

# IMPACT-se

## The 2020–21 Palestinian School Curriculum Grades 1–12



### Selected Examples

(Updated)

May 2021

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## Introduction to the Selected Examples

This updated report includes selected examples from research conducted by **IMPACT-se** on the new Palestinian school curriculum (West Bank, Gaza, East Jerusalem and UNRWA) for the 2020–21 academic term, published since September 2020.<sup>1</sup> Each revision of the school curriculum that has been released over the past five school years has been reviewed by **IMPACT-se**, beginning with grades 1–4 (2016–17); grades 5–11 (2017–18), and grade 12 (2018–19).<sup>2</sup> **IMPACT-se**'s updated report of the 2019–20 textbooks<sup>3</sup> found no substantive changes from the previous revision of the curriculum but identified ten newly added chapters introduced in social studies textbooks for grades 5–9 for both semesters. Finally, in September 2020 and February 2021 new reprints of some of these schoolbooks were published for the 2020–21 school year with some very minor adjustments.

The present study analyzed 222 textbooks, made available online by the Palestinian Education Ministry's e-learning educational portal in April 2021.<sup>4</sup> Of those, 105 textbooks have not changed at all and remain as they were in 2019.<sup>5</sup> Examples taken from these textbooks highlighted in this report indicate the locations of the examples in both the 2018 and 2019 editions. 77 textbooks have been revised for the first semester and 40 textbooks for the second semester of 2020–21 academic school year. Examples taken from these textbooks highlighted in this report indicate the locations of the examples in both the current 2020 and previous 2019 editions.

The Palestinian curriculum released since 2016 is the first full restructuring of the Palestinian curriculum since 2000, following the Oslo Accords. Previously, school children in the West Bank and East Jerusalem were taught the Jordanian curriculum while students in Gaza used Egyptian textbooks.

There were expectations that the new curriculum would be more moderate as compared to previous curricula taught between 2000 and 2016.

Palestinian Prime Minister Mohammad Shtayyeh and Palestinian Education Minister of Education Marwan Awartani both stated that positive improvements would be made to textbooks. A Palestinian cabinet announcement<sup>6</sup> on May 18, 2020, approved a plan to make changes to the PA curriculum for

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<sup>1</sup> From **IMPACT-se**'s research, there are many more examples of non-adherence to UNESCO standards by the curriculum than the one hundred presented here; upon request, **IMPACT-se** can make them available.

<sup>2</sup> **IMPACT-se**'s new PA curriculum reports: "Palestinian Elementary School Curriculum 2016–17, Radicalization and Revival of the PLO Program,"

<http://www.impact-se.org/wp-content/uploads/PA-Curriculum-2017-Revised.pdf>;

"Reform or Radicalization: PA 2017 Curriculum—A Preliminary Review,"

[http://www.impact-se.org/wp-content/uploads/PA-Curriculum\\_2017-Grades-5-11.pdf](http://www.impact-se.org/wp-content/uploads/PA-Curriculum_2017-Grades-5-11.pdf);

"The New Palestinian Curriculum—2018-19 Update—Grades 1–12,"

[http://www.impact-se.org/wp-content/uploads/The-New-PA-2018-Curriculum\\_Grades-1-12.pdf](http://www.impact-se.org/wp-content/uploads/The-New-PA-2018-Curriculum_Grades-1-12.pdf).

<sup>3</sup> "The New Palestinian Curriculum—2019–20 Grades 1–12—Selected Examples."

[https://www.impact-se.org/wp-content/uploads/PA-Reports\\_-Combined-Selected-Examples\\_2019-20.pdf](https://www.impact-se.org/wp-content/uploads/PA-Reports_-Combined-Selected-Examples_2019-20.pdf).

<sup>4</sup> Palestinian Education Ministry Portal,

<https://i2.elearn.edu.ps/pc/>.

<sup>5</sup> Of the textbooks remaining in their original 2019 printed editions, seventy-seven textbooks are volume 2 textbooks for the second semester (as of date of publication of this report have not been revised).

<sup>6</sup> PA Government Portal,

<http://www.palestinecabinet.gov.ps/portal/news/details/50343>.

the upcoming 2020–21 school year. Three days later, it was presented at a meeting with donor nations<sup>7</sup> in Ramallah.

The latest **IMPACT-se** analysis of the new Palestinian curriculum found it has moved further from meeting UNESCO standards and the newly published textbooks were found to be more radical than those previously published.

There is a systematic insertion of violence, martyrdom and *jihad* across all grades and subjects. Extreme nationalism and Islamist ideologies are widespread throughout the curriculum, including science and math textbooks.

The possibility of peace with Israel is rejected. Any historical Jewish presence in the modern-day territories of Israel and the Palestinian Authority is entirely omitted from the textbooks.

## Rejection of Peace

In contrast to previous Palestinian curricula, this new curriculum methodically omits discussion of peace education in the context of the conflict with Israel. Peaceful resolution as the ultimate goal is not taught to students. Peace agreements, summits and proposals with Israel previously seen in PA schoolbooks have been removed,<sup>8</sup> including:

- A full unit about previous peace negotiations with Israel since 1948; two chapters were titled “Peace Plans and Initiatives” and “Peace Agreements.”<sup>9</sup>
- Yasser Arafat’s call for a new era of coexistence, peace, and non-violence.<sup>10</sup>
- Meetings between Israelis and PLO leading to peace negotiations.<sup>11</sup>
- Negotiations with Israel as the ultimate goal to live side-by-side in peace and security.<sup>12</sup>
- The Annapolis Conference of 2007.<sup>13</sup>
- The Quartet Roadmap presented by the Bush administration’s “Roadmap Plan” in 2003.<sup>14</sup>
- The Camp David Accords of 2000.<sup>15</sup>
- The Wye River agreement of 1998.<sup>16</sup>
- The Hebron agreement of 1997.<sup>17</sup>
- The Cairo agreement of 1994.<sup>18</sup>
- Israel’s peace treaty with Jordan in 1994.<sup>19</sup>

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<sup>7</sup> “Written question from Christian Tybring-Gjedde (FrP) to the Minister of Foreign Affairs, ” Stortinget, (Norwegian) May 27, 2020,

<https://www.stortinget.no/no/Saker-og-publikasjoner/Sporsmal/Skriftlige-sporsmal-og-svar/Skriftlig-sporsmal/?qid=80008>.

<sup>8</sup> “The Rejection of Peace: References to Peace Agreements, Israel, and Jews, Now Removed from PA Curriculum Grades 1–12—Pre-2016,”

[https://www.impact-se.org/wp-content/uploads/Rