jihad* is defensive in nature, and can only be determined by a declaration from the "head of the state."³⁸ Once deemed defensive, by the head of state on the Islamic side, it becomes a holy religious war.

Note: The *jihad*, as described in the following excerpt, is not a matter for the *ummah*, for spreading the faith, for helping freedom fighters, punishing apostates or expanding the lands of Islam. Within this curriculum, *jihad* war is to be fully controlled by "the state," and is to be applied defensively against aggression, while drawing on the law and the ethics of Islam.

Similarly, the phrasing of the following text appears to be purposefully moderate and for most students probably effective. It conveys Jordanian patriotism in Islamic terms, according to which the king ("head of state") has the right to announce a *jihad* war to defend the homeland. However, it could also be interpreted in line with conservative Islam, namely the head of the Islamic State, or the caliph, who is in charge of *jihad*. This attempt at anti-radicalization thus assumes that most students will become moderate, while leaving open the question of what could happen with those who scratch beneath the surface and perhaps even subscribe to the idea that this or that radical entity (ISIS, Iran, etc.) represents *the* caliphate.

³⁸ The use of the term "head of state" [*rais ud-dawlah*] appears to refer to Jordan, even though the Arabic may be translated as: "president" (which does not apply to the kingdom). But the state (*dawlah*) may also be understood as the Islamic State (IS) or the caliphate of the *ummah*. The historical example to prove the nature of true *jihad* as a function of the state derives from Umar, the second caliph (584–644). Umar was the conqueror of the Levant, Egypt, Iraq and Persia, who allowed seventy Jewish families to return to Jerusalem nearest to the Temple Mount, which the Jews were assigned to maintain. (Such information is not provided in the textbook.)

والجهاد بالمعنى العام هو بذل المسلم وسعه وطاقته في الالتزام بتوجيهات الإسلام، وأوامر الله تعالى، والابتعاد عن معصيته سبحانه، يقول تعالى: ﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ﴾ (سورة الحج، الآية ٧٨)، ويتحقق ذلك بجهاد النفس بصددها عن الهوى، وجهاد الشيطان بعدم الانصياع إلى وساوسه، وجهاد العصاة بإرشادهم إلى فعل الطاعات وترك المعاصي بالحكمة والموعظة الحسنة والمجادلة بالحسنى.

أما الجهاد بالمعنى الخاص فهو يتعلق بمحاربة المعتدين، كالذي يبذله الجنود البواسل من القوات المسلحة في الحفاظ على أمن البلد من أي عدوان خارجي، بأمر من رئيس الدولة، فقد أنيطت هذه المسؤولية بالجيش في زمن عمر بن الخطاب رضي الله عنه حين أنشأ داراً للجنود، لكن تستطيع الدولة أن تستعين بكوادرها كافة لدفع المعتدين. والقتال يعلنه رئيس الدولة، وليس للأفراد أن يمارسوه بلا ضابط، فبعض الناس ربما يدفعه تصورهم القاصر لمفهوم الجهاد إلى أعمال غير صحيحة وغير منضبطة بضوابط الشرع وأخلاق الإسلام.

The general meaning of *jihad* [refers to] a Muslim who invests his power and energy in commitment to the guidelines of Islam, the decrees of Allah and refrains from disobeying Him. Allah says: 'And strive hard in God's cause with all the striving that is due to Him' (Al-Hajj 22: 78).³⁹ This will be realized by the *jihad* against the self, by resisting passion; making *jihad* [effort] against Satan by not submitting to his whispers [of temptation]; and *jihad* against the disobedient by guiding them to perform religious duties and abandon acts of disobedience, through wisdom, good advice and friendly debate.

The specific meaning of *jihad* has to do with fighting against the aggressors, such as that exercised by the brave soldiers from the armed forces protecting the country from any external aggression, by order of the head of state. The army was entrusted with this responsibility in the time of Umar ibn al-Khattab, when he built a base for the soldiers; yet the state may utilize its entire human resources to repel the aggressors.

Battle is proclaimed by the head of state, and soldiers are not allowed to engage in it without control. Some people may be led by their limited perception of the *jihad* concept to wrong actions, unregulated and uncontrolled by Islamic law and ethics.

Islamic Education, Grade 12, 2018–19, p. 181.

The Islamic education textbook for twelfth graders makes a distinction between *jihad* and terrorism in the section: "The Specific Meaning of the Wisdom Behind the Legality of *Jihad*."

The following paragraphs from the textbooks refer to the *ummah*. The *ummah* must have power to protect the faith, "honor" and its various "homelands" [*awtan*]; "*jihad* is a necessity of Islamic life." The distinction between terrorism and legitimate *jihad* derives from the justification of the cause. When the cause is justified, *jihad* is not terrorism. In other words, the textbook walks a fine line between rejecting *some* violence as acts of terror or accepting unregulated *jihad*. At the

³⁹ Arabic: [*wa-jahidu fi allahi haqqa jihadihi*]; Muhammad Asad's Rendering: <https://www.alim.org/library/quran/ayah/compare/22/78>.

same time, it accepts other acts of violence as legitimate *jihad*, to be acknowledged as good deeds. The curriculum maintains that such legitimate acts of *jihad* are wrongly labeled [by Westerners] as acts of terror. However, the text does reference specific acts and takes a strong stance against acts of terror perpetrated by Islamic radicals, especially against foreigners [Westerners] in Islamic lands [Jordan], and abroad.

٢ - حماية الدين والأوطان، فالجهاد ضرورة من ضرورات الحياة الإسلامية ولا تستطيع الأمة أن تحمي دينها، وتصور كرامتها، وتحافظ على أوطانها من غير أن تملك القوة التي تمكنها من ذلك. ويخطئ من لا يفهمون الشريعة الإسلامية؛ فيطلقون مفهوم الإرهاب على الجهاد، والحقيقة أن الإرهاب يقوم على الظلم والعدوان، في حين أن الجهاد يهدف إلى رد العدوان ورفع الظلم عن الناس.

ويخطئ أيضًا من يقوم بأعمال تحت مفهوم الجهاد لكنها تتعارض مع مفهوم الجهاد الحقيقي الذي وضحتنا حقيقته ومبادئه، فيظنون أن من الجهاد الاعتداء على الأجانب والسياح، أو المستثمرين أو الاعتداء على موظفي السفارات الذين يزورون البلاد الإسلامية، أو الاعتداء على المنشآت الخاصة أو العامة أو المؤسسات بالتفجير أو قتل أي فرد من العاملين فيها، أو الاعتداء على غير المسلمين من الأجانب في بلادهم، والصحيح أن كل ذلك اعتداء على النفس التي حرم الله قتلها بقوله تعالى: ﴿مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ تَقْيِينٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ (سورة المائدة، الآية ٣٢)، بالإضافة إلى أن في ذلك تعدياً على السيادة العامة في الدولة.

- 3- Defending faith and homelands for *jihad* is a necessity of Islamic life, among other necessities. The *ummah* cannot defend its religion, preserve its honor and protect its homelands without having the power to do so. And those who do not understand the Islamic Sharia are wrong when they apply the concept of terrorism to *jihad*. The truth is that terrorism is based on oppression and aggression, while *jihad* aims to deter aggression and free people from oppression.

Also wrong are those who perform [violent] acts in the name of *jihad*, even though they go against the true concept of *jihad*, whose truth and principles we have explained. They think that *jihad* includes attacking foreigners, tourists or investors; attacking embassy officials, visiting Islamic countries, bombing private or public buildings or institutions or killing any person who works in them; or attacking non-Muslim foreigners in their countries. The truth is that all of this amounts to an assault on the soul, which Allah has forbidden to kill, when saying: 'Because of this did We ordain unto the children of Israel that if anyone slays a human being—unless it be [in punishment] for murder or for spreading corruption on earth—it shall be as though he had slain all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind.' (Al-Maida 5: 32). In addition, this constitutes violation of the state's sovereignty.

Islamic Education, Grade 12, 2018–19, pp. 182–183.

In lower grades, an Islamic education textbook adopts the approach of a prophetic tradition (*hadith*), in which *jihad* is listed as third in importance after performing prayers and honoring

one's parents as the "best deeds" of Islam. Military *jihad* is one of a long list of types of *jihad*, and declaring *jihad* is limited to the guardian-ruler who is the head of the *one* [Islamic] state. . . All things being equal, *jihad* is being instilled as a major pillar of Islam in the Jordanian curriculum.

Three: Jihad in the Way of Allah

Allah has commanded us to sacrifice the soul and money in the way of Allah, in order to protect and defend the *ummah* . . . Considering the importance of *jihad* in Islam and its effect on the individual and society, Islam has given the role of declaring *jihad* to the guardian-ruler⁴⁰ (head of the [Islamic] state). No individual or group may launch [a *jihad* war] on their own without the permission of the guardian-ruler.

We must understand that *jihad* in the way of Allah includes many areas, not only fighting the aggressors: *jihad* for seeking livelihood; *jihad* for seeking knowledge; for useful work; for honoring parents; and other deeds.

Islamic Education, Grade 5, Vol. 1, 2018–19, p. 58.

Religious Tolerance

The Islamic religion, as part of Arab social and cultural identity, is presented as tolerant, acknowledging that the other monotheistic religions share similar values and can coexist together.

٢ - الدين: تستمد الهوية الثقافية العربية الإسلامية مقوماتها من الدين الإسلامي فهو الذي يحدد للأمة فلسفتها الأساسية عن سر الحياة وغاية الوجود، فالتوحيد بمعناه الشامل يمثل أبرز ملامح هوية الأمة الثقافية إلى جانب وجود ديانات أخرى كالمسيحية، واليهودية، تعايش أصحابها مع المسلمين في إطار التسامح الديني الذي انتهجه المسلمون في علاقتهم مع غيرهم من أصحاب الديانات السماوية.

2- Religion: Arab-Islamic cultural identity is derived from the Islamic religion, which determines the nation's fundamental philosophy on the secret of life and purpose of existence. Monotheism in its comprehensive sense embodies the most salient features of the nation's cultural identity, alongside the existence of other religions such as Christianity and Judaism. Members of the latter coexisted with Muslims within the framework of religious tolerance, followed by the Muslims in their relations with other members of heavenly religions.

Arab and World History, Grade 12 (Literary Branch), 2018–19, p. 41.

A chapter in an Islamic education textbook teaches about the Charter of Medina, drawn up by the Prophet Muhammad to end inter-tribal disputes and maintain peace among all groups living in

⁴⁰ Arabic: *wali al-amr*. Here is one definition: "In original Islamic scriptures and practice, the highest authority is the 'guardian of the *ummah*' [*wali al amr*]. All religious, political and military powers are concentrated under this authority," Nawaf Obaid, "Only Saudi Arabia Can Defeat ISIS." *The Guardian*, December 22, 2015, <https://www.theguardian.com/commentisfree/2015/dec/22/saudi-arabia-isis-us-terrorists-coalition>.

Medina, including those of other faiths. The rights and regulations necessary for relations among the different groups, as stated in the Charter, are emphasized.

١- **حق المواطنة:** لم تحصر الوثيقة المواطنة في المسلمين وحدهم، بل أثبتت حق المواطنة للمسلمين بمقتضى إسلامهم، ولغير المسلمين بمقتضى الإقامة في المدينة والالتزام بأحكام الوثيقة، فقد نصت على أن غير المسلمين المقيمين في المدينة أمة مع المؤمنين، لهم من الحقوق والواجبات كما للمسلمين بصفة عامة، فجاء فيها: «يهود بني عوف أمة مع المؤمنين...».

٢- **حق الاعتقاد والتدين:** فالمسلمون لهم عقيدتهم وشعائرتهم الإسلامية، وأهل الكتاب لهم حق ممارسة شعائر دينهم؛ إذ جاء في الوثيقة: «لليهود دينهم، وللمسلمين دينهم مواليهم وأنفسهم»، فلا يُجبرون على الدخول في الإسلام.

- 1- **Right of Citizenship:** The Charter did not limit citizenship to Muslims alone, rather the right of citizenship is given to Muslims because of their Islam, and to non-Muslims because of their residence in Medina and [their] commitment to the rules of the Charter. It stated the non-Muslims living in Medina [constituted] one community [*ummah*] with the believers, sharing all rights and obligations with the Muslims. The Charter stated: 'The Jews of Bani Auf [constitute] one nation with the believers.'
- 2- **Right of Belief and Religious Practice:** The Muslims have their faith and Islamic rituals, and Ahl al-Kitab [People of the Book] have the right to practice the rituals of their religion. It was written in the Charter: 'To the Jews their religion and to the Muslims their religion. [This applies] to their dependents and to themselves.' They are not forced to enter into Islam.

Islamic Education, Grade 12, 2018–19, pp. 96–97.

In a unit called "Living Together" students are taught to respect human dignity, using an example from the Prophet's respect for Jews: standing up during a Jewish funeral. In a country where Jews are very unpopular, this could be seen as a positive first step.⁴¹

There are a great many stories found in the Prophet's biography, Arab-Islamic history and from ordinary people that emphasize the need to respect human dignity . . . One of these examples of respecting human dignity, is that a funeral passed near the Prophet, and he stood up for it. The Prophet was asked 'Why did you stand up for a funeral of a Jew'? The Prophet replied, 'Is it not a human soul'? This indicates respect for humanity, regardless of belief, religion or gender.

Social and National Education, Grade 5, Vol. 2, 2016–17, p. 16.

Respect for diversity is also taught as an Islamic value rooted in the early days of Islam.

⁴¹ Howard Blas, "Living as a Jew in Jordan." *The Jerusalem Post*, July 14, 2018, <https://www.jpost.com/Magazine/Living-as-a-Jew-in-Jordan-562346>.

First: Respect for Diversity

All heavenly religions have confirmed their respect for the principle of variety and diversity, and have called for being merciful toward one another, communicate with one another and accept the Other. The Prophet Muhammad realized this principle after his emigration from Mecca to Medina [*hijra*], when he ensured the brotherhood between the Muhajirin and the Ansar⁴² and signed a treaty with the Jews living in Medina to regulate relations with them. This treaty guaranteed security and freedom of belief and worship to all those living in Medina.

Social and National Education, Grade 5, Vol. 2, 2016–17, p. 24.

In addition, Islamic education textbooks declare that Muslims and non-Muslims are equal before the law, according to the "Principles of Governance in Islam."

Third: Justice and Equality

People are equal before the law; there is no difference between rich or poor, or Muslim and non-Muslim. This is what the Prophet decided in the Farewell Pilgrimage.⁴³

Islamic Education, Grade 9, Vol. 1, 2017–18, pp. 68–69.

Islamic education textbooks highlight Islam's position toward other faiths, and emphasize the common denominators among all religions, especially the monotheistic ones. Students are taught to believe in all "divine books" of the three monotheistic religions, as maintained by orthodox Islam.

The Holy Qur'an stressed that the truth of religion revealed by Allah is one . . . The Holy Qur'an also stressed in many verses the right of the humans to choose their religion and belief without coercion or force, and their freedom to perform their religious rituals.

Islamic Education, Grade 10, Vol. 1, 2018–19, p. 92.

Allah has sent the prophets and revealed to some of them divine books [*al-kutub al-ilahiyyah*] to guide the people toward worshipping Allah, and to instruct them in what is good for them in this world and in the hereafter.

- I believe in all the divine books revealed by Allah.

Islamic Education, Grade 3, Vol. 2, 2017–18, p. 4.⁴⁴

Three: World Interfaith Harmony Week

The United Nations General Assembly adopted His Majesty King Abdullah II bin al-Hussein's initiative, 'World Interfaith Harmony,' which His Majesty proposed on October 20, 2010. The first week of February became the annual World Interfaith Harmony Week.

⁴² The Muhajirun, (emigrants), were the early followers of the Prophet from Mecca, and the Ansar, (helpers), were those joining the faith in Medina.

⁴³ This refers to the last and only Hajj pilgrimage performed by the Prophet, during which his actions and sayings, closely watched by the believers, carried special meaning.

⁴⁴ *Islamic Education, Grade 6*, Vol. 2, 2017–18, p. 34.

This initiative is considered a translation of the national approach outlined by the Hashemite leadership concerning dialogue and coexistence among members of the religions. It also calls for the embodiment of religious, ethical and humane concepts and values in everyday life, in order to enrich the march of human society and relations [among people] based on peace, justice and respect for rights. As a reflection of the appreciation and distinguished status of His Majesty worldwide, King Abdullah II bin al-Hussein's initiative was unanimously adopted by the General Assembly.

- What effect does the spread of this value have on society?

Activity: With the assistance of your teacher, organize a program with your friends to adopt World Interfaith Harmony Week in your school, so it can be implemented during the next school year.

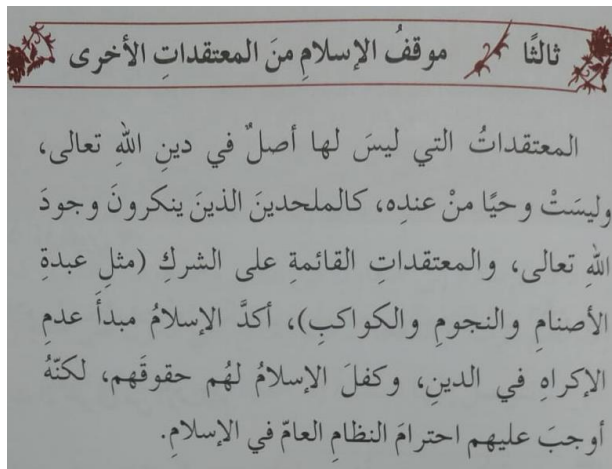
National and Civic Education, Grade 10, Vol. 2, 2016–17, p. 31.

Islamic textbooks discuss the Muslim's relations toward his non-Muslim neighbor. They even call for tolerance toward idolaters and polytheists.⁴⁵

Islam has proscribed care for the neighbor and granted him rights, whether he is a Muslim or a non-Muslim, a relative or a non-relative. It warned that whoever mistreated or harmed [their neighbor] would not enter heaven.

Islamic Education, Grade 5, Vol. 2, 2017–18, p. 81.

The following paragraph is extremely significant in its liberal approach granting rights even to those who do not believe in Allah, either atheists or those practicing polytheistic faiths.



Third: Islam's Position Toward Other Faiths

Faiths having no roots in the religion of Allah or in his revelation, such as atheists who deny the existence of Allah, and faiths based on polytheism (such as worshipping idols,

⁴⁵ *Islamic Education, Grade 10, Vol. 1, 2018–19, p. 95.*

stars and planets)—Islam has stressed the principle of non-coercion in religion. Islam has ensured their rights, but it commanded them to respect the public order in Islam.

Islamic Education, Grade 10, Vol. 1, 2018–19, p. 95.

A lesson on pluralism as a component of a democratic regime quotes King Abdullah II.

The Sixth Discussion Paper: Rule of Law: Foundation of the Civil State

By King Abdullah II bin al-Hussein, October 2016.

Activity: In the conduct of Prophet Mohammad we find a great inspiring example in the Charter of Medina, issued following his migration to the city. The goal was to regulate the relationship among all communities and groups in the city including Muslims and Jews, immigrants and local helpers [*Muhajirun wa-Ansar*]. Many observers consider the Charter a landmark achievement for the Islamic state and a milestone in its political history. Many consider the Charter of Medina to be the first civil constitution in history, since it was based on the principle of full citizenship equating Muslims and non-Muslims with regard to rights and obligations, placing them all under the protection of the state in return for defending it.

The Charter comprises several axes, the most important of which is peaceful coexistence and social safety for all in Medina. All are equal in having full citizenship and their active participation in the many domains of public life. It established respect and protection of religious freedom and worship, mutual social responsibility among segments of the people, protection of the Protected People [*ahl al-dhimmah*] and the non-Muslim minorities as well as exchanging counsel and acts of charity among Muslims, the People of the Book, and others.

National and Civic Education, Grade 9, Vol. 1, 2018–19, p. 42.

The textbook uses a paragraph from King Abdullah’s speech at the UN to emphasize Jordan’s renunciation of any intolerance or discrimination on the basis of religion.

Let’s get back to basics, to the essence and shared spirit of our respective faiths and creeds. It seems, unfortunately, that we sometimes lose sight of the larger picture. What separates humanity is miniscule, compared to what we hold in common: deep values of love, peace, justice and compassion. In the name of God, most Compassionate, most Merciful: 'My mercy embraces all things' (Al-A'raf 7: 156).

Remarks by His Majesty King Abdullah II at the 70th General Assembly of the United Nations, 2015.

National and Civic Education, Grade 8, Vol. 1, 2017–18, p. 38.

Coexistence between Muslims and non-Muslims during the Umayyad period is considered a major part of social life in the Caliphate. Specific people of different religions are mentioned and described as figures who worked together with the Muslims to develop the Umayyad state.

First: Segments of Society

Islamic society wasn't familiar with the class system, as was prevalent beforehand in the Sassanid and Byzantine civilizations. Therefore, Islam stressed that people are equal with no difference among them. Umayyad society was comprised of different segments: Muslim and Christian Arabs, and non-Arabs such as the Zoroastrians. These segments differed in their economic and social status, and contributed to the progress and development of the state.

History, Grade 7, Vol. 2, 2017–18, p. 12.

Third: Holidays

The Persians celebrated their ancient holidays in the Umayyad state, the most prominent—Nowruz (first day of spring) and Mehregān [*maharajan*] (first day of fall). Likewise, the Christians celebrated their holiday, such as the New Year, in an atmosphere of freedom and tolerance.

- What does the non-Muslims' celebration of their holidays in the Umayyad state indicate?
History, Grade 7, Vol. 2, 2017–18, p. 15.

4- Care for Non-Muslims

Non-Muslims enjoyed full care [*ri'aya*] in the Umayyad state, provided by the Umayyad caliphs, according to the principles of justice and equality. People of other religions practiced their rituals in an atmosphere of freedom and tolerance. . . . They were appointed different positions in the state and the caliphs were close to them.

History, Grade 7, Vol. 2, 2017–18, p. 18.

Coexistence between Muslims and non-Muslims during the Abbasid period and the caliphate in Andalusia is mentioned, especially *ahl al-dhimma*, the people living in the Islamic state with legal protection in exchange for payment of taxes. Textbooks convey pride for the religious tolerance of the Muslim regime toward its non-Muslim residents, including celebrating the different holidays together. In addition, the Arabic language is considered a connecting bridge between the different religions.

Ahl al-Dhimma

Christians and Jews, [were] joined by the Sabeans and Zoroastrians, who maintained their religion and lived in the Abbasid state. Islam encouraged their good treatment.

Holidays and Celebrations

[Following the description of Muslim festivities:] The Christian New Year and Nowruz [Persian New Year] were celebrated in the Abbasid state. Muslim and Christian segments of society participated in these celebrations with joy and happiness, and celebrated ceremonies of marriage and birth.

Did you Know?

Christians in the Abbasid state celebrated Nowruz, the first day of spring, in which Christians expressed joy and happiness. On this occasion, Muslims and all segments of society participated with them.

History, Grade 8, Vol. 2, 2016–17, pp. 12–13.

The Arabic language reached high status in Andalusia; even the Christians and the Jews became passionate with it and were dedicated to learning it. All sorts of books were translated to the Arabic language, and this helped to spread the spirit of mutual understanding and harmony among the segments of society. . . . The Arabic language helped to spread religious tolerance among the Andalusian segments of society.

History, Grade 8, Vol. 2, 2016–17, p. 73.

2- The Prophet's treaty with non-Muslims—Arabs, Jews and others—on good-neighborliness, whereby he granted them the right to live in Medina in security and stability without violating their rights. They benefitted from equal rights and had to commit to various obligations.

3- Give an example of a treaty the Prophet made with the Jews.

Islamic Education, Grade 7, Vol. 2, 2017–18, pp. 47–48, 50.

However, stories of the Jews' attempts to kill the Prophet are featured in Islamic textbooks, showing how Jews violated the treaties signed with him.

Deepen my Understanding

I will think about the meanings of the Banu Nadir Jews' attempt to kill the Prophet, despite an existing treaty between them.

Islamic Education, Grade 8, Vol. 2, 2017–18, pp. 124–125.⁴⁶

Christian history is incorporated in Jordanian textbooks, including a broad description of the Protestant Reformation covering Lutheranism, Calvinism and Anglicanism.⁴⁷

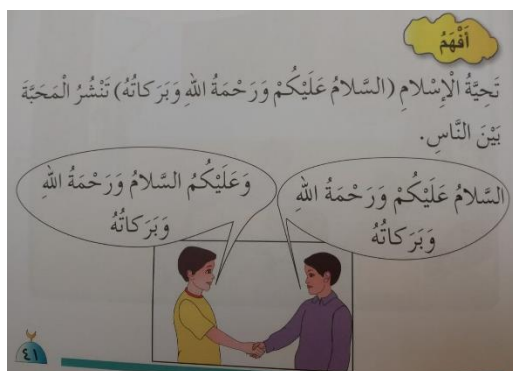
Peacemaking as a Means to Resolve Conflict

As part of the movement toward a more tolerant and moderate version of the "true Islam," peacemaking is introduced as a vital part of Islamic tradition, as well as part of Jordanian identity. In Islamic education textbooks, in civics lessons for school children from elementary through high school, peace is always the preferable outcome. This aligns with the curriculum's presentation of applying the militant and violent aspect of *jihad* as a last resort. Wars, along with nuclear and chemical weapons, are described as disastrous both to people and the environment.⁴⁸ Peace, in this curriculum is portrayed one of the most basic values of Islam. As early as the first grade, children are taught to greet each other with peace, according to the Islamic tradition.

⁴⁶ See also: *Islamic Education*, Grade 10, Vol. 1, 2018–19, pp. 94–95.

⁴⁷ *History*, Grade 9, Vol. 2, 2016–17, pp. 52–56.

⁴⁸ *Geography*, Grade 7, Vol. 2, 2017–18, pp. 75–77.



Islam's greeting (Peace be upon you and the mercy of Allah and His blessings) spreads love between people.

[Chart: right to left]:

Peace be upon you and the mercy and blessings of Allah.

Peace be upon you too and the mercy and blessings of Allah.

Islamic Education, Grade 1, Vol. 1, 2017–18, p. 41.

Students also learn from Islamic history to end a conflict peacefully. After learning the story of the Meccan boycott against the clan of Banu Hashim, who protected Muhammad, students are required to apply this to their own lives.

How shall I behave?

One of your relatives has asked you to not visit your cousin and to ignore him because of a dispute between you.

Islamic Education, Grade 4, Vol. 1, 2018–19, p. 85.

The curriculum depicts a nation proud of being recognized for its diplomatic and peaceful relations with other countries.

Jordan has good connections with the neighboring countries and all countries of the world, and enjoys universal respect, due to its active contribution to the spread of peace and conflict resolution between countries.

Social and National Education, Grade 4, Vol. 2, 2016–17, p. 13.

The textbooks also point to Jordan's relatively high ranking in the Global Peace Index.

The Jordanian Hashemite Kingdom was ranked fourth in the Middle East within the global index which measures the level of a country's peacefulness.

National and Civic Education, Grade 10, Vol. 1, 2018–19, p. 20.

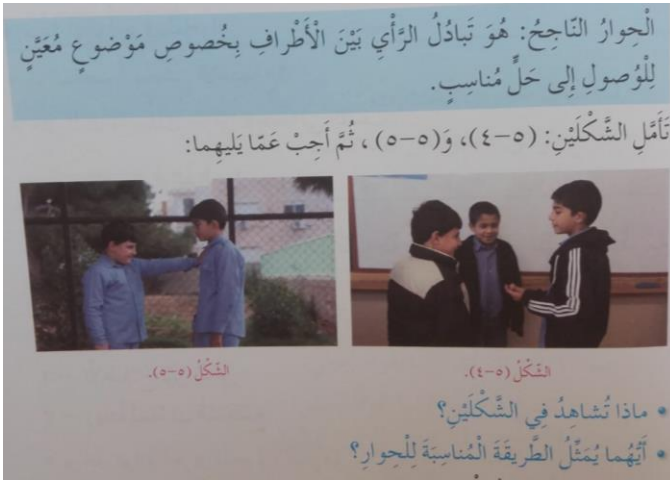
The crown prince Hussein bin Abdullah II is portrayed as continuing the family tradition of promoting peace and fighting youth extremism in the international arena.



ولسموه مشاركات سياسية على الصعيد الدولي أهمها ترؤسه لجلسة مجلس الأمن الدولي في نيسان من عام ٢٠١٥م، التي كانت بعنوان "صون السلام والأمن الدوليين: دور الشباب في مكافحة التطرف والعنف وتعزيز السلام"، وبتروسه تلك الجلسة أصبح سموه أصغر شخصية سنًا تترأس مجلس الأمن منذ تأسيسه.

His Highness has political partnerships on an international level, most importantly his chairmanship of the UN Security Council meeting, "Maintaining International Peace and Security: the Role of Youth in Countering Extremism and Violence and Promoting Peace." Leading this meeting in April 2015, his Highness became the youngest person to chair a Security Council meeting since its creation.

History of Jordan, Grade 12, 2018–19, pp. 46–47.



A successful dialogue is an exchange of opinions between sides on a certain subject, to achieve an appropriate solution.

Observe the photos, then answer the following:

- What do you see in the photos?
- Which photo represents the appropriate way to conduct dialogue?

Social and National Education, Grade 4, Vol. 2, 2016–17, p. 45.

Lesson Twenty-Three: International Relations in Islam

Islam has called for cooperation between all peoples, nations and countries for human well-being and happiness. Islam has established international relations with all the other countries, based on several sublime rules and principles, which mankind has only achieved recently . . .

Islam has turned war into an exceptional situation, which Muslims shouldn't implement unless forced, and that in the event they have been assaulted, or treaties had been breached.

Islamic Education, Grade 10, Vol. 1, 2018–19, pp. 97–98.

Peace within the society is introduced in a civics textbook as a Jordanian principle, which is manifested in various aspects of society: family, school and media.⁴⁹

Third: Importance of Peace

Peace helps to create the suitable climate for cultural and intellectual creativity, through dialogue and exchange of views and information among different groups.

Summary of the importance of peace:

- Spreading security, stability and tolerance inside society.
- Accepting opinions of others and freedom of speech.
- Achieving equality of all before the law.
- Cohesion and solidarity between members of society.

Social and National Education, Grade 5, Vol. 2, 2016–17, p. 22.

Conflict resolution strategies are a necessary part of the curriculum.



Conflict Resolution

We experience conflicts in our daily lives. They occur between the closest of people—spouses, siblings, coworkers or friends. The lesson isn't in [conflict] as such, rather in the ways to resolve it peacefully, preventing it from turning into a fight or permanent hostility.

Second: Conflict Resolution

Methods—negotiation, mediation, arbitration and conciliation.

National and Civic Education, Grade 6, Vol. 1, 2017–18, pp. 38–40.

A sixth grade Islamic education textbook teaches that making peace is considered so important and virtuous in the eyes of Allah, that it takes precedence even over the most basic pillars of Islam (fasting, prayer and charity). This principle is backed by verses from the Qur'an and the *hadith*. Peacemaking is encouraged also between friends in the classroom.

⁴⁹ *Social and National Education, Grade 5, Vol. 2, 2016–17, pp. 20–22.*



Clarification:

The prophet has said: 'Shall I not inform you of what is more virtuous than the rank of fasting, prayer, and charity'? They said: 'But of course!' He said: 'Reconciliation [between Muslims]' (Tirmidhi).

Recite and Learn:

Allah has said: 'There is no virtue in most of the secret counsels of the people; it is, however, good if one secretly enjoins charity, kindness, and reconciliation among people' (Al-Nisa 4:114).⁵⁰

What is the best deed a Muslim can do as it appears in the holy verse?

Closing Activity:

I will recall a situation in which I helped two friends reconcile and write it in my notebook. Then I will read it in front of my friends in class.

Islamic Education, Grade 6, Vol. 2, 2017–18, p. 29–30.

Children also learn to adopt the virtues which Islam embraces and to disregard those virtues which Islam rejects.

⁵⁰ Malik Rendering:
<http://www.alim.org/library/quran/ayah/compare/4/114>.

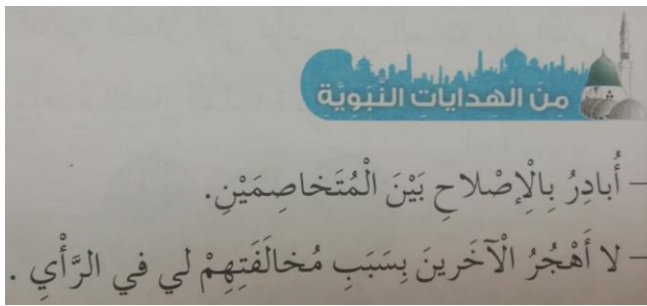


Activity 6:

I will pick the fruit from the tree in front of me which lead to love between people and place them in the 'good basket.' I will place the immoral fruit in the waste bin.

[The fruits to choose from:] Politeness, Peacemaking, Gossip, Boycott, Tolerance, Arrogance, Reconciliation between people.

Islamic Education, Grade 4, Vol. 2, 2017–18, p. 77.



From the Prophetic Guidance:

- I will initiate conciliation between those who are involved in a dispute.
- I will not distance myself from others because they disagree with my opinion.

Islamic Education, Grade 4, Vol. 2, 2017–18, p. 78.

A lesson about tolerance includes a UNESCO resolution from 1995 regarding the meaning of tolerance, and its application at the state level and within social dimensions and education.⁵¹

Throughout their studies, Jordanian students are encouraged to write about the subjects of peace and coexistence.

⁵¹ *National and Civic Education, Grade 10, Vol. 1, 2018–19, pp. 58–59.*

- I wrote a short story recounting the spread of peace and rejection of extremism.
 - This week, I read two articles about the importance of coexistence.
- Arabic Grammar, Grade 8*, Vol. 1, 2018–19, pp. 26, 29.

Facing Protest—Moderating Islamic Teachings in Arabic Language Textbooks

One of the main objections to this curriculum, from both parents and teachers, was its perceived meddling with Islamic texts. Following publication of the first version of the curriculum, there were claims that the Islamic component of the textbooks had been drastically toned down. The Jordan Teachers' Association complained that the total number of Qur'anic verses in Arabic language books were reduced from 261 to 44. Ahmad Hajaya, a spokesperson for the association hinted at nefarious reasons for the reduction—including pressure from foreigners. "There are hidden powers that want to normalize the curriculum and globalize it, he said."⁵² One public school teacher lamented that "whole verses from the holy Qur'an and sayings by the Prophet Muhammad had been removed."⁵³

Interestingly, later versions of the Arabic language textbooks for elementary school grades added (or reintroduced) Islamic texts from the Qur'an and *hadith*, with little context to the chapter in which it was placed. This raises the possibility that perhaps the newer versions were written as a response to these allegations.⁵⁴

⁵² Suha Ma'ayeh, "Protesters Burn Books as Jordan Reduces Religion's Role in Schools," *The National*, October 26, 2016.

<https://www.thenational.ae/world/protesters-burn-books-as-jordan-reduces-religion-s-role-in-schools-1.156568>.

⁵³ Roufan Nahhas, "Jordanians Divided on Educational Reform," *The Arab Weekly*, October 9, 2016,

<https://thearabweekly.com/jordanians-divided-educational-reform>.

⁵⁴ *Our Arabic Language*, Grade 1, Vols. 1–2 (all editions); *Our Arabic Language*, Grade 3, Vol. 1 (all editions); *Our Arabic Language*, Grade 4, Vol. 1+2, 2018–19, 2016–17, pp. 62, 81 (all editions), p. 13.

Nuanced Identity

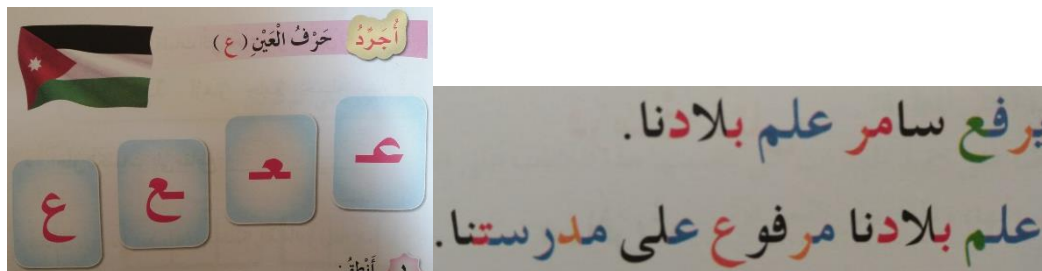
Jordan's national identity, as reflected in the curriculum, includes a number of layers and dimensions. We have seen the critical role of conservative Islam, the Hashemite responsibility for Jerusalem, Jordan's commitment to the struggle for Palestine. The army, created after WWI, continues to play an important role. The textbooks also emphasize Jordan's democratic institutions and pro-democracy positions, despite the realistic admission that democracy in the Arab world has so far only begun to take hold only in Morocco and Tunisia.

Still, when it comes to historical events, such as the Arab Revolt during WWI and the annexation of the West Bank in 1950, the textbooks are keen to mention that Jordan's leadership was appointed through legitimate consultative processes. Arab nationalists have asked the Hashemites to lead the Arab movement, while representatives from across the West Bank pleaded to become part of Jordan.

Its connection to ancient civilizations, juxtaposed with its modern national parks and scenic beauty are also part of Jordan's identity, as are the various segments of society ranging from city-dwellers, villagers and Bedouins and the various ethnic and religious minorities that inhabit the country. As we will see in the next section, moderation and good citizenship at home and in the world, also constitute an important part of this identity.

National Symbols

The Arabic letter 'ayn is taught in the first grade as seen in the word for flag 'alam.

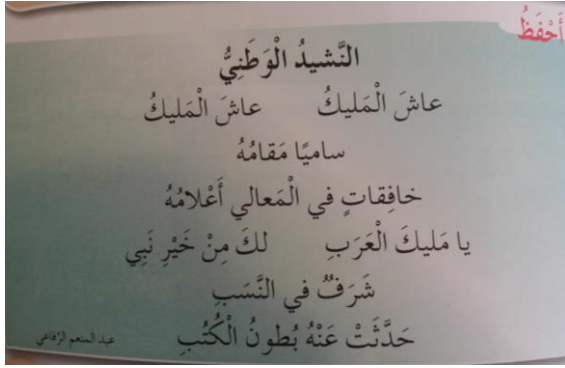


Samer raises the flag of our country.

The flag of our country is raised over our school.

Our Arabic Language, Grade 1, Vol. 1, 2018–19, pp. 79, 91.

The Jordanian national anthem is featured as early as the first grade, and students are required to memorize it.



Memorize:

The National Anthem

Long live the King!
Long live the King!
His position sublime,
His banners waving in glory supreme.
O king of Arabs,
From the best prophet you have,
The honor of dynasty,
Talked about in the depths of books!

Our Arabic Language, Grade 1, Vol. 2, 2017–18, p. 43.

Jordan’s Independence Day is taught from the second grade, showing illustrations of children hanging the Jordanian flag and carrying a portrait of King Abdullah.

Lesson 16: Independence Day

Questions:

1. What is Jamal carrying?
2. What will Jamal do with the flags?
3. Where will Jamal go with his family?
4. When does Independence Day occur?

Our Arabic Language, Grade 2, Vol. 2, 2017–18, pp. 74–75.⁵⁵

Jordan’s Ancient Origins

The first Jordanian history textbooks provide students with a summary of many ancient civilizations that existed in the geographical area known today



⁵⁵ See also: *National and Civic Education, Grade 7, Vol. 1, 2017–18, p. 69.*

as the Jordanian Hashemite Kingdom. This area is shown to have been crucial to international trade in ancient times and home to various cultures, such as the Edomites, Moabites, Ammonites and Nabataeans.⁵⁶ These are lumped together as Arabs, but in specific discussions it emphasizes only the Nabataeans. Historical figures such as Moab's King Mesha are seen as a source of pride, along with Nabataean agriculture, trade and architecture.

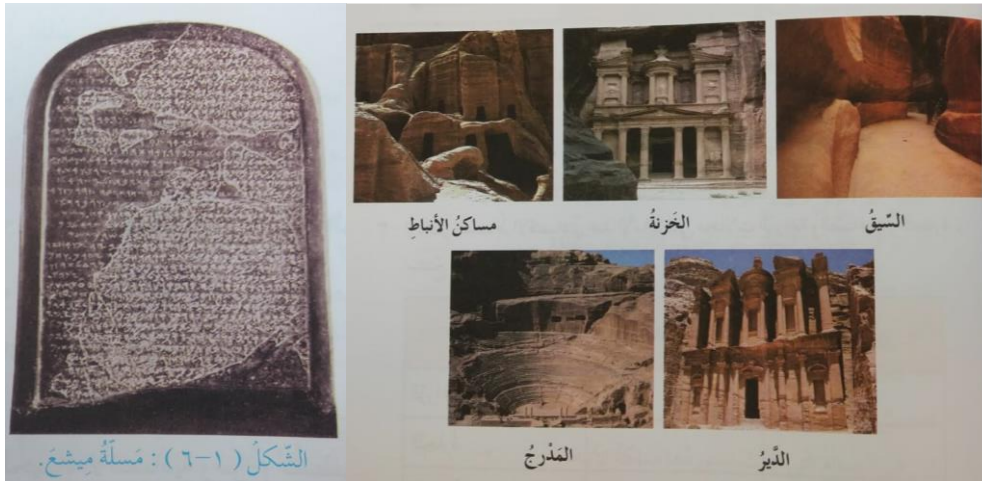


Image (1-6): The Mesha Stele. (Moabite Stone)

Right to Left: The Siq (entrance to Nabataean city of Petra); Al-Khazneh (Nabataean Treasury in Petra); Nabataean Houses; the [Nabataean] Monastery; the Amphitheater. *History, Grade 7, Vol. 1, 2018–19, pp. 15, 33.*

The Nabataeans are considered to be Arab tribes who migrated from Yemen to the northern Arabian Peninsula and finally settled in Jordan. The textbooks acknowledge the polytheistic nature of the inhabitants of those times; they reportedly worshiped the same gods as Arabs in the peninsula prior to the spread of Islam.⁵⁷

The Hashemite Dynasty

The legitimacy of the Hashemite dynasty is unquestioned; the royal family are portrayed in the curriculum as descendants of the Prophet Muhammad.

His Highness King Abdullah II bin al-Hussein and the ancestry of the Hashemite family in the Jordanian Hashemite Kingdom are connected to the branch of descendants [*ashraf*], related to our Prophet Muhammad.

History, Grade 6, Vol. 2, 2017–18, p. 80.

⁵⁶ *History, Grade 7, Vol. 1, 2018–19, p. 9.*

⁵⁷ *History, Grade 7, Vol. 1, 2018–19, pp. 23, 31.*



National and Civic Education, Grade 7, Vol. 1, 2017–18, pp. 16–17.

The Hashemites view themselves as a leading tribe, tracing their lineage to the period before the rise of Islam, with a prominent role in the Arabian Peninsula. The curriculum assigns a key role to their leadership during the Arab Awakening and Arab Revolt; they are generally personified throughout the textbooks as having always defended both Arab and Islamic national interests.

In a civics lesson: "Philosophy of the Hashemite Rule," the dynasty is seen to have both religious and historical legitimacy; various achievements are depicted. The dynastic philosophy proclaims moderation, justice, service to Islam and Arabism, tolerance, equality, human rights and democracy.⁵⁸

The portrayal of King Abdullah is one of a close to the Jordanian people. Throughout the textbooks, he interacts with men and women, children and the elderly, workers and religious figures.



⁵⁸ *National and Civic Education, Grade 7, Vol. 1, 2017–18, p. 18.*

Observe the following pictures which represent King Abdullah II bin al-Hussein’s social and inspection visits to the Jordanian people, then answer about the following:

- The civil visits strengthen the trust between the King and his people. Explain this.

History, Grade 10, Vol. 2, 2016–17, p. 35.

Jordanian Armed Forces

The Jordanian army plays a central role in national identity and is prominent throughout the curriculum where it is also personified as the "Arab army"—protecting the entire "Arab nation" [*ummah*] from danger while protecting Jordan's vital interests. Formed in 1921 after the Arab Revolt, it has participated in various battles and wars in "Palestine."⁵⁹



"The motto that you wear on your uniforms, 'The Arab Army,' is not just a slogan, nor did it come by coincidence. It is a testament of this army’s commitment to defend the causes of the Arab nation, its soil and security against all threats."

King Abdullah II bin al-Hussein

National and Civic Education, Grade 9, Vol. 1, 2018–19, p. 52.

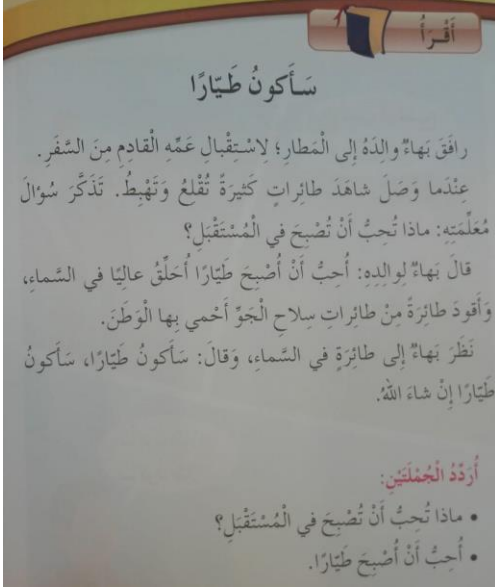
Jordan takes pride in being a strong participant in UN Peacekeeping missions. The textbooks maintain this is important because it provides masculine role models for peace.

- 1- Where did Jordan first participate in the Peacekeeping Forces?
- 2- What is the purpose of Jordan’s involvement in the Peacekeeping Forces?
- 3- What is the mission of the Peacekeeping Center in the Jordan Armed Forces-Arab Army?
- 4- What are the characteristics of our Armed Forces in these activities?
- 5- How do Peacemaking Forces contribute to promote Jordan worldwide?

Arabic Language, Grade 7, Vol. 1, 2018–19, p. 32.

With a history of air force pilots in the royal family, including King Abdullah himself, it is unsurprising that pilots are glorified, and students are encouraged to follow their example. The following text teaches eight-year-olds that aspiring to be an air force pilot is noble.

⁵⁹ *History, Grade 10, Vol. 2, 2016–17, pp. 37–40.*



I will be a Pilot

Baha joined his father at the airport to welcome his uncle as he returned from traveling. When he [Baha] arrived, he saw many airplanes taking off and landing. He remembered his teacher's question: What would you like to be in the future?

Baha told his father: I would like to be a pilot, to hover high in the sky and fly an Air Force plane to protect the homeland.

Baha watched an airplane in the sky and said: I will be a pilot. I will be a pilot, God willing.

Repeat the following:

- What would you like to be in the future?
- I would like to be a pilot.

Our Arabic Language, Grade 2, Vol. 1, 2017–18, p. 60.

King Hussein's autobiography is featured, discussing his love of flying and the great sense of responsibility he felt on missions as an Air Force pilot.



Arabic Language, Grade 5, Vol. 2, 2017–18, pp. 40–41.

Military vehicles are featured, decorated with the Jordanian flag. Students are asked if they would like to be soldiers, with enemy soldiers shown dead or fleeing from the Jordanian army.



Discussion

[From right to left]:

- What is the war machine you see in the picture?
- Would you like to be a soldier? Why?
- What is the flag you see on the plane?
- Describe the enemy soldiers' situation in the picture.
- What is the ship in the picture used for?
- What is on the ship?

Our Arabic Language, Grade 4, Vol. 2, 2017–18, p. 15.

In the curriculum, Jordan is identified as a country that faces constant security dangers, in need of a security apparatus which includes: the Jordanian Armed Forces; Public Security Directorate; Darak Forces (GDG);⁶⁰ Civil Defense; and General Intelligence.

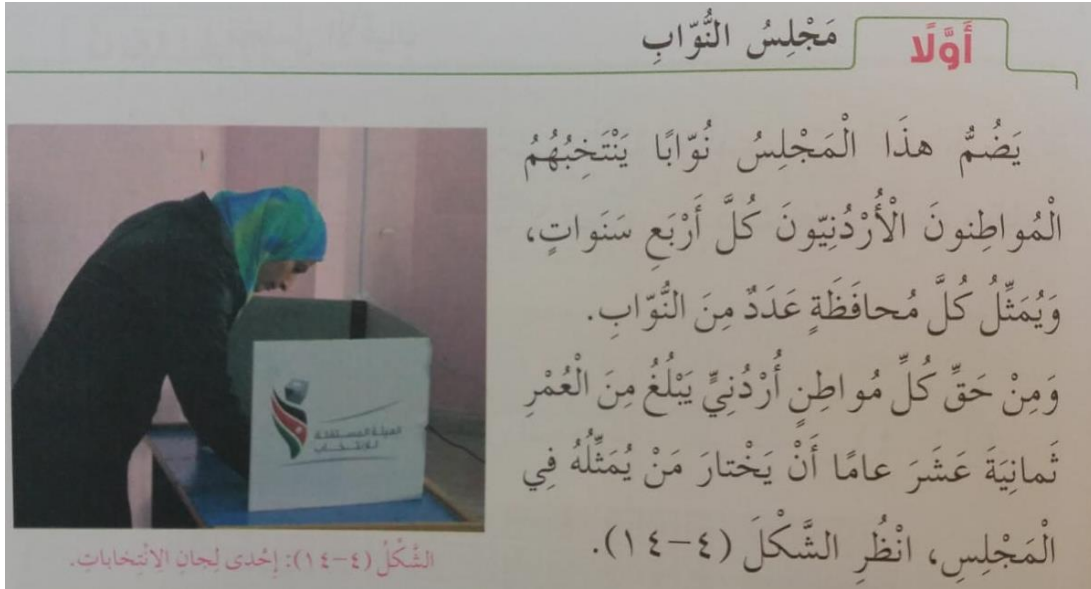
Jordan's geographic and political status forces it to gather all powers and abilities to defend its existence and protect its national security using various means and ways.

National and Civic Education, Grade 9, Vol. 1, 2018–19, p. 48.

⁶⁰ General Directorate of Gendarmerie (GDG), also known as Darak (Gendarmerie) Forces.

Democratic Institutions

A woman is shown voting for the Jordanian parliament.



First: The Parliament

This parliament includes representatives elected by the Jordanian citizens every four years, while each governorate is represented by a number of members.

Every Jordanian citizen who has reached age eighteen has the right to choose who will represent him in parliament. Observe the picture (14-4).

Social and National Education, Grade 4, Vol. 2, 2016-17, p. 25.

Good Citizenship

Respect for the Other—The Disabled, Elderly and Poor

In a twelfth-grade history book, a chapter entitled "The Development of Social Life in Jordan," portrays people with disabilities. Images help students gain empathy for such individuals, even as they are taught to respect the Other in their classroom.

رعاية ذوي الإعاقة

سادساً

يعد ذوي الإعاقة جزءًا مهمًا من المجتمع الأردني القائم على التكافل والتضامن، لذا

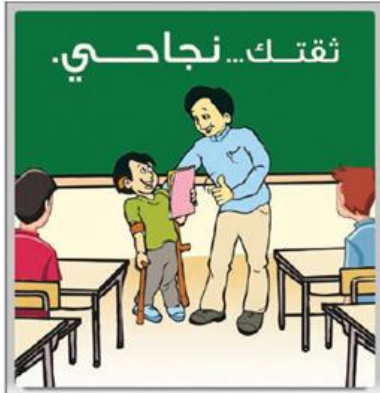


الشكل (٨-١): أطفال من ذوي الإعاقة.

جاء الاهتمام بهذه الفئة على المستوى الرسمي عن طريق وزارة التنمية الاجتماعية والمؤسسات التابعة لها، وقد نالت هذه الفئة اهتمام الملك عبد الله الثاني، ولتعرف مظاهر هذا الاهتمام، اقرأ النص الآتي من رسالة الملك عبد الله الثاني إلى الحكومة عام ٢٠٠٦م، ثم أجب عما يليه:

Six: Caring for the Disabled

People with disabilities are an important part of Jordanian society, which is based on collective responsibility and solidarity. Therefore, this group has received attention by the Ministry of Social Development and related institutions. Likewise the disabled have also received the attention of King Abdullah II.



الشكل (٨-٢): شعار مكاني بينكم.

[On the board]: Your Confidence—My Success

Image (2-8): Slogan of my place among you.

History of Jordan, Grade 12, 2018–19, pp. 165–66.

Students are required to discuss the difficulties faced by children with disabilities, which they might otherwise take for granted. The following activity calls for respect for and includes a personal description of the individual Other:

Activity: Discuss these scenarios and describe what happens in the sentence:

3- One school decided to not accept a disabled female student, due to the lack of ramps suitable for her in the school.

National and Civic Education, Grade 8, Vol. 1, 2017–18, p. 35.

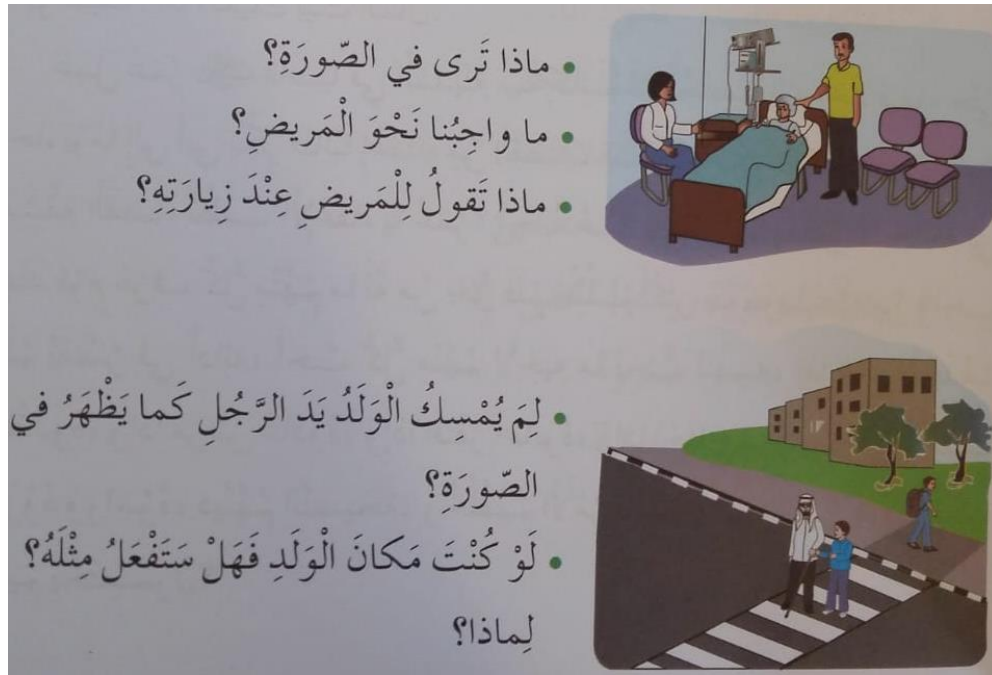
A text written by the influential Egyptian writer Taha Hussein, blind since childhood, is featured in an Arabic language chapter, "They See the Unseen." Apart from the text, students are required to discuss the issue of blindness and other disabilities in their everyday environment.

Discussion

2- With a friend, discuss ways to promote the rights of people with disabilities in education, training and work, and to provide them with programs and activities to facilitate their assimilation in society.

Arabic Language, Grade 8, Vol. 1, 2018–19, p. 76.

Students are encouraged to discuss their responsibility toward vulnerable groups in society, by giving visual examples of children and adults assisting people in need.



- What do you see in the picture?
- What is our duty toward the sick?
- What do you say to a sick person when you visit?
- Why is the boy holding the man's hand as shown in the picture?

- If you were in the boy's place, would you act the same way? Why?
Our Arabic Language, Grade 4, Vol. 2, 2017–18, p. 32.

2- Cooperation within Society

Cooperation leads to cohesion and unity of society. All members of society work to raise its level in various areas. An expression of this cooperation between society members is helping the poor, people in need and the elderly.

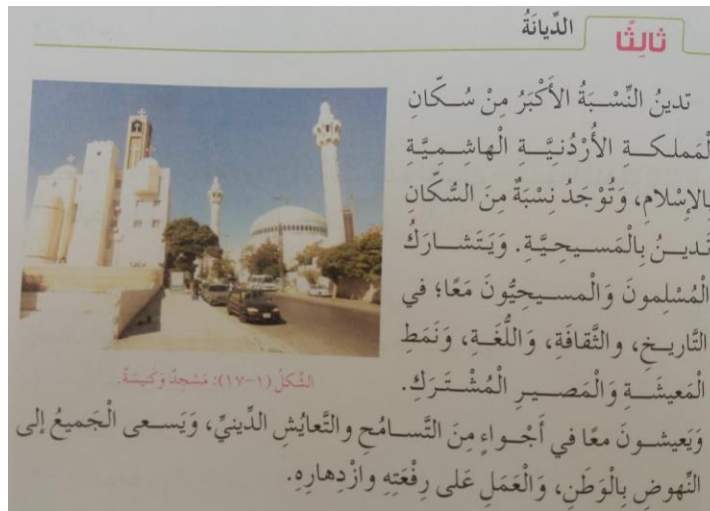
Social and National Education, Grade 5, Vol. 2, 2016–17, p. 12.

Diverse Jordanian Society

Religious tolerance is a major component throughout the curriculum, especially since the Christian minority in Jordan was barely represented in previous textbooks.

Christians

It is evident the authors of the curriculum have succeeded in portraying Christian members of society positively and as equal citizens. Especially significant are the development of friendships between Muslims and Christians against the background of the rise of ISIS and its popularity among segments of Jordanian society.



Three: Religion

The religion of the largest percentage of residents in the Hashemite Kingdom of Jordan is Islam, and a proportion of the population is Christian. The Muslims and Christians share the same history, culture, language, lifestyle and common destiny. They live together in an atmosphere of tolerance and religious coexistence. All strive to promote the homeland and work for its status and prosperity.

Social and National Education, Grade 4, Vol. 1, 2017–18, p. 25.

- 1- Why did the Latin Church host a Ramadan Iftar dinner?
- 2- Who was invited to this Iftar?
- 3- How did the Christian family from Al-Salt express religious coexistence?

- 4- Two mosques who carry the name “Jesus” have been built:
 - a. Where were each of them built?
 - b. Who built them?
- 7- In Jordan, there are many manifestations demonstrating the depth of connection between Muslims and Christians, beyond what appears in the text. Mention a few of them.

Arabic Language, Grade 8, Vol. 2, 2017–18, p. 30.

Jordanian patriotism serves as a vehicle to enhance religious coexistence.

Activity: Reflect over the following phrases; then, with your friend write down phrases expressing the common ground between you:

- 1- I’m a fan of one team and my friend is a fan of another. The national Jordanian team brings us together.
- 2- I am Muslim and my friend is Christian. The love of the homeland brings us together.
- 3- I am Christian and my friend is Muslim. Shared history brings us together.
- 4- I am _____ and my friend is _____. _____ brings us together.

National and Civic Education, Grade 8, Vol. 1, 2017–18, p. 32.

Ethnic Minorities

Social diversity is presented as a positive trend that benefits the Jordanian people. In a lesson entitled "Acceptance of the Other," students are taught the principles needed to be implemented to achieve acceptance in society: listening and discussing with the Other; living in peace; respect toward religions and faiths; mutual respect and not discriminating against people of color, appearance, gender or race. An illustration of fingerprints of all colors symbolizes hope for a happy, diverse society.



Image (1-4): Expressionist picture of difference and diversity.

- Recall an example of an event in which you were tolerant with your friends at school. Explain the influence of this.

National and Civic Education, Grade 7, Vol. 2, 2016–17, pp. 10–12.

In addition to religious affiliation and ethnic identity, there are three types of lifestyles adopted by Jordanian citizens: Bedouin, rural and urban.⁶¹ Textbooks present life in Jordan as a role-model for civil coexistence.

Five: Population Diversity

The consecutive population migrations led to diversity in population in Jordanian society. This diversity is the basis of its power. These migrations include those of the Circassians, Chechens, Armenians and Kurds.

Jordan sets an example of population coexistence; it opened its arms to all brothers in times of trouble and hardship, and was a source on which they could depend and rely, welcoming them warmly and generously.

Social and National Education, Grade 4, Vol. 1, 2017–18, p. 26.

Different ethnic minorities are not only accepted warmly into the country, but are also an integral part of society-building and Jordanian identity. The curriculum teaches that such practice has been evident since the establishment of the Emirate of Transjordan in 1921.

Two: Diversity and Establishment of the Jordanian State

The core of the Jordanian state was formed after establishing the Emirate of Transjordan based on diversity. Arabs, Circassians, Chechens, Kurds and Armenians—all contributed to the building of the contemporary Jordanian state and the national Jordanian character.

All were integrated into Jordanian society as one social fabric, representing a cohesive national bloc. This diversity formed a marvelous Jordanian mosaic, built on acceptance and respect toward the Other. Each group retained its cultural characteristics, in terms of religion, customs and traditions, folklore, art, clothing and food, and practiced them freely. All participated in strengthening the pillars of the society and state, based on the rule 'homeland for all and all for the homeland.'

Social and National Education, Grade 5, Vol. 2, 2016–17, p. 25.

Immigration

Immigration has become a serious issue for Jordan over the last ten years. Textbooks show that authorities acknowledge this issue, while considering advantages and disadvantages. Despite this realistic approach, Jordan is proud of its open-arms policy toward refugees.⁶²

First: Population Growth in Jordan

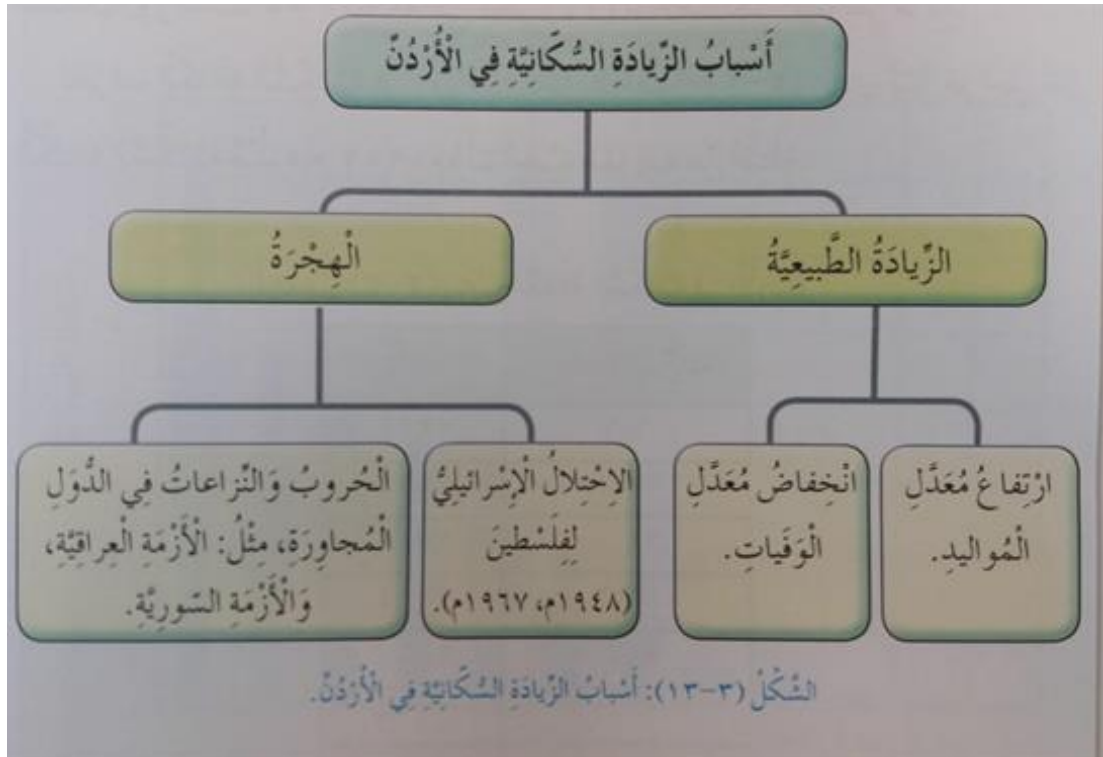
The Emirate of Transjordan was established in 1921. The population at the time did not exceed 300,000 people. Their number began to rise due to natural growth and forced migration, until it reached 9.5 million people in 2015.

Geography, Grade 6, Vol. 2, 2016–17, pp. 24.

⁶¹ *Social and National Education, Grade 4, Vol. 1, 2017–18, pp. 23–24.*

⁶² See also: *Geography, Grade 7, Vol. 2, 2017–18, p. 34.*

Problems caused by surrounding countries are criticized. Israel is seen as an occupying force, while Iraq and Syria are treated as neighbors. Yet, all three have challenged Jordan's population balance as described in the text below:



[Chart] **Causes of the Population Growth in Jordan**

Natural Growth: Increase in birth rate. Mortality rate decrease.

Immigration: The Israeli occupation of Palestine (1948, 1967). Wars and conflicts in neighboring countries, such as: the Iraqi crisis and the Syrian crisis.

Geography, Grade 6, Vol. 2, 2016–17, pp. 25.

The reasons for immigration are explained through current events and photographs of refugees on boats. Pros and cons are presented for both host and origin countries.⁶³ There is a sober approach toward this global trend, especially since Jordan generously received millions of refugees over the past ten years, mainly from Syria and Iraq, and historically has been open to receiving Palestinian refugees, even granting them full citizenship (in stark contrast with all other Arab countries, particularly Lebanon).

⁶³ *Geography, Grade 7, Vol. 2, 2017–18, p. 22.*

رابعاً أسباب الهجرة

١ - الكوارث الطبيعية مثل الزلازل والبراكين والفيضانات والجفاف والأعاصير التي تؤدي إلى نزوح أعداد كبيرة من السكان عن أراضيهم إلى أماكن أخرى داخل الدولة أو اللجوء إلى دول أخرى.



الشكل (٣-١٢): كوارث طبيعية مسببة للهجرة.

٢ - الحروب، والتراعات السياسية وعدم الشعور بالأمان، وهذا حال معظم الهجرات القسرية التي شهدتها العالم العربي ودول أوروبا أثناء الحروب والتراعات السياسية.



الشكل (٣-١٣): الهجرة بسبب الحروب.


Causes of Migration

2- Wars, political conflicts and feelings of insecurity— this is the situation with most forced migrations experienced by the Arab world and European countries during wars and political conflicts.

Geography, Grade 7, Vol. 2, 2017–18, p. 21.


In a chapter entitled "Destructive Effects of Wars," Jordan is portrayed as being proud of its role as one of the leading host countries of refugees, receiving over 640,000 people in 2013 alone.

٥- تُخَلِّفُ الحروبُ والنزاعاتُ ملايينَ اللاجئينَ في العالمِ الذينَ يُعانونَ خسائرَ اقتصاديةً وقسوةَ الظروفِ المعيشيةِ. انظُرِ الشَّكْلَ أدناه، وناقِشْ مع زملائك ما تمثِّله الصُّورُ.



الشَّكْلُ (٤-٣٤) معاناةُ اللاجئينِ

ويبيِّنُ الشَّكْلُ (٤-٣٥) أسماءَ الدُّولِ المصدرةِ للاجئينِ، والشَّكْلُ (٤-٣٦) أسماءَ الدُّولِ المُستقبلةِ لهم في العالمِ بسببِ الحروبِ نهايةَ عامِ (٢٠١٣). تأمَّلِ الشَّكْلينِ، ثمَّ أجِبْ عنِ الأسئلةِ التي تليهما:



الشَّكْلُ (٤-٣٦) الدُّولُ المُستقبلةُ للاجئينِ عام ٢٠١٣ (بالآلاف)

الدولة	عدد اللاجئين (بالآلاف)
باكستان	1,616,500
إيران	857,400
لبنان	856,500
الأردن	641,900
تركيا	609,900
كينيا	534,900
تشاد	434,500
إثيوبيا	433,900
الصين	301,000
أمريكا	263,600

الشَّكْلُ (٤-٣٥) الدُّولُ المصدرةُ للاجئينِ عام ٢٠١٣ (بالمليون)

الدولة	عدد اللاجئين (بالمليون)
أفغانستان	~2.5
سوريا	~1.5
الصومال	~1.2
السودان	~1.0
الكويت	~0.8
ميانمار	~0.7
العراق	~0.6
كولومبيا	~0.5
هونغ كونغ	~0.4
ألمانيا	~0.3

◀ سَمِّ أكبرَ الدُّولِ المصدِّرةِ للاجئينِ في العالمِ.
 ▶ ما أكبرُ الدُّولِ المُضيفِ للاجئينِ في العالمِ؟
 ▶ ما ترتيبُ الأردنِّ بينَ دُولِ العالمِ كدولةٍ مُضيفِةٍ للاجئينِ؟

5- Wars and conflicts have resulted in millions of refugees around the world who suffer from economic losses and harsh living conditions.

Chart 35-4 shows the names of the origin countries of refugees, and chart 36-4 the names of the host countries in the world, due to the wars at the end of 2013. Observe the two charts, then answer the following questions:

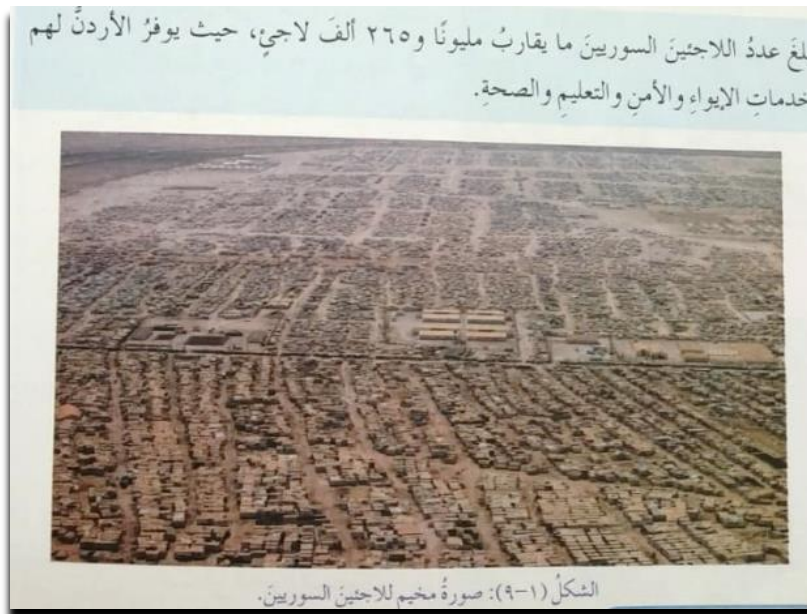
- Which countries export the most refugees in the world?
- Which countries host the most refugees in the world?
- What is Jordan's ranking in the refugee-hosting countries of the world?

Chart 36-4—host countries for refugees in 2013.

Pakistan: 1,616,500; Iran: 857,400; Lebanon: 856,500; Jordan: 641,900; Turkey: 609,900; Kenya: 534,900; Chad: 434,500; Ethiopia: 433,900; China: 301,000; America: 263,600.

Geography, Grade 7, Vol. 2, 2017–18, p. 79.

Jordan is especially proud of its role in accepting Syrian refugees and providing them with homes and services.



The number of Syrian refugees has reached almost 1.265 million. Jordan provides housing, security, education and health services.

Image (1-9): Picture of a Syrian refugee camp.

National and Civic Education, Grade 10, Vol. 1, 2018–19, p. 24.

Students are taught to recognize the hardships of being a refugee in a foreign country and to be able to thoughtfully discuss these issues, such as having a different appearance from the local population. Learning empathizing skills are also important for peace and conflict resolution.

Activity: Discuss these scenarios and describe what happens in a sentence:

- 1- (From the words of an African immigrant) in one country: 'Employers usually don't notice my origin when I talk on the phone, but when I go to an interview, they tell me that they are sorry, and that the job is no longer available.'

National and Civic Education, Grade 8, Vol. 1, 2017–18, p. 35.

Elimination of "Harmful" Social Trends

The curriculum includes discussions of "harmful" social customs which are dangerous or contradict the norms of the Jordanian environment. This includes smoking, celebratory gunfire and disrespect of public order.

Negative customs in society include flamboyancy, namely, over-spending on weddings and mourners' tents, prevalence of smoking, and disrespect for order in public places.

Such manifestations occur during wedding and graduation processions, gunfire at weddings and special occasions, among others.

National and Civic Education, Grade 6, Vol. 1, 2017–18, p. 19.

The curriculum encourages economic prosperity and attaches much importance (even from a religious perspective) to being part of the work force. Students are taught about various socially unacceptable customs such as begging and some potential solutions to resolve them.⁶⁴

Textbooks also raise awareness of technological devices such as cell phones as a negative social phenomenon which affects family and social relations. Also highlighted are the adverse potential effects of social media, including the spreading of fake news and rumors.⁶⁵ In the same context, smoking, drugs, addiction and violence are singled out as behavioral problems which should be eliminated.⁶⁶



Lesson 3: Social Change Problems

Contemplate the image, then answer the subsequent questions:

National and Civic Education, Grade 7, Vol. 2, 2016–17, pp. 37–39.

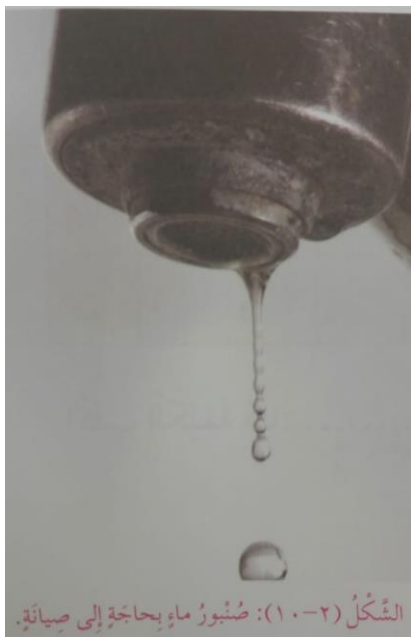
⁶⁴ *Islamic Education, Grade 7, Vol. 1, 2018–19, p. 106.*

⁶⁵ *National and Civic Education, Grade 8, Vol. 1, 2017–18, pp. 62–63.*

⁶⁶ *National and Civic Education, Grade 9, Vol. 2, 2017–18, pp. 18–22.*



The textbooks raise awareness of the environmental issues facing Jordan, including water resources, energy preservation and waste recycling.



Social and National Education, Grade 4, Vol. 1, 2017–18, pp. 36–40.

King Abdullah's economic initiatives with tourism, agriculture, investments and industry are described as steps toward economic prosperity in the kingdom.⁶⁷ In particular, students are encouraged to be proactive in developing tourism in their own hometowns.

Activity: With your classmates and the school administration, organize an awareness campaign at the tourist sites in your city.

Women and Men: Respect within Paternalism

As early as the first grade, Jordanian girls and women are shown both with and without head coverings (hijab). Even in Islamic education textbooks, women are occasionally shown without a head covering.



L: *Islamic Education, Grade 3, Vol. 1, 2017–18, p. 26*

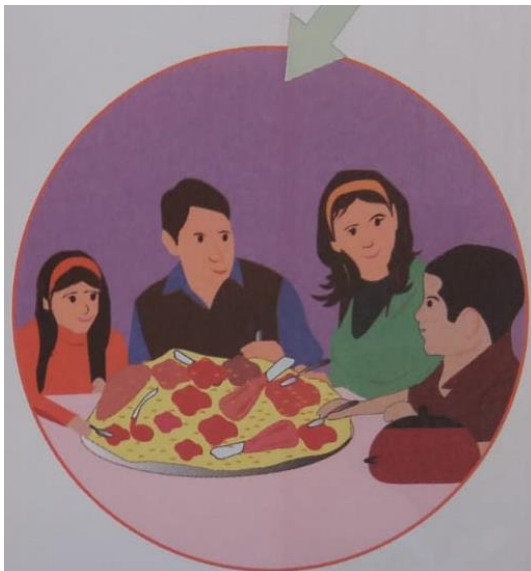
R: *Our Arabic Language, Grade 1, Vol. 1, 2018–19, p. 19.*

⁶⁷ *National and Civic Education, Grade 7, Vol. 1, 2017–18, p. 29.*



Social and National Education, Grade 5, Vol. 2, 2016–17, p. 11.

Family interactions show a variety of girls and women, some wearing pants with no hijab, while others wearing conservative attire.



L: *Islamic Education, Grade 1, Vol. 1, 2017–18, p. 38.*

R: *Our Arabic Language, Grade 1, Vol. 1, 2018–19, p. 7.*



L: *Islamic Education, Grade 1*, Vol. 1, 2017–18, p. 17.

R: *Islamic Education, Grade 1*, Vol. 2, 2017–18, p. 49.

In a more national context, the morning ceremony of standing in front of the Jordanian flag and raising it at school, shows a variety of women figures. The teacher's head is uncovered, but the hijab can be seen among the students.



Discuss:

[Boy:] The flag of my country is so beautiful!

[Girl:] My flag is radiant in colors!

L: *Our Arabic Language, Grade 2*, Vol. 1, 2017–18, p. 5.

R: *National and Civic Education, Grade 7*, Vol. 1, 2017–18, p. 63.

Women in Islamic Studies

The role of women in Islam is highlighted in this curriculum. Various female characters in Islamic history are given full chapters; their importance in the evolution of the Muslim community is evident. Mary, mother of Jesus and Zubaida wife of Harun al-Rashid are given full chapters.⁶⁸ Mary is considered an example for all believers: men and women alike; Zubaida memorized the Qur'an and helped people in need. Muhammad's first wife, Khadija, has her own chapter as well. Her chapter, "Our Mother Khadija," follows the chapter on Prophet Muhammad in the current textbook; in the previous curriculum, she occupied a less exalted title ("Khadija") and place.⁶⁹

Safiyyah bint Abd al-Muttalib, Prophet Muhammad's aunt, is also showcased for being one of the first people to convert to Islam and an outstanding educator.⁷⁰ The same textbook also praises Aisha, one of Muhammad's wives, for her expertise in medicine, poetry and Islamic law, naming her "Mother of the Believers."⁷¹

Special attention is given to women's status in the Muslim religion throughout Islamic history, including rights and obligations. Each right and obligation is accompanied by Qur'anic verses or prophetic traditions (*hadith*) to show the Islamic validity of these claims in all walks of life. Rights include education (in particular religious studies), work, possession and use of property and money, inheritance, family building and educating children. There is instruction about rights particular to women, including the right to choose a husband and the right of dowry.⁷² Students are educated to consider the Islamic canon as an excellent source to imply gender equality in their everyday lives. History lessons praise the Umayyad Caliphate as having integrated and been accepting toward women in all walks of life.⁷³

⁶⁸ *Islamic Studies*, Grade 12 (Literary Branch), 2018–19, pp. 61–67; pp. 155–158.

⁶⁹ *Islamic Education*, Grade 1, Vol. 1, 2015–16, p. 35; *Islamic Education*, Grade 1, Vol. 1, 2017–18, p. 11.

⁷⁰ *Islamic Education*, Grade 5, Vol. 2, 2017–18, pp. 58–61.

⁷¹ *Ibid.*, pp. 89–92.

⁷² *Islamic Education*, Grade 12, 2018–19, pp. 150–152.

⁷³ *History*, Grade 7, Vol. 2, 2017–18, p. 19.

نتائج الدرس

- اقتضت حكمة الله سبحانه أن تقوم الحياة البشرية على وجود الذكر والأنثى، وأن تبنى على التعارف والتراحم بينهما، قال الله تعالى:
- ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (سورة الحجرات، الآية ١٣)، وقد جعل الإسلام لكل من الذكر والأنثى حقوقاً وواجبات، وجعل العلاقة بينهما علاقة تكامل في الأدوار والوظائف لا علاقة تصارع وتنافس، قال ﷺ: «إِنَّمَا النِّسَاءُ شَقَائِقُ الرِّجَالِ»^(١).
- ١- المحافظة على الحقوق التي منحها الإسلام للمرأة.
- ٢- توضيح أهمية قيام المرأة بواجباتها.
- ٣- تقدير اهتمام الإسلام بالأسرة.
- ٤- الحرص على أداء الواجبات الأسرية.

Lesson 24: Women's Rights and Obligations in Islam

Allah's wisdom demanded that human life will be established through males and females and will be based on acquaintance and compassion. Allah has said: 'O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted' (49: 13). Islam has set to both male and female rights and obligations and set the relations between them as relations of integration in roles and positions, not relation of struggle and competition. The Prophet has said: 'Indeed women are counterparts of men.'

Islamic Education, Grade 12, 2018–19, p. 150.

أثري خبراتي

أبحث في الإنترنت، وأكتب تقريراً حول مكانة المرأة في الإسلام، مستعيناً بقوله تعالى:

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّامِتِينَ وَالصَّامِتَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾ (سورة الأحراب، الآية ٣٥).

Enrich My Experience

Search the internet and write an essay about the position of women in Islam, using Allah's saying: 'Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so—for them Allah has prepared forgiveness and a great reward' (33: 35).

Islamic Education, Grade 12, 2018–19, p. 153.

Knowledge is considered a high Islamic virtue, and women are obligated to be educated and seek knowledge just as men are.

- 1- Islam has asserted seeking knowledge is a duty. The Prophet has said: 'Seeking knowledge is a duty upon every Muslim' (Ibn Majah). The term 'Muslim' includes males and females.

Islamic Education, Grade 8, Vol. 2, 2017–18, p. 66.

A textbook clarifies that any deviance from this respectful and equal approach toward women is turning away from the true Islam.

Women enjoy special respect, protection and honor in our society. If there is any diminution in women's rights, this is derived from ignorance and lack of understanding, and is far from implementing the true Islamic religion.

Homework: Go to the school library and write a summary about one of the prominent women in Islamic history. Read it on the school radio broadcast.

Islamic Education, Grade 7, Vol. 1, 2018–19, p. 54.

Women in Civil Society

Jordan is proud of the increasing role of women in its society, including expansion in women's education, as a growing part of the work force, and participation in the government.

تزايد دور المرأة في المجتمع الأردني

رابعاً

أثبتت المرأة الأردنية قدرتها على مواجهة التحديات وتحمل المسؤولية جنباً إلى جنب مع الرجل في توفير مستوى معيشي أفضل لأسرتها، عن طريق العمل في الوظائف الحكومية

The Increasing Role of Women in Jordanian Society

Jordanian women have proven their ability to face challenges and take upon themselves responsibilities alongside men in providing a better standard of living for their families.

History of Jordan, Grade 12, 2018–19, pp. 162–163.

Young women and female soldiers are shown participating in national ceremonies.



الشكل (١٢-٣): صور احتفال أبناء الشعب الأردني بمناسبات وطنية.

National and Civic Education, Grade 7, Vol. 1, 2017–18, p. 72.

While learning about the history of the Jordanian Army, the importance of women serving in the army is emphasized.

Jordanian women’s development role in the Jordanian Armed Forces-Arab Army

- Teaching and training as teachers and trainers in the Jordan Arab Army’s institutes;
- Working in medical services in medicine, nursing, pharmacy and other supporting medical vocations;
- Working in central units, such as the General Command or as specialist engineers in the housing department.

The General Command of the Jordanian Armed Forced-Arab Army has addressed the need for the participation of women since 1950, due to the efficiency and knowledge that they demonstrated during their participation in performing tasks alongside [male] soldiers.

History, Grade 10, Vol. 2, 2016–17, p. 43.

An Arabic language chapter entitled "Act Kindly toward Women" quotes the Prophet and makes a connection between early Islam’s positive treatment of women and the status of women in Jordanian society, pointing to early Islam as a model for modern society. However, controversial topics related to women such as "honor killings" are not mentioned in⁷⁴ the curriculum.

Discuss:

- 1- Answer the following questions:
 - a- What is your duty toward your mother and sisters?
 - b- What is the father’s duty toward his wife and daughters?
 - c- How do women contribute to uplifting and developing society?
- 2- Use your answers from the previous questions to discuss the subject 'The Status of Women,' and you can also use the following in your discussion:
 - a- A person came to the Prophet and asked, 'Messenger of Allah, who among people is most deserving of my fine treatment'? He said, 'Your mother.' He asked, 'Who next'? 'Your mother,' he said. He asked, 'Who next'? He said, 'Your mother.' He asked, 'Then who'? Thereupon he said, 'Your father.'
 - b- Women have a great role in building and advancing society.
 - c- Women have started to be appointed to high-ranking positions in society.
 - d- Women work with men on management of the family and education of the children.

⁷⁴ Olivia Cuthbert. "Calls for Action as 'Honour' Killings in Jordan Show Sharp Increase," *The Guardian*, December, 9, 2016,

<https://www.theguardian.com/global-development/2016/dec/09/calls-for-action-as-honour-killings-in-jordan-show-sharp-increase-16-day-campaign-gender-violence>;

Alasdair Soussi, "Rana Hussein: The Veteran Reporter Battling 'Honour Killings,'" *Al-Jazeera*, May 25, 2018, <https://www.aljazeera.com/indepth/features/rana-husseini-veteran-reporter-battling-honour-killings-180309201914889.html>.

- e- Women and especially mothers have an important role in educating a strong generation, affiliated with his homeland and serving his nation.
- f- Society cannot progress without women.

Arabic Language, Grade 5, Vol. 2, 2017–18, pp. 4–5.

The Soviet cosmonaut Valentina Tereshkova is featured in an Arabic language textbook, the first woman to have flown in space on a solo mission.



Reading: Valentina Tereshkova

Arabic Language, Grade 8, Vol. 1, 2018–19, p. 17.

Two Banks to the River

As presented by the curriculum, Jordan considers itself responsible for the wellbeing of Palestinians and the future establishment of a Palestinian state. It openly supports a two-state solution, including the Palestinian "right of return," with Jerusalem as its capital.

The textbooks ignore previous disputes between Jordan and the Palestinians, including the assassination of King Abdullah I on the Temple Mount in 1951.⁷⁵ The event is described in the curriculum as one of martyrdom, but without specifics.⁷⁶ The bloody Black September War of 1970–71 between the PLO and the Hashemite Kingdom over control of the kingdom is missing, as is the Palestinian National Council's resolution that Transjordan should be part of any future Palestinian state. Also not included in the texts, is the assassination of Jordan's Prime Minister Wasfi al-Tal by Palestinian guerillas, the Syrian incursion, and especially, Israel's support for Jordan.⁷⁷

History and geography textbooks reinforce the notion that both sides of the Jordan River belong to one country. (From 1948 to 1967 Jordan and the West Bank were one country.) The curriculum is clear about Jordan's rights and obligations toward the Palestinian Authority and the PLO. It mentions the 1988 Disengagement (of Jordan from the West Bank), its agreements with Palestinians, and its commitment to the two-state solution (but not the "two states for two peoples" concept).

The description of the Two Banks Unity, in 1950, the name for Jordan's annexation of the West Bank, is long and detailed.⁷⁸ The unity is described as "the complete unity between the eastern and western banks of the Jordan River."⁷⁹ It describes the democratic process to secure the West

⁷⁵ The king was killed in the presence of his grandson the future King Hussein II, by a Palestinian devotee of the former pro-Nazi Mufti of Jerusalem. "Assassination of King Abdullah." *The Guardian*, July 21, 1951, <https://www.theguardian.com/theguardian/1951/jul/21/fromthearchive>;

"King Abdullah bin Al-Hussein (1882–1951)," The Hashemites, <http://www.kinghussein.gov.jo/kingabdullah.html>.

⁷⁶ *Social and National Education*, Grade 5, Vol. 1, 2017–18, p. 48.

⁷⁷ Uriya Shavit, "Out of Jordan," *Haaretz*, April 10, 2002, <https://www.haaretz.com/1.5300023>.

Asher Susser, *On Both Banks of the Jordan: A Political Biography of Wasfi Al-Tall*, London: Frank Cass, 1994.

⁷⁸ *Modern Arab History and Contemporary Issues*, Secondary Stage (Literary Branch Levels 3–4, 2007, 2008–2016, pp. 227–30.

⁷⁹ *Modern Arab History and Contemporary Issues*, Secondary Stage (Literary Branch Levels 3–4, 2007, 2008–2016, pp. 227–30. King Abdullah I, the founding father of Jordan, explained that the unity, "emanates from the will of **one people and one nation**, (bold added)" and that "It is factual reality that close federal ties have existed between the two banks since 1922." The Emirate of Transjordan was created in 1921 at the initiative of King Abdullah I on land that had been originally allocated by the League of Nations to the British Mandate of Palestine. From 1922 to 1948, both banks of the river were part of the same British Mandate for Palestine, but functioning differently. Close relations between Jews and Arabs across the river existed on all levels; even more so, among Arabs from both sides.

Bank with Transjordan which was also preceded by an Islamic allegiance ceremony (*bay'ah*) during the 1949 Jericho Conference.

Unification Projects

1. The Two Banks Unity 1950.
2. The Arab Hashemite Union 1958.
3. Unity of Egypt and Syria (United Arab Republic) 1958.
4. United Unity Project between Jordan and Palestine 1972. [Originally, the United Kingdom of Jordan and Palestine]
5. Re-Unification of Yemen 1994.

Modern Arab History and Contemporary Issues, Secondary Stage, 2008–2016, p. 227.

الإنجازات السياسية الخارجية

ثالثاً

حقق الأردن مكانة بارزة بين دول العالم بفضل الدور الذي قام به الملك عبد الله الثاني ابن الحسين في دعم القضايا العربية والدولية، ومن أبرز الإنجازات السياسية التي تحققت في هذا المجال ما يأتي:

١- دعم حق الشعب الفلسطيني في العوده إلى أرضه، وإقامة الدولة الفلسطينية المستقلة وعاصمتها القدس، وتأكيد أهمية المقدسات الإسلامية والمسيحية والدفاع المستمر عنها.

Three: Foreign Policy Achievements

Jordan has achieved a prominent position among countries of the world thanks to the role taken by King Abdullah II bin al-Hussein in supporting Arab and international issues.

The most prominent policy achievements in this area:

- 2- Supporting the right Palestinian people to return to their land, establishing an independent Palestinian state with Jerusalem as its capital, and emphasizing the importance of the Islamic and Christian holy sites and their continuous protection.

History of Jordan, Grade 12, 2018–19, p. 58.

فكر: بالرغم من وقوع الضفة الغربية تحت الاحتلال الإسرائيلي إلا أن الأردن استمر في تحمل مسؤولياته نحو فلسطين إلى اليوم.

Think: Although the West Bank is under Israeli occupation, until today, Jordan continues to take responsibility toward Palestine.

History of Jordan, Grade 12, 2018–19, p. 66.

Textbooks include several Arabic texts written by Palestinian authors and poets focusing on the Palestinian issue, starting from the early grades. This shows a clear attempt to create a

Palestinian consciousness in Jordanian students.⁸⁰ In addition, Jordan positions itself as the country most dedicated to the Palestinian cause.

وتفخر الدولة الأردنية بكونها الدولة الأكثر دعمًا للقضية الفلسطينية قولًا وفعالًا، حيث دافع الأردن بكل ما أوتي من قوة عن فلسطين ومقدساتها الإسلامية والمسيحية، وهذا ليس بغريب على القيادة الهاشمية صاحبة الوصاية التاريخية والدينية على المقدسات الإسلامية والمسيحية في القدس الشريف.

The Jordanian State is proud of being the most supportive country of the Palestinian cause, both in word and deed. Jordan defended Palestine and the Islamic and Christian holy sites with all its might. This is not strange to the Hashemite leadership, which holds historical and religious custodianship over the Islamic and Christian holy sites in noble Jerusalem.

History of Jordan, Grade 12, 2018–19, p. 75.

King Abdullah's speech on Jordan's Independence Day in 2006 is featured in this textbook, emphasizing Jordan's sense of obligation toward the Palestinian people, concerning both Al-Aqsa Mosque and the establishment of an independent state.

Jordan cannot forget the union of blood, goals and destiny with its Palestinian brothers; it is also impossible for Jordan to forget the blood of our martyrs on the walls of Jerusalem and in the plaza of the noble Al-Aqsa Mosque. We will not, on any day, under any circumstances, fail to provide all forms of support and assistance to the Palestinian brothers, until they attain their rights, and an independent Palestinian state will be established on the Palestinian land.⁸¹

Arabic Language, Grade 8, Vol. 2, 2017–18, p. 73.

Jordan's Custodianship in Jerusalem

Historically, Jordan has always maintained a strong connection to Jerusalem. Jordan occupied and ruled over East Jerusalem from 1948–67. With the city's unification after the 1967 War, Israel continued to recognize Jordan's role in the Al-Aqsa Mosque complex.

Since 1988 and the Jordanian disengagement from the West Bank, Jordan and the Palestinians signed two agreements solidifying Jordan's custodianship of the Islamic holy places in Jerusalem. These agreements reinforce the decades-long status quo, under which the Jordanian Waqf manages the affairs of Jerusalem's Islamic holy places (in coordination with Israel). The

⁸⁰ *Our Arabic Language*, Grade 2, Vol. 1, 2017–18 p. 76; *Our Arabic Language*, Grade 4, Vol. 1, 2018–19, p. 71; *Arabic Language*, Grade 5, Vol. 2, 2017–18, pp. 57–58; *Arabic Language*, Grade 6, Vol. 2, 2017–18 p. 77, 82; *Arabic Language*, Grade 7, Vol. 1, 2018–19, pp. 86, 93–94.

⁸¹ Speech of His Majesty King Abdullah II On the Occasion of the 60th Anniversary of Jordan's Independence, May 25, 2006,

<https://kingabdullah.jo/en/speeches/occasion-60th-anniversary-jordans-independence>.

agreements are mentioned and explained in the curriculum and justified by Jordan's need to oppose attempts to "Judaize Jerusalem."⁸²

Jordan continues educating students to have a special connection toward the site, as part of their national and religious identity.

The kingdom's relation to Jerusalem is presented as a religious obligation, derived from the Hashemites' familial connection to the Prophet Muhammad. It is interesting that textbooks use the term "Hashemite" and not Jordanian, connecting them to the Prophet's family prior to relocating in Jordan, and to the Hashem family's historic role as keepers of Islam's holy cities in the Hijaz since the tenth century.⁸³

His Highness King Abdullah II was keen to underscore the link between Jordan and Jerusalem, by emphasizing the meaning of the Hashemite custodianship over the blessed Al-Aqsa Mosque/the Noble Qudsi Haram [The Temple Mount]. All of East Jerusalem, including Al-Aqsa Mosque, [will be] under the Palestinian State's sovereignty. The meaning of the custodianship [is] the historical right to manage and build and defend, legally and diplomatically.

National and Civic Education, Grade 10, Vol. 2, 2016–17, p. 33.

An Arabic language unit, "Jerusalem in the Hearts of the Hashemites" features a poem by Jordanian poet Haider Mahmoud. This unit underlines the connection of the Hashemite kings to the holy sites in Jerusalem, encouraging students to develop an emotional attachment to the city.

جَوَّ النَّصِّ

ألقى الشَّاعر هذه القصيدة بين يدي جلالته المغفور له الملك الحسين بن طلال – طيب الله ثراه – في احتفال للقوات المسلَّحة الأردنيَّة – الجيش العربيّ بمناسبة ذكرى الإسراء والمعراج عام ١٩٧٠م، وعرض فيها مكانة القدس في وجدان الهاشميين الذين أولوا القدس والمقدسات الدَّينيَّة عناية واهتمامًا كبيرين، وقد ظهرت في هذه القصيدة مشاعر الفخر والاعتزاز بالعلاقة التي تربط الهاشميين بالقدس، فاحتفى الشَّاعر بتصويرها بما تمثَّله من رمز دينيٍّ عميق، فهي بوابة المحبَّة والسَّلام، ضحَى الشَّهداء من أجلها، وقَدَّم الجيش العربيّ تضحياته على أسوارها.

The poet delivered this poem in front of His Highness the deceased King Hussein bin Talal during the Jordanian Armed Forces-Arab Army ceremony in commemoration of the Isra and Mi'raj in 1970. He presented Jerusalem's status in the sentiment of the Hashemites who gave Jerusalem and the religious holy sites great care and attention. Feelings of pride of the Hashemite connection to Jerusalem appear in this poem.

Arabic Language, Grade 12 (Academic and Vocational Branch), 2018–19, p. 145.

⁸² *History of Jordan, Grade 12, 2018–19, p. 79.*

⁸³ *History of Jordan, Grade 12, 2018–19, pp. 77–78.*

١٣- ما واجب الأمة العربية تجاه القدس؟

١٤- ما المعاني التي تثيرها في نفسك لفظة "القدس"؟

13- What is the Arab nation's duty toward Jerusalem?

14- What meanings does the word "Jerusalem" arouse in you?

Arabic Language, Grade 12 (Academic and Vocational Branch), 2018–19, p. 147.

4- Describe your feelings toward Jerusalem and its holy sites.

Arabic Language, Grade 7, Vol. 1, 2018–19, p. 85.

ج- الإعمار الهاشمي الثالث الذي جاء على إثر قيام الاحتلال الصهيوني بإشعال النار في المسجد في عام ١٩٦٩م، وقد امتدت آثار الحريق التخريبية إلى أكثر من ثلث المسجد، والتهمت النيران منبر صلاح الدين الأيوبي رحمه الله كاملاً. وقد تم إنجاز الإعمار الثالث في عام ١٩٩٤م، في عهد الملك الحسين بن طلال رحمه الله.

c- The third Hashemite reconstruction came following the Zionist Occupation setting fire to the Mosque in 1969. The devastating [*takhribiyyah*]⁸⁴ effects of the fire reached over third of the Mosque, and the fire devoured the entirety of the Salah al-Din Minbar [pulpit]. The third reconstruction was completed in 1994, in the time of King Hussein bin Talal.

Islamic Education, Grade 12, 2018–19, p. 145.

٣- الإعمار الهاشمي الطارئ (١٩٦٩م، عهد الملك الحسين بن طلال)

جاء الإعمار الهاشمي الطارئ نتيجة للأضرار الكبيرة التي لحقت بالجامع القبلي إثر الحريق الذي أضره يهودي متطرف بالتواطؤ مع سلطات الاحتلال الإسرائيلية في المسجد الأقصى عام ١٩٦٩م.

3 – The Emergency Hashemite Renovation (1969, time of King Hussein bin Talal)

The emergency Hashemite renovation resulted from the great damages of the Qibli Mosque [Al-Aqsa], due to the fire set in the Al-Aqsa Mosque in 1969 by a Jewish extremist, plotted with the Israeli Occupation authorities.

History of Jordan, Grade 12, 2018–19, p. 81.⁸⁵

Maps in geography textbooks show an inconsistent approach toward the land bordering Jordan from the west. In some cases, the maps name the whole land bordering Jordan from the west to the sea as "Palestine," without even marking the Gaza Strip or the West Bank. In other cases, the land is named "Palestine," but Gaza and the West Bank are marked.

⁸⁴ The term *takhribiyyah* (devastating) also carries connotations of sabotage, terrorism.

⁸⁵ See also: *Our Arabic Language*, Grade 4, Vol. 1, 2018–19, pp. 66–67.



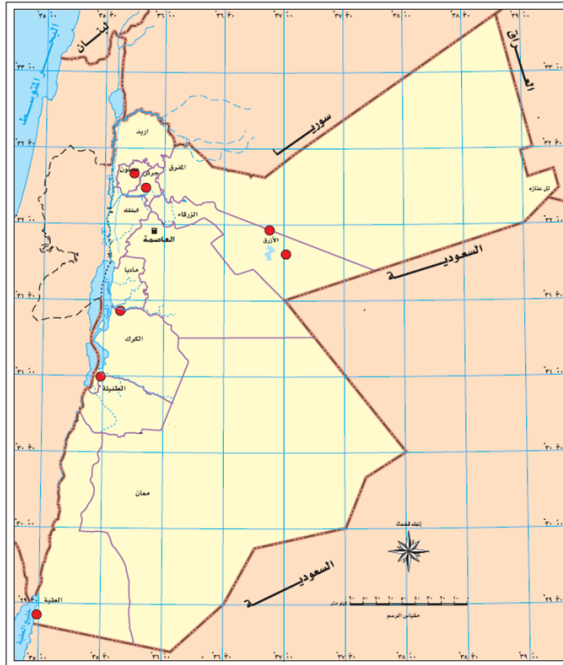
L: *Geography, Grade 12 (Literary Branch)*, 2018–19, p. 169; R: *Social and National Education, Grade 4, Vol. 1*, 2017–18, p. 13.

However, in the same textbook, while other bordering countries are mentioned by name (Lebanon, Syria, Saudi Arabia, Egypt), Israel and the PA are left unidentified, with a line marking the "administrative borders" of the West Bank and Gaza Strip.



Geography, Grade 12 (Literary Branch), 2018–19, p. 204.⁸⁶

⁸⁶ See also: *Social and National Education, Grade 4, Vol. 2*, 2016–17, p. 67.



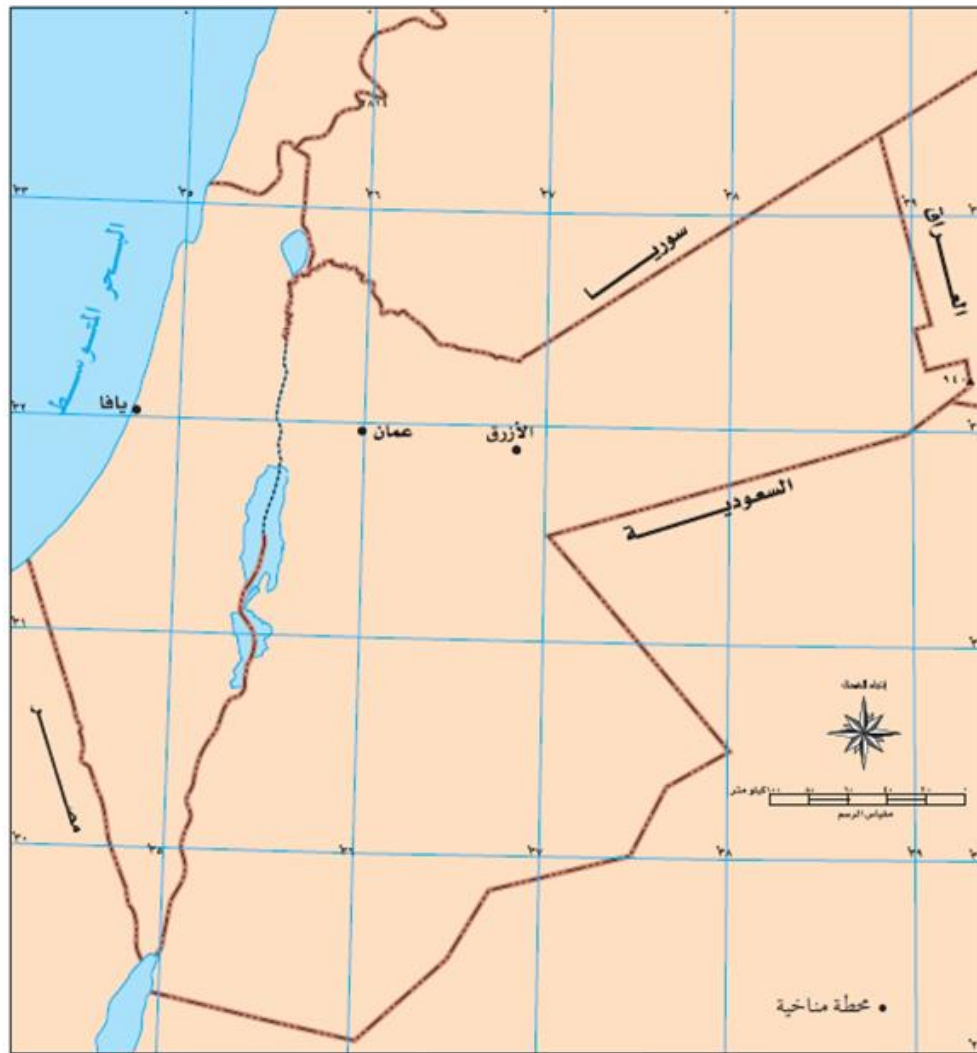
الشكل رقم (٢-١٦): التوزع الجغرافي للمحميات في الأردن.



(IMPACT-se enlargement)

Geography, Grade 12 (Literature Branch), 2018, p.89.

The following map depicts lakes and temperatures, but also present one large country straddling the banks of the Jordan river, from the desert to the Mediterranean Sea.

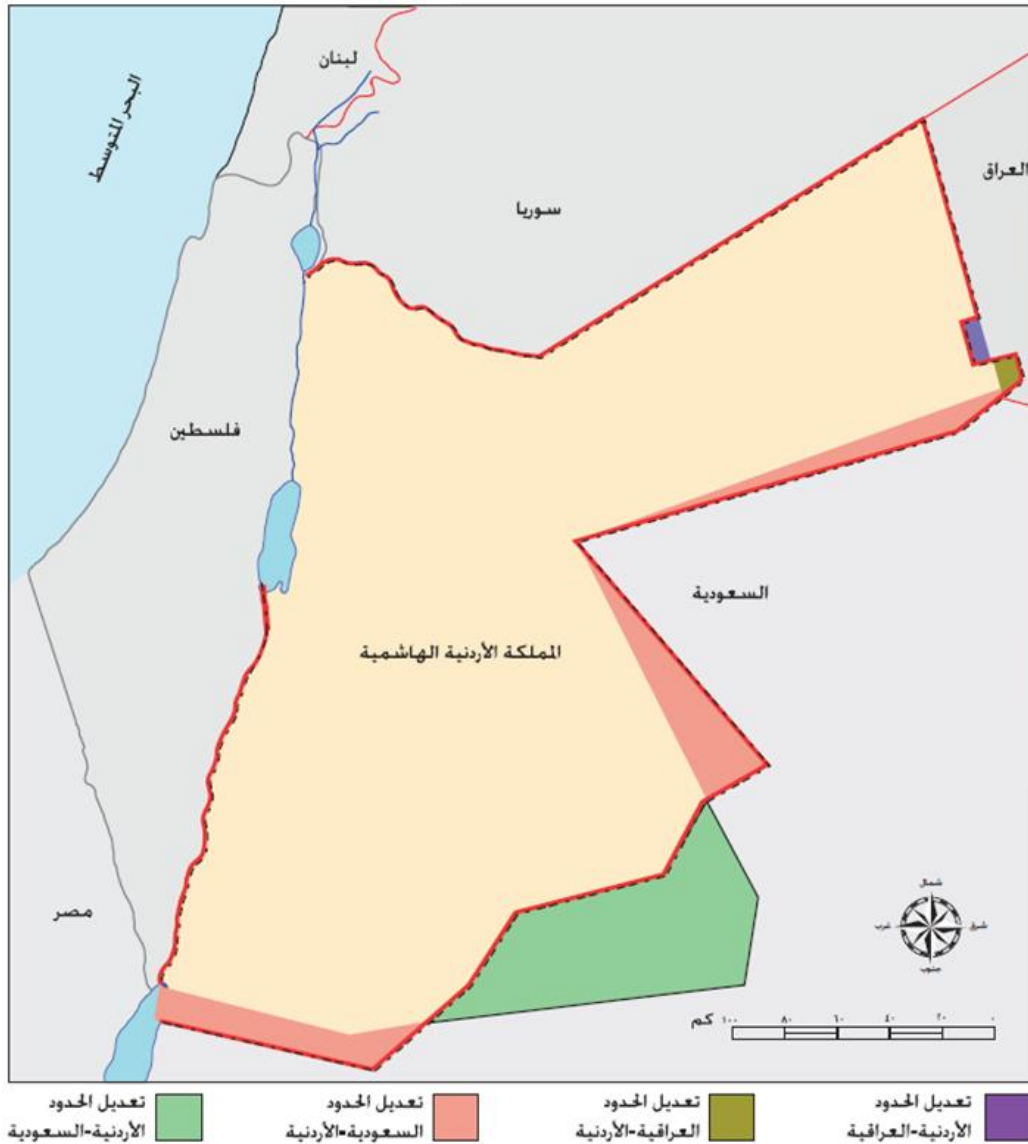


الشكل رقم (١-١٠): البعد عن المسطحات المائية واختلاف درجات الحرارة.

Geography, Grade 12 (Literature Branch), 2018, p.20.

The curriculum maintains that borders can be changed since they are in any case artificial and geometric and border disputes have led to losses of blood and property.⁸⁷ Jordan has easily and often adjusted its borders with Arab neighbors, evident in various maps. Despite a peace treaty with Israel however, such demarcation lines are nowhere to be found.

⁸⁷ *Geography, Grade 12* (Literature Branch), 2018, pp. 162, 167.



[Legend: Violet: Jordanian-Iraqi Border Adjustment; Khaki: Iraqi-Jordanian Border Adjustment; Pink: Saudi-Jordanian Border Adjustment; Light Green Jordanian-Saudi Border Adjustment].

Geography, Grade 12 (Literature Branch), 2018, p.167.

A Shaky Peace

While commitment to peace appears to be a central theme in the Jordanian curriculum, Israel is not envisaged to be part of it in any tangible manner. It is typically described in the textbooks as a Zionist entity with no rights nor history. The peace treaty between the two nations is mostly ignored. There is no discourse about peace and collaboration within the Israeli-Jordanian-Palestinian triad and no future vision toward Jordan's close neighbor.

Almost completely absent now from Islamic education textbooks, martyrdom and *jihad* are still glorified in the context of wars for the "liberation of Palestine." In a chapter entitled "Jordanian Martyrs in Palestine," two Jordanian soldiers who were killed fighting are considered role models for Jordanian students. The following text uses violent images tying Palestine's destiny with Jordanian lives.

He [Al-Hunaiti] was martyred when the Zionists attacked his truck loaded with weapons. He saturated Palestine's precious soil with his pure blood. The two martyrs, Ka'id Mufleh Obeidat and Muhammad Al-Hunaiti, are but an example to the children of Jordan who sacrificed their lives by defending the rights and the holy sites.

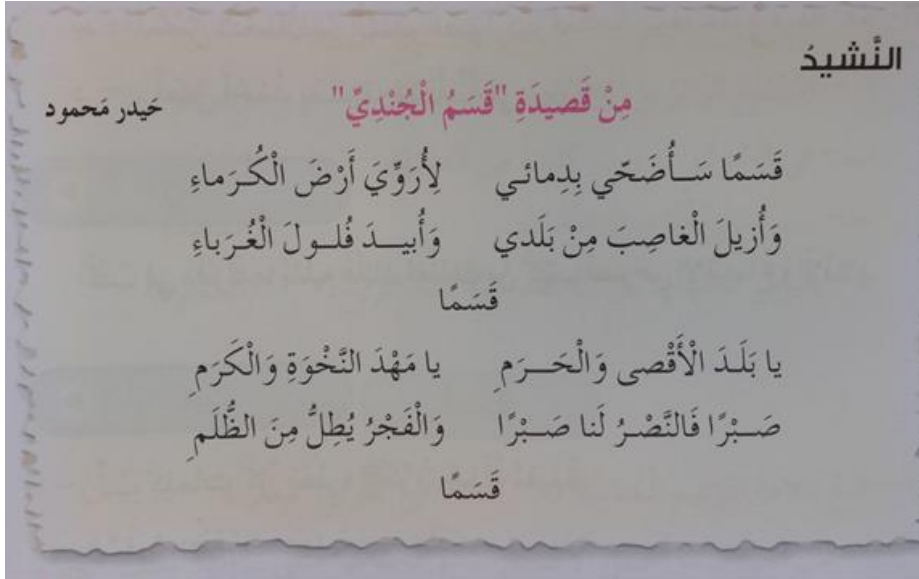
'And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision' (Al-Imran 3:169).⁸⁸

Our Arabic Language, Grade 4, Vol. 2, 2017–18 pp. 16–17.

The same chapter features a verse from, "The Soldier's Vow" [also known as: "Land of the Generous"], written by Jordanian poet Haider Mahmoud. The liberation of all of Palestine is described in this poem aimed at elementary school students, calling for "sacrificing blood;" to remove the enemy from the land by "eliminating the usurper;" and to "annihilate the remnants of the foreigners." This poem also appears in the new PA curriculum, in an Arabic language elementary textbook.⁸⁹

⁸⁸ Sahih International:
<https://quran.com/3/169-170>.

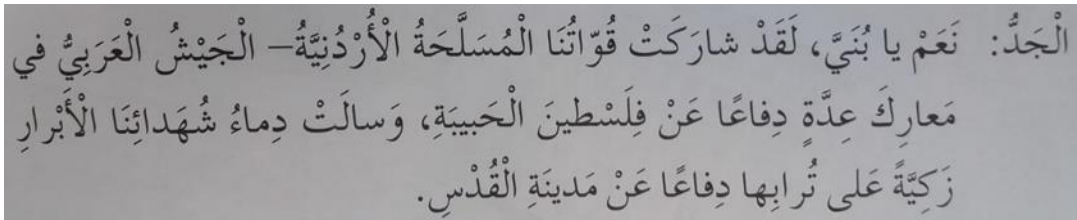
⁸⁹ See PA curriculum textbook: *Our Beautiful Language*, Grade 3, Vol. 2, 2018, p. 64.



'I vow I shall sacrifice my blood, to saturate the land of the generous and will eliminate the usurper from my country, and will annihilate the remnants of the foreigners. Oh, the land of Al-Aqsa and the Haram, oh cradle of chivalry and generosity. Patient, be patient as victory is ours, dawn is emerging from the oppression.'

Our Arabic Language, Grade 4, Vol. 2, 2017–18 p. 22.

Jordanian soldiers who were killed over the years in wars "defending Palestine" are considered martyrs for Allah. In the context of national battle, religious characteristics are added and accepted as part of the national narrative.



The Grandfather: Our Jordanian Armed Forces-Arab Army participated in several battles defending beloved Palestine, and the pure blood of our righteous martyrs flowed on its soil, in defense of Jerusalem.

Social and National Education, Grade 4, Vol. 2, 2016–17, p. 58.

1. - Name the Jordanian martyrs who fell on the pure land of Palestine.
2. - Allah has said: 'And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision' (3: 169).

Arabic Language, Grade 5, Vol. 2, 2017–18, p. 49.

Jordanian textbooks also feature the Palestinian right of return, referring to the many Palestinians living in Jordan who still hope to return to their homes in Palestine. A girl asks her grandmother about the old key she holds, and following her story expresses her hopes for a liberated Palestine.



[Grandmother]: I will never forget Palestine for as long as I live, and I will never forget my village situated on a green valley . . .

Grandma, I wish that I will see Palestine liberated from the Zionist Occupation.

Arabic Language, Grade 5, Vol. 2, 2017–18, pp. 50–51.

In an Arabic language unit: "Palestine is Arab," students learn about the history of Jericho and are asked about the right of return. In this context, students are asked about Jordan's support of the Palestinians both in the West Bank and Gaza.

Discussion:

- 1- Answer the following questions:
 - a- Where did the Palestinians take refuge?
 - b- Where will the Palestinian refugees return to?
The Palestinian refugees' return is one of their rights. Why?
 - h- Explain Jordan's role in defending Palestine.
 - k- What services does the Jordanian military field hospital in Gaza provide?

Arabic Language, Grade 6, Vol. 2, 2017–18, pp. 75–76.

Writing:

Write about one of the following subjects:

- 1- Letter to a mother of a Palestinian prisoner in an Occupation prison.
- 2- Feelings of a refugee dreaming to return to his homeland.

Arabic Language, Grade 9, Vol. 2, 2017–18, p. 17.

Unlike the PA curriculum, which views violent struggle to free the "Occupation of Palestine," with no peaceful options to resolve the conflict,⁹⁰ the Jordanian curriculum, presents a two-state solution as the only way to bring peace

ويؤمن الأردن بأن حل الصراع الفلسطيني-الإسرائيلي لن يكون إلا عبر الوصول إلى اتفاق مع السلطة الوطنية الفلسطينية، وتحقيق الرؤية التي يوافق عليها المجتمع الدولي بمكوناته كلها، والمتمثلة بحل الدولتين.

Jordan believes that the Palestinian-Israeli conflict should be resolved only through reaching an agreement with the Palestinian National Authority, and realizing the vision agreed upon by the entire international community represented by a two-state solution. *Arab and World History, Grade 12* (Literary Branch), 2018–19, p. 79.

The curriculum considers Jerusalem to be holy to both Islam and Christianity. Jews have no justification for their claims to the city. Attempts to "Judaize" the city are portrayed. Jordanian students are encouraged to study the importance of Jerusalem to Islam and Christianity alone. However, older textbooks acknowledged the Jewish connection to the Western Wall.⁹¹

نشاط: باستخدام الحاسوب صمم جدولاً تصنف فيه المعالم الإسلامية والمسيحية في القدس، وأهمية كل منها.

٢ - بين الأهمية الدينية لمدينة القدس عند المسلمين والمسيحيين.

Activity: Using the computer, draw a table including the Islamic and Christian sites in Jerusalem, and the importance of each one of them.

2- Clarify the religious importance of Jerusalem to Muslims and Christians. *Arab and World History, Grade 12* (Literary Branch), 2018–19, pp. 68–69.

⁹⁰ See IMPACT-se report, "The New Palestinian Curriculum," September 2018, pp. 8–18, http://www.impact-se.org/wp-content/uploads/The-New-PA-2018-Curriculum_Grades-1-12.pdf.

⁹¹ Modern Arab History and Contemporary Issues, Grade 10, Vol. 2, 2014–2015, p. 79.

The textbooks assert that Israel intends to "empty" Jerusalem of its Arab residents.⁹²

الفصل الرابع : المخططات الإسرائيلية لتهويد مدينة القدس

يحاول الاحتلال الإسرائيلي تهويد مدينة القدس، وطمس معالمها العربية الإسلامية والمسيحية، وتفرغها من سكانها العرب، استنادًا إلى مزاعم تاريخية ودينية لا يوجد ما يسندها على أرض الواقع، ولذلك تقوم إسرائيل بجرائم وأعمال تخريبية كثيرة تقصد عن طريقها تشويه تاريخ المدينة المقدسة؛ تحقيقًا لهدفها وهو جعلها عاصمة لدولة الكيان الصهيوني.

Part Four: Israeli Plans to Judaize Jerusalem

The Israeli Occupation's attempts to Judaize Jerusalem, efface its Arab, Islamic and Christian features and to empty it of its Arab residents, based on historical and religious claims, have no basis in reality. Therefore, Israel commits crimes and many destructive actions through which it aims to distort the history of the holy city, in order turn it into the capital of the Zionist-entity state.

Arab and World History, Grade 12 (Literary Branch), 2018–19, p. 70.

The Western Wall is depicted as a Zionist fabrication. The description of the 1929 riots follows the Palestinian narrative, but interestingly mentions attacks against Jews praying at the Wall. It does not mention anti-Jewish riots across the country and the destruction of ancient communities.

٢ - ثورة البراق في عام ١٩٢٩م: اندلعت بسبب ادعاء الصهاينة بأن حائط البراق من الأماكن المقدسة عند اليهود وأسموه حائط المبكى، الأمر الذي دفع الفلسطينيين إلى رفض هذا الادعاء، وما تبعه من تعدي على المقدسات الإسلامية، فهاجموا تجمعات اليهود المحتفلين عند حائط البراق، وشملت الثورة معظم المدن الفلسطينية. ولا يزال حائط البراق يشكل أحد أسباب الاحتكاك المباشر بين العرب واليهود في مدينة القدس.

3- **The Al-Buraq Uprising in 1929** erupted due to the Zionists' claim that the Al-Buraq wall is a Jewish holy site and they named it the Wailing Wall. This motivated the Palestinians to deny this claim, and the violations of the Islamic holy sites which followed. They [Palestinians] attacked Jewish gatherings who celebrated by Al-Buraq Wall, and the uprising engulfed most Palestinian cities. Al-Buraq Wall is still one of the direct causes of friction between Arabs and Jews in Jerusalem.

Arab and World History, Grade 12 (Literary Branch), 2018–19, p. 58.

The historical text ignores Jewish history in Jerusalem. It acknowledges, however, a "foreign" Hebrew invasion as one among other such incursions. Yet, it refers to the "land of heavenly religions," usually (included in Jordanian Islamic education textbooks) a term that brings

⁹² Demographics demonstrate that this argument is baseless. It is perhaps worth noting that between 1948 and 1967, when Jordan controlled East Jerusalem, it drove away its entire Jewish population and completely destroyed the Jewish quarter of the Old City.

Judaism to mind. In another textbook, quoted below in this report, the Kingdom of Judea is described along with its destruction and the return from Babylon.⁹³

الفصل الثالث : الأهمية التاريخية والدينية لمدينة القدس

تعد مدينة القدس من أقدم مدن العالم، وقد سكنها كثير من الأقاليم عبر العصور التاريخية، كالعرب الكنعانيين، واليونان والرومان والبيزنطيين، والعرب المسلمين. وقد بناها اليوسيون إحدى القبائل الكنعانية، منذ ما يقرب من عام (٣٠٠٠ ق.م)، وعرفت بأسماء عدة منها: أور سالم، ويوس، وإيلياء، وبيت المقدس. وتعرضت القدس للغزو الخارجي من قبل العبرانيين، والفرس، واليونان، والرومان. وتعد مدينة القدس أرض الديانات السماوية، وإليها أُسْرِيَ بالرسول محمد صلى الله عليه وسلم،

Part Three: The Historical and Religious Importance of Jerusalem

The city of Jerusalem is considered one of the most ancient cities of the world. Many nations have inhabited it throughout history, such as the Arabs, Canaanites, Greeks, Romans, Byzantines and Muslim Arabs. It was built by the Jebusites, one of the Canaanite tribes, around 3000 BCE, and was known by a number of names: Ur Salem, Jebus, Ilya' and Bayt al-Maqdis. Jerusalem faced external invasions by the Hebrews, Persians, Greeks and Romans.

The city of Jerusalem is the land of the heavenly religions, and to it Prophet Muhammad was made to travel by night.

Arab and World History, Grade 12 (Literary Branch), 2018–19, p. 65.

Israel is accused of acting illegally to quietly take over Jerusalem demographically⁹⁴ and for conducting what Jordan claims to be excavations meant to support "forged Talmudic narratives," as well as creating fake Jewish graves.⁹⁵

⁹³ *History, Grade 8, Vol. 1, 2017–18, p. 14*

⁹⁴ *Arab and World History, Grade 12 (Literary Branch), 2018–19, pp. 70–73.*

⁹⁵ Catherine Hezser, "The (In)Significance of Jerusalem in the Talmud Yerushalmi," in, Catherine Hezser and Peter Schaefer, eds, *The Talmud Yerushalmi and Graeco-Roman Culture. Vol. 2.* (Tuebingen: Mohr-Siebeck, 2000), pp. 11–49; Daniel Lipson, "Chilling Testimonies: How Christians Distorted the Talmud to Harm the Jews," The Librarians, November 6, 2017,

https://blog.nli.org.il/en/against_the_talmud/.



الشكل (٢-١١): حفریات تحت المسجد الأقصى.

Image 2-11: Excavations under Al-Aqsa Mosque [The image actually shows the Western Wall Plaza].

3- Excavations and Tunnels

The Israeli Occupation adopts policies which aim at Judaizing Jerusalem's heritage and controlling its lands by claiming that these were archaeological excavations. Most of the excavations are concentrated in the Old City and its surroundings, especially the Silwan area near Al-Aqsa Mosque, where Israeli Occupation forces and extremist groups manage the excavation site. They try to connect everything that is discovered with forged Talmudic narratives of the city's history, an attempt by the Occupation's authorities to claim they have extended historical roots in Jerusalem and Palestine. During its archaeological excavations, Israel destroys and steals ruins which date back to the Roman, Byzantine and Islamic periods, and forges the truth about the remaining ruins, claiming that they go back to Jewish times, in an attempt to forge historical truths.

Arab and World History, Grade 12 (Literary Branch), 2018–19, pp. 73–74.

Students read that Israel burned Al-Aqsa Mosque in 1969 (an act carried out by a mentally ill Australian Christian extremist, Dennis Rohan).⁹⁶ The text overlooks Israel's efforts to extinguish the fire and bring the arsonist to trial or its participation—with Jordan in a leading role—to renovate the mosque and rebuild the ancient pulpit (*minbar*).⁹⁷

⁹⁶ This claim appears in: *Modern Arab History and Contemporary Issues*, Grade 10, Vol. 2, 2014–15, p. 76.

⁹⁷ Eldad J. Pardo, "The Al-Aqsa Fire—The Dangers of Manipulative Education: What Can Be Done," IMPACT-se, August 23, 2016,

<http://www.impact-se.org/blog/page/4/>.



Arab and World History, Grade 12 (Literary Branch), 2018–19, p. 75.

نشاط: بالرجوع إلى المكتبة، اكتب تقريرًا عن محاولات الاحتلال الإسرائيلي هدم المسجد الأقصى وحرقه.

نشاط: صمم جدولًا باستخدام الحاسوب، تصنف فيه إجراءات الاحتلال الإسرائيلي الاجتماعية والدينية والثقافية والعسكرية والتربوية لتهويد مدينة القدس.

Activity: Using the library, write a report about the Israeli Occupation’s attempts to demolish and burn Al-Aqsa Mosque.

Activity: Draw a table using the computer, in which you categorize the Israeli Occupation’s social, religious, cultural, military and educational measures to Judaize the city of Jerusalem.

Arab and World History, Grade 12 (Literary Branch), 2018–19, p. 76.

Zionism—and by implication Israel—is personified as an illegitimate, racist, and violent movement.

الحركة الصهيونية
هي حركة سياسية عنصرية
استيطانية، هدفت إلى إنشاء وطن
قومي لليهود في فلسطين استنادًا
إلى مزاعم تاريخية لا أساس لها
من الصحة، وسميت بذلك نسبة
إلى تل صهيون في القدس.

The Zionist Movement is a political racist colonial movement, aimed at establishing a national homeland for the Jews in Palestine, based on baseless historical claims. The movement was given its name because of Mount Zion in Jerusalem.

Arab and World History, Grade 12 (Literary Branch), 2018–19, p. 52.⁹⁸

In the following paragraph, Jordan "refuted Jewish claims." and insisted that "the Arabs are those who built the city [of Jerusalem], established it, and lived in it for more than five thousand years."

أولاً : الاهتمام بشؤون العالم الإسلامي

اهتم الأردن برعاية المقدسات الإسلامية في فلسطين، ومن مظاهر هذا الاهتمام:
 ١ - التصدي للمطامع الإسرائيلية وخططها الرامية لتهود المقدسات الإسلامية في فلسطين، وعلى أثر ذلك قامت الحكومة الأردنية بإصدار مذكرة عاجلة فندت فيها المزاعم اليهودية؛ وقامت ببيان الحقائق والمسلمات التاريخية والقانونية الخاصة بمدينة القدس، ووضحت أن العرب هم من بنوا هذه المدينة وأسسوها وعاشوا فيها منذ أكثر من (٥٠٠٠) عام، وأكدت على أهمية هذه المدينة لدى المسلمين لوجود المسجد الأقصى المبارك فيها، حيث يرتبط بها ارتباطاً عقائدياً، فهو أولى القبليتين، وثاني مسجد بُني على الأرض بعد المسجد الحرام، وثالث مسجد تشد إليه الرحال بعد المسجد الحرام والمسجد النبوي، وهو مسرى النبي ﷺ ومعراجة إلى السماوات العلاء.

Jordan cares about the custody of the Islamic holy sites in Palestine.

Examples of this are:

1- Confronting greedy Israeli ambitions and plans to Judaize the Islamic holy sites in Palestine. Subsequently, the Jordanian government issued an urgent memorandum, disproving the Jewish claims. The memorandum explains the historical and legal facts and conventions of Jerusalem, clarifies that Arabs built and established the city and lived in it for more than 5,000 years, and emphasizes the importance of this city to Muslims, for Al-Aqsa Mosque is situated in it . . .

Islamic Education, Grade 12, 2018–19, p. 144.

Other textbooks acknowledge the existence of the Kingdom of Judea being defeated, and the repatriation of the Jewish people to their land (Palestine) from Babylon by King Cyrus. Jews are also depicted as a defeated political force, in the geographical area of Jordan during the first century BCE.⁹⁹ Their defeat by the Nabateans is recognized.

Did you know that King Nebuchadnezzar managed to invade and subjugate the Kingdom of Judea in 586 BCE, after he destroyed it, expelled its residents, led many of them to captivity and took them to his kingdom of Babel? They stayed there until the defeat of the second Babylonian Empire by King Cyrus the Persian, who allowed the Jews to return to their kingdom.

History, Grade 8, Vol. 1, 2017–18, p. 14.

⁹⁸ See also: *History of Jordan*, Grade 11, 2016–17, p. 118.

⁹⁹ *History*, Grade 7, Vol. 1, 2018–19, p. 25.

Among the most famous kings [of the Nabateans] is Ibadah the First (95–88 BCE), who defeated the Jews in the battle of Qara on the shore of the Sea of Galilee.¹⁰⁰

History of Jordan, Grade 11, 2016, p. 21

[Ibadah the First] confronted the Jews and annihilated them after they had tried to control the areas of the Gilead, Ammon and Moab, which he [subsequently] annexed to his kingdom. He extended his control over the Golan and Horan areas.

History of Jordan, Grade 7, Vol. 1, 2017–18, p. 25.

The curriculum's representation of the famous Mesha Stele (Moabite Stone) is telling both in what is included and omitted. Mesha was a successful Moabite king from the ninth century BCE who fought and won great battles against the Israelite kings and the Israelite tribe of Gad. The stele was discovered in 1868 by an Anglican missionary in Jordan. The Bedouins who led him to the discovery later broke the stele, because he breached their trust. The stele is written in Moabite, a language close to Biblical Hebrew and the text, which includes a number of massacres of the Israelites (including women and children), is parallel and complements the Biblical narrative.

The seventh grade history textbook first depicts the ancient civilizations in Jordan as Arab.

There were several civilizations established in Jordan after the mankind's sedentation, because of the migration of Arab tribes, which had been united by their common language, customs and traditions of the Arabian Peninsula.

History of Jordan, Grade 11, 2016, p. 16.

Any connection to Hebrew and the Israelites in the stone's narrative is omitted from the curriculum portrayal. Thus the students are not exposed to the presence of Israelites and Hebrew in Biblical times (Iron Age) The following is the translated text from the Mesha Stele as it appears in the textbook:

"I am Mesha, the son of Kemoš-yatti, the king of Moab, from Dibon. My father was king over Moab for thirty years, and I was king after my father.

And in Karchoh I made this high place for Kemoš, because he has delivered me from all kings [not included: and because he has made me look down on all my enemies, smash them . . .]

"I said to all the people: 'Make, each one of you, a cistern in his house.'" [not included: "And I cut out the moat for Karchoh by means of prisoners from Israel."]¹⁰¹

History of Jordan, Grade 11, 2016, p. 17.

In a more general context, Zionism is lumped together with Nazism and Fascism as extremist violent movements. The Holocaust is completely ignored in this curriculum, even though World

¹⁰⁰ Ibadah is the Arabic name of Obodes I. He defeated the Hasmonean King Alexander Jannaeus (93 BCE) near Gadara (Umm Qais), just east of the Sea of Galilee.

¹⁰¹ William Brown, "Moabite Stone [Mesha Stele]", *Ancient History Encyclopedia*, February 11, 2019, [https://www.ancient.eu/Moabite_Stone_\[Mesha_Stele\]/](https://www.ancient.eu/Moabite_Stone_[Mesha_Stele]/).

War II is taught thoroughly.¹⁰² Unmentioned as well, is the exodus of Jewish communities from the Arab world.

المعتنقين لها سلوكًا، الأمر الذي قد يؤدي إلى صراعات داخل المجتمع، ومن أبرز الحركات المتطرفة في القرن الماضي: النازية والفاشية، وكان لهما مواقف متشددة ضد شعوب العالم؛ حيث كانت النظرة التسلطية، والعرق الأفضل هو المميز لهما، بالإضافة إلى الحركة الصهيونية التي حملت أفكارًا متطرفة توجّهت إلى مواقف متشددة و متعصبة تجاه حقوق العرب الفلسطينيين في أرضهم المحتلة.

Among the most prominent extremist movements in the last century were Nazism and Fascism. They held intransigent positions against peoples of the world. They were distinguished by their authoritarian view and the [belief] that their race was superior. In addition, the Zionist movement that carried extremist ideas, translated into intransigent and fanatic positions toward the rights of Arab-Palestinians in their occupied land.

National and Civic Education, Grade 8, Vol. 1, 2017–18, p. 43.

Participation in the most important Madrid Peace Conference is described apologetically.

وشارك الأردن في المؤتمر الدولي للسلام في جنيف بسويسرا عام ١٩٧٣ م، الذي نتج عنه فض النزاع بين مصر وسوريا من جهة وإسرائيل من جهة أخرى، ونجحت السياسة الخارجية الأردنية بالتنسيق مع الدول العربية والأجنبية في اتخاذ الجمعية العمومية للأمم المتحدة قرارها رقم (٣٣٧) الذي نص على إدانة إسرائيل وعَدَّ الصهيونية صورة من صور التمييز العنصري.

Jordan participated in the international peace conference in Geneva, Switzerland in 1973, which resulted in resolving the conflict between Egypt, Syria and Israel. The Jordanian foreign policy, together with Arab and foreign countries, succeeded in the UN General Assembly adopting resolution no. 337 which condemned Israel and considered Zionism a form of racism.

History of Jordan, Grade 12, 2018–19, pp. 42–43.

٤- نجاح الأردن تحت قيادة الملك عبد الله باستصدار قرارات عدة تدين ممارسات الاحتلال الإسرائيلي، وتكشف الانتهاكات الإسرائيلية ضد التراث العربي والإسلامي في القدس.

Under the leadership of King Abdullah, Jordan succeeded in issuing a number of resolutions condemning the Israeli Occupation's actions and revealing the Israeli violations against the Arab and Islamic heritage in Jerusalem.

History of Jordan, Grade 12, 2018–19, p. 74.

¹⁰² *History, Grade 10, Vol. 2, 2016–17, pp. 82–85.*

ونجحت الجهود الأردنية التي يقودها جلالة الملك عبد الله الثاني في استصدار قرار من منظمة الأمم المتحدة للتربية والثقافة والعلوم (اليونسكو) في عام ٢٠١٦م باعتبار المسجد الأقصى مكاناً مقدساً للمسلمين فقط، والحفاظ على التراث الثقافي الفلسطيني وطابعه المميز

The Jordanian efforts led by His Highness King Abdullah II have succeeded in the issuing of a UNESCO resolution in 2016 considering Al-Aqsa Mosque a holy site for Muslims only . . .

Arab and World History, Grade 12 (Literary Branch), 2018–19, p. 80.¹⁰³

In a listening exercise about the Ajlun Offensive in 1970 [between the Jordanian army and PLO guerillas], students are required to identify Zionists as enemies, past, present and future.

4- Select the right answer:

- The enemy intended to occupy (Ajlun/A-Salat) mountains.
- Our brave soldiers were victorious against the (Zionist/Crusader) enemy.

6- How will we liberate Palestine from the Zionist enemy?

Our Arabic Language, Grade 4, Vol. 2, 2017–18, pp. 14, 18.

Various historical battles between Jordanian and Israeli forces are taught in detail, including the Battles of Latrun and Bab al-Wad in 1948 and the Battle of Karameh in 1968 (considered victories by Jordan). In a conversation between a boy and his grandfather, Israeli forces are repeatedly named the "Zionist enemy,"¹⁰⁴ and Jordan is proud of the "heavy casualties inflicted on the Zionist enemy."¹⁰⁵

Narration of past events and military heritage are an indispensable part of the country's battle legacy. One might also expect stories of military friendship across the lines or respect for Other individuals or combatants (as seen in the Turkish curriculum, for example).¹⁰⁶

The Battle of Karameh is given great importance in the curriculum throughout all grades and subjects; it is described as the first Jordanian victory over Israeli forces.¹⁰⁷ The battle is portrayed as an attack on Jordanian soil, without mentioning Israel's goal to destroy the PLO fedayeen camps at Karameh from which many cross-border attacks were launched. In fact, the Palestinian participation in this battle is completely missing from the textbooks.¹⁰⁸

¹⁰³ *Islamic Education*, Grade 12, 2018–19, pp. 144–45.

¹⁰⁴ See also "Jewish gangs" in: *Our Arabic Language*, Grade 4, Vol. 2, 2017–18, p. 16.

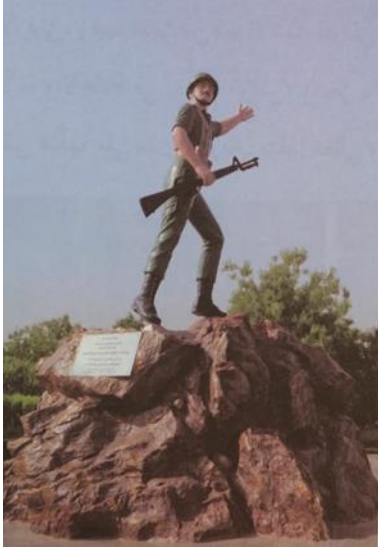
¹⁰⁵ *Social and National Education*, Grade 4, Vol. 2, 2016–17, pp. 58–66.

¹⁰⁶ Hay Eytan Cohen Yanarocak, "Turkey's Curriculum under Erdoğan: The Evolution of Turkish Identity," IMPACT-se, November 2016, p. 19,

http://www.impact-se.org/wp-content/uploads/Turkey-Interim-Report_IMPACT-se.pdf

¹⁰⁷ *History*, Grade 10, Vol. 2, 2016–17, p. 41.

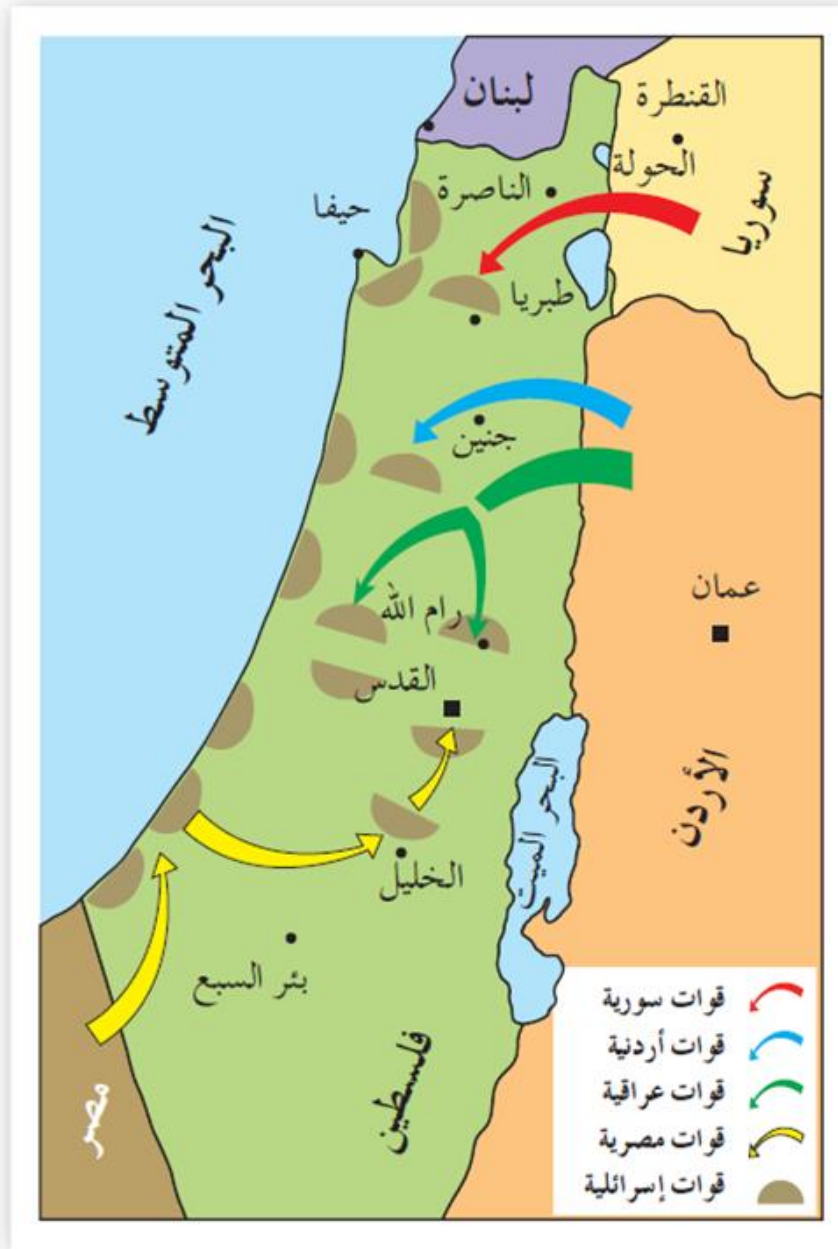
¹⁰⁸ *Social and National Education*, Grade 4, Vol. 2, 2016–17, p. 64.



The Battle of Karameh is an important turning point in the lives of Arabs in general, and specifically in the lives of Jordanians, for it has proved to the whole world that the Jordanian Armed Forces-Arab Army are capable of achieving victory and protecting the land of the homeland from the attacks of the Israeli enemy.

National and Civic Education, Grade 7, Vol. 1, 2017–18, p. 71.

While cherishing its battle legacy, these wars also invite additional thoughts. The following description and map dealing with the 1948 War mentions the Arab (including Jordan's) rejection of the partition plan. They also accept responsibility for both the Arab invasion ("entering") and defeat resulting from their failure to accept the partition plans. The refugee problem is downplayed as a result of the war. The textbooks do emphasize the long-term serious consequences of choosing an unending cycle of wars. Heroism, martyrdom and the achievements of the Jordanian army are lauded as well. War is not excluded in the future, but the need for serious coordination and preparation is recognized. What perhaps stands out most of all is that Israel's "Independence" is seen only as an "Occupation" on the way to controlling more of Palestine. As such, there is no hint of recognition or reconciliation after so many wars.



الشكل (٣-٢): محاور دخول الجيوش العربية إلى فلسطين في حرب عام ١٩٤٨ م.

Image 2-3: Axes of Arab Armies Entering Palestine in the 1948 War

[Legend:] Syrian forces (red), Jordanian forces (blue), Iraqi forces (green), Egyptian forces (yellow), Israeli forces (khaki).

History of Jordan, Grade 12, 2018, p. 63.

واشتدت المقاومة الفلسطينية بعد قرار التقسيم رقم (١٨١)، الصادر عام ١٩٤٧م عن هيئة الأمم المتحدة المتضمن تقسيم فلسطين بين العرب واليهود والذي رفضه العرب، وترتب عليه قيام حرب عام ١٩٤٨م، وما تبعه من حرب حزيران عام ١٩٦٧م، ومعركة الكرامة عام ١٩٦٨م، وحرب تشرين (رمضان) عام ١٩٧٣م، وغزو إسرائيل جنوب لبنان عام ١٩٨٢م. كان نتيجة حرب فلسطين عام ١٩٤٨م خسارة الجيوش العربية، واحتلال إسرائيل أجزاء من فلسطين باستثناء الضفة الغربية التي حافظ عليها الجيش العربي الأردني، ولجوء عدد من الفلسطينيين إلى الأردن. وتعود هزيمة العرب في هذه الحرب إلى غياب التنسيق بين قيادات الجيوش العربية، ونقص التدريب والتسليح لدى العرب، وهو الجانب الذي تفوقت فيه القوات الإسرائيلية بصورة واضحة.

The Palestinian resistance intensified after Partition Resolution 181, which was passed in 1948 by the UN General Assembly and which guaranteed the partition of Palestine between Arabs and Jews, and which the Arabs rejected. This led to the 1948 War, the 1967 War, the Battle of Karameh in 1968, the October War of 1973 and Israel's invasion of Southern Lebanon in 1982.

1948 Palestine War resulted in the loss of the Arab armies, and Israel's occupation of parts of Palestine, except for the West Bank, which was kept safe by the Arab Jordanian Army and a number of Palestinians seeking refuge in Jordan. The reason for the defeat in this war is the absence of coordination among the headquarters of the Arab armies and lack of training and armaments among the Arabs; this is the aspects in which the Israeli forces displayed clear superiority.

History of Jordan, Grade 12, 2018, pp. 63–65.

Following is a map which shows the stages of "Israel's Occupation of Palestine." "Palestine" appears on the map; Israel does not. The text above the maps, describes the "wars between the Arabs and Israel, 'the State of the Jews,' leading to Israel occupying Palestine." The first map shows Palestine as the only state in 1946, and maps 2 and 3 show the process of occupation by Israel (with incorrect dates).



The colonial powers worked to divide the Arab Homeland into mini-states and drew geometrical borders between them in the beginning of the twentieth century. The Jews were granted the right to establish a homeland in Palestine; its habitants were expelled and the wars between the Arabs and Israel (the State of the Jews) continued, which resulted in Israel's occupation of Palestine. Observe the following image:

[left to right:] Stage 1: 1946, Stage 2: 1949–67, Stage 3: 2008.

Geography, Grade 7, Vol. 2, 2017–18, p. 78.

While discussing the history of the "Arab Homeland," students are taught that Israel contributes to "deepen the divide of the Arab Homeland."

فكر: أسهم وجود الكيان الصهيوني في تعميق التجزئة في الوطن العربي.

Think: The Zionist entity's existence contributes to the deepening of the divide in the Arab Homeland.

Arab and World History, Grade 12 (Literary Branch), 2018–19, p. 8.

Israel is charged throughout the curriculum for committing war crimes such as the Sabra and Shatila massacre.¹⁰⁹ The description in the following quotations impugns Israel for targeting

¹⁰⁹ In fact, the massacre was by vengeful Lebanese militias following the assassination of the Lebanese president. While IDF forces were in the vicinity, Israel's responsibility to prevent this tragedy remains a topic of debate.

homes, hospitals and mosques. Nevertheless, the Palestinians are referred to as the resistance and are armed; the curriculum also mentions the targeting of missiles at Israeli cities.

غزت إسرائيل لبنان في عام ١٩٨٢م للقضاء على المقاومة الفلسطينية، وقد استخدمت إسرائيل الأسلحة المحرمة دوليًا، وارتكبت فيها مجازر أشهرها مذبحة صبرا وشاتيلا.

Israel attacked Lebanon in 1982 to eliminate the Palestinian resistance. Israel used weapons which are internationally banned and committed massacres—the most famous was the Sabra and Shatila slaughter.

Arab and World History, Grade 12 (Literary Branch), 2018–19, p. 60.

وفي عام ٢٠٠٨م شنت إسرائيل اعتداءً برّياً وبحرياً وجوياً استهدف كل المقار الأمنية في قطاع غزة وكثير من المنازل والمساجد والمستشفيات، فدمرت البنية التحتية في القطاع، وتكررت هذه الاعتداءات في أعوام ٢٠١٢م، ٢٠١٤م للقضاء على المقاومة الفلسطينية، ولحماية إسرائيل من صواريخ المقاومة التي طالت مدن تل أبيب وحيفا وبئر السبع. وردًا على الحصار استخدم سكان غزة الأساليب الممكنة جميعًا بما فيها حفر الأنفاق بين قطاع غزة ومصر من أجل تأمين المواد الغذائية والدوائية.

ناقش: دور الأردن في دعم صمود الفلسطينيين في غزة لمواجهة الحصار الإسرائيلي.

In 2008, Israel launched a land, sea and air attack, targeting all the military bases in the Gaza Strip, as well as many houses, mosques and hospitals, and destroyed the infrastructure in Gaza. These attacks were repeated in 2012 and 2014 to eliminate the Palestinian Resistance and to protect Israel from the Resistance's missiles which were launched at the cities of Tel Aviv, Haifa and Beersheba.

In response to the siege, the Gazans used all possible means, including digging tunnels between the Gaza Strip and Egypt, in order to guarantee food and medicine supplies.

Discuss: Jordan's role in supporting Palestinian steadfastness in Gaza facing the Israeli siege.

Arab and World History, Grade 12 (Literary Branch), 2018–19, p. 62.

The peace treaty between Jordan and Israel is mentioned only once in the textbooks. It is included almost incidentally. The peace was signed with the "The State of Israeli Occupation." The following paragraph mentions Jordan's custodianship over Al-Aqsa Mosque as part of the peace treaty.

٦- إصرار الملك الحسين رحمه الله على احترام الدور التاريخي الخاص للرعاية الهاشمية للمسجد الأقصى المبارك، وقد ورد ذلك في الفقرة ٩ من اتفاق السلام الذي عقده الأردن مع دولة الاحتلال الإسرائيلي عام ١٩٩٤م.

6 - King Hussein insisted on keeping the special historical role of the Hashemite custodianship of the blessed Al-Aqsa Mosque, and this appears in clause 9 of the peace agreement which Jordan signed with the Israeli Occupation State in 1994. *History of Jordan, Grade 12*, 2018–19, p. 73.

While the Madrid Conference and Oslo Accords which followed are taught, the Israel-Jordan peace treaty is completely ignored. Israel is held solely responsible for the failure of the peace process in the entire region and for its unwillingness to recognize Palestinian rights.

وفي عام ١٩٩١م عُقد مؤتمر السلام في مدريد، وبدأت المفاوضات بين الفلسطينيين والإسرائيليين تحت الرعاية الأمريكية - الروسية، وفي أثناء ذلك بدأت المباحثات السرية في أوسلو، وتمخض عنها توقيع اتفاقية أوسلو في عام ١٩٩٣م بين الفلسطينيين والإسرائيليين، غير أن عدم جدية إسرائيل في الوصول إلى حل سلمي للقضية الفلسطينية، وعدم اعترافها بالحقوق المشروعة للشعب الفلسطيني حال دون المضي في عملية السلام في المنطقة العربية.

The Madrid Peace Conference was convened in 1991, and negotiations began between the Palestinians and Israelis, under American-Russian sponsorship. Meanwhile, secret discussions began in Oslo, which produced the signing of the Oslo Agreement in 1994 between the Palestinians and Israelis, despite Israel's lack of seriousness to achieve a peaceful solution to the Palestinian issue. [Israel's] non-recognition of the legitimate rights of the Palestinian people prevented the peace process from moving forward in the Arab region.

Arab and World History, Grade 12 (Literary Branch), 2018–19, p. 82.

Conclusion

National Identity lies at the heart of any state's educational system and the new Jordan curriculum represents the Hashemite's Kingdom's measured attempt to redefine its own identity. According to an official statement from Jordan's Ministry of Education, "Teaching Islam as a religion of moderation and tolerance is not against the faith." That has been the guiding force behind Jordan's new curriculum, which indeed focuses on tolerance and a more moderate interpretation of Islam.

Our findings demonstrate that the new system has by and large fulfilled the stated goals in offering a more moderate Islamic education, while encouraging tolerance and reconciliation within the Hashemite Kingdom. The curriculum fosters national loyalty and solidarity. A culture of good citizenship in Jordan and the world and genuine commitment to peace and compassion, as guiding principles are everywhere throughout the textbooks.

A major focus is Jordan's relationship with the West Bank and the Palestinians; students are taught various options to understand this complex and historical connection. The relationship with Israel remains a work and in progress as does attitudes toward women and other gender issues.

An Islam for Peace and Moderation

The curriculum derives from the principles formulated in the Amman Message of 2004, honoring every person regardless of color, gender or religion, showing compassion and benevolence toward all people, and respecting agreements and treaties. The textbooks unhesitatingly attack Islamist terrorism. One book warns against: "terrorism and sabotage committed by terrorist organizations which use religion to disguise their actions."¹¹⁰

Islam is depicted as tolerant. Islamic textbooks even call for tolerance toward idolaters and polytheists. Friendship with foreigners and even more so with local Christians is encouraged; likewise with interfaith gatherings. Personal interfaith friendship is demonstrated and inculcated, among citizens belonging to the same nation.

Peacemaking is introduced as a vital part of Islamic tradition, as well as part of Jordanian identity.

Though the curriculum intends to present a moderated approach to Islam, it is nevertheless committing to a traditional understanding of the faith. A prime example is the concept of *jihad*. The curriculum teaches *jihad* war as part of Sunni Islam. Yet a distinction is made between

¹¹⁰ *National and Civic Education*, Grade 8, Vol. 1, 2017–18, p. 43.

justified and non-justified *jihad* (or terrorism disguised as *jihad*). This leaves an opening for *jihad* war, regardless of the overall tolerant spirit of this curriculum.

Good Citizenship

At home and throughout the Arab world and beyond, the curriculum educates for a respectful—even noble—attitude toward life, with Islamic moderation as a compass. As a kingdom, Hashemite Jordan demands from its students a certain element of *noblesse oblige*. One cannot but be impressed by the attempt to translate the idealistic content of the Amman Message of 2004 into the format of a new curriculum.

And while the textbooks—like the Amman Message itself—must adhere to traditional Islam, the intended message of moderation, respect and international legitimacy remains intact. The chosen path of conservative evolution rather than fast-paced revolution is unmistakable. Between the lines, the textbooks seem to proclaim to the Jordanian student: "We have our good name and reputation to preserve" and "while we live in a kingdom, our tradition is not that of being subject, but that of good citizenship."

From the perspective of IMPACT-se and the UNESCO derived standards of peace and tolerance used to analyze such curricula, one not only sees respect for Others, but also an emphasis within the curriculum for self-respect. We find this commendable.

International Standards

The curriculum teaches students to have RESPECT and tolerance toward minorities at home and throughout the world. Educating for diversity is apparent regarding ethnic groups, such as the Circassians, Chechens, Armenians and Kurds, or when learning about the classic Levantine lifestyles of city-dwellers, villagers and Bedouins.

For local Christians, the curriculum seems bursting with good cheer. It fosters personal attachment toward the Christian as an INDIVIDUAL OTHER and his or her desire to be familiar, loved and appreciated.

The textbooks are filled with examples that demonstrate friendship between Muslims and Christians who "share the same history, culture, language, lifestyle and common destiny." Gatherings and close relations between the two groups are lauded. Letters and social media relations with "foreign friends" are encouraged. Against the background of ISIS and the wave of hate exhibited toward Christians and foreigners across the Middle East, this is a refreshing change.

Moreover, the Jordanian curriculum is uncompromising in its view of equal rights for religious minorities (including those considered to be idolaters and atheists).

With the exception of the portrayal of Israel (e.g., "Zionist entity"), the curriculum applies the principle of NO HATE. Jordan's posture toward both Israel and the Palestinians only partially complies with UNBIASED INFORMATION and PEACEMAKING. The peace process and the great many cooperative initiatives and projects among this triad of neighbors are not included. The peace is barely mentioned. Clashes between the Jordanians and past radical Palestinians are omitted. A clear pro-peace message exists in principle, with war being the very last resort due to its futility and dire consequences. There is no discussion of an Israeli-Arab peace and friendship, and in this sense students are not afforded the perspective of the Other. There is need for a vision of the partnership in what the future represents between these intrinsically connected neighbors.

IMPACT's standards related to GENDER, SOUND PROSPERITY and COOPERATION are fulfilled within the section on good citizenship. The key themes of moderation, respect and decency are important in all of these standards. Here again, the curriculum does not sufficiently cover the need for regional cooperation. Yet, the spirit of pragmatism, encouragement of the rule of law and fairness, and a genuine and sincere posture regarding democracy is apparent. The manner toward women is respectful and positive given the conservative, patriarchal nature of Jordanian society. As early as the first grade, Jordanian girls and women are shown both with and without head coverings (hijab). The role of women in Islam is highlighted. Various female characters in Islamic history are given full chapters. However, there was no reference to the question of "honor killings."

More controversial gender issues such as those related to LGBTQ culture are likewise not mentioned in the curriculum.

The new Jordanian curriculum appears to represent a genuine leap forward in presenting an Islam that is moderate and peaceful and respects the rights of minorities living in the country. The sense one has throughout the curriculum is of good citizenship, self-respect, mutual respect and fairness.

There are examples recognizing Jews as a distinct ethnic group with historical roots in the region, but the view toward Israel is a cause for concern. One cannot discount the thrust toward moderation, diversity, pragmatism and tolerance that underlies the curriculum's momentum forward. But excluding Israel from the realms of respect, peace and tolerance is bound to evoke a host of negative thoughts and feelings among students.

* * *

This is a fascinating curriculum that inculcates a sense of citizenship and responsibility; friendship and sharing; compassion toward the disabled and the poor; respect and kindness toward women and their choices; open heartedness toward refugees; and a sweeping rejection of war and violence. The trajectory appears to be heading in the right direction. But there are areas the curriculum seems as yet unable or unwilling to embrace; without grasping such opportunities when they appear, the desired goal may slip out of reach. It's time to grab the moment.

Methodology

IMPACT-se's research utilizes a content analysis research method to examine the textbooks according to the following criteria which is a condensed version of UNESCO's standards for peace and tolerance in school education:¹¹¹

1. **RESPECT:** The curriculum should promote tolerance, understanding and respect toward the "Other," his or her culture, achievements, values and way of life.¹¹²
2. **INDIVIDUAL OTHER:** The curriculum should foster personal attachment toward the "Other" as an individual, his or her desire to be familiar, loved and appreciated.¹¹³
3. **NO HATE:** The curriculum should be free of wording, imagery and ideologies likely to create prejudices, misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry and national hatred, as well as any other form of hatred or contempt for other groups or peoples.¹¹⁴
4. **PEACEMAKING:** The curriculum should develop capabilities for non-violent conflict resolution and promote peace.¹¹⁵
5. **UNBIASED INFORMATION:** Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.¹¹⁶

¹¹¹ The methodology was initiated by Yohanan Manor. This is an updated version of the standards prepared by Eldad J. Pardo, Jean-Claude Nidam and Shimon Shetreet (May 2014). <http://www.impact-se.org/methodology/>

¹¹² As defined in the Declaration of Principles on Tolerance Proclaimed and signed by Member States of UNESCO on November 16, 1995, Articles 1, 4.2. See also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples (1965), Principles I, III. Universal Declaration of Human Rights (1948): Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace.

¹¹³ The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See *Ibid.*, Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.

¹¹⁴ Based on *Ibid.*, Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.2.

¹¹⁵ Based on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 9; and on the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 5.

¹¹⁶ Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.

6. **GENDER:** The curriculum should foster equality and mutual respect between women and men. It should refrain from stereotyped gender roles.¹¹⁷

7. **SOUND PROSPERITY and COOPERATION:** The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.¹¹⁸

¹¹⁷ The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.

¹¹⁸ Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing “systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance,” see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.

List of Textbooks

The following Jordanian curriculum textbooks were analyzed for the research in this study. Please feel free to contact [IMPACT-se](#) for access to textbooks contained in our research. The titles both here and referenced in the text have been translated into English to aid the reader. [IMPACT-se](#) typically researches all available textbooks used in a curriculum. If new textbooks or previously unavailable books become available after a report's publication, every effort will be made to update reports to include any relevant material. We welcome any comments related to the acquisition of any omitted materials.

Islamic Education, Grade 1, Vol. 1, 2017–18.

Islamic Education, Grade 1, Vol. 1, 2015–16.

Islamic Education, Grade 1, Vol. 2, 2017-18.

Our Arabic Language, Grade 1, Vol. 1, 2018–19.

Our Arabic Language, Grade 1, Vol. 1, 2015–16.

Our Arabic Language, Grade 1, Vol. 2, 2017–18.

Our Arabic Language, Grade 1, Vol. 2, 2015–16.

Islamic Education, Grade 2, Vol. 1, 2017–18.

Islamic Education, Grade 2, Vol. 2, 2017–18.

Our Arabic Language, Grade 2, Vol. 1, 2017–18.

Our Arabic Language, Grade 2, Vol. 2, 2017–18.

Islamic Education, Grade 3, Vol. 1, 2017–18.

Islamic Education, Grade 3, Vol. 2, 2016–17.

Islamic Education, Grade 3, Vol. 2, 2017–18.

Our Arabic Language, Grade 3, Vol. 1, 2018–19.

Our Arabic Language, Grade 3, Vol. 2, 2017–18.

Islamic Education, Grade 4, Vol. 1, 2018–19.

Islamic Education, Grade 4, Vol. 2, 2017–18.

Social and National Education, Grade 4, Vol. 1, 2017–18.

Social and National Education, Grade 4, Vol. 2, 2016–17.

Our Arabic Language, Grade 4, Vol. 1, 2018–19.

Our Arabic Language, Grade 4, Vol. 1, 2016–17.

Our Arabic Language, Grade 4, Vol. 2, 2017–18.

Arabic Language, Grade 5, Vol. 1, 2018–19.

Arabic Language, Grade 5, Vol. 2, 2017–18.

Islamic Education, Grade 5, Vol. 1, 2018–19.

Islamic Education, Grade 5, Vol. 2, 2017–18.

Social and National Education, Grade 5, Vol. 1, 2017–18.

Social and National Education, Grade 5, Vol. 2, 2016–17.

Arabic Language, Grade 6, Vol. 1, 2018–19.

Arabic Language, Grade 6, Vol. 2, 2017–18.

Geography, Grade 6, Vol. 1, 2017–18.

Geography, Grade 6, Vol. 2, 2016–17.

History, Grade 6, Vol. 1, 2018–19.

History, Grade 6, Vol. 2, 2017–18.

Islamic Education, Grade 6, Vol. 1, 2017–18.

Islamic Education, Grade 6, Vol. 2, 2017–18.

National and Civic Education, Grade 6, Vol. 1, 2017–18.

National and Civic Education, Grade 6, Vol. 2, 2016–17.

Arabic Language, Grade 7, Vol. 1, 2018–19.

Geography, Grade 7, Vol. 1, 2017–18.

Geography, Grade 7, Vol. 2, 2017–18.

History, Grade 7, Vol. 1, 2018–19.

History, Grade 7, Vol. 2, 2017–18.

Islamic Education, Grade 7, Vol. 1, 2018–19.

Islamic Education, Grade 7, Vol. 2, 2017–18.

National and Civic Education, Grade 7, Vol. 1, 2017–18.

National and Civic Education, Grade 7, Vol. 2, 2016–17.

Arabic Grammar, Grade 8, Vol. 1, 2018–19.

Arabic Language, Grade 8, Vol. 1, 2018–19.

Arabic Language, Grade 8, Vol. 2, 2017–18.

Geography, Grade 8, Vol. 1, 2018–19.

History, Grade 8, Vol. 1, 2017–18.

History, Grade 8, Vol. 2, 2016–17.

Islamic Education, Grade 8, Vol. 1, 2018–19.

Islamic Education, Grade 8, Vol. 2, 2017–18.

National and Civic Education, Grade 8, Vol. 1, 2017–18.

Arabic Language, Grade 9, Vol. 1, 2018–19.

Arabic Language, Grade 9, Vol. 2, 2017–18.

Geography, Grade 9, Vol. 1, 2017–18.

Geography, Grade 9, Vol. 2, 2017–18.

History, Grade 9, Vol. 1, 2017–18.

History, Grade 9, Vol. 2, 2016–17.

Islamic Education, Grade 9, Vol. 1, 2017–18.

- Islamic Education*, Grade 9, Vol. 2, 2017–18.
National and Civic Education, Grade 9, Vol. 1, 2018–19.
National and Civic Education, Grade 9, Vol. 2, 2017–18.
- Arabic Language*, Grade 10, Vol. 1, 2018–19.
Arabic Language, Grade 10, Vol. 2, 2016–17.
Geography, Grade 10, Vol. 1, 2018–19.
Geography, Grade 10, Vol. 2, 2016–17.
History, Grade 10, Vol. 1, 2018–19.
History, Grade 10, Vol. 2, 2016–17.
Modern Arab History and Contemporary Issues, Grade 10, Vol. 2, 2014–2015.
Modern Arab History and Contemporary Issues, Secondary Stage (Literary Branch Levels 3–4), 2007, 2008–2016.
Islamic Education, Grade 10, Vol. 1, 2018–19.
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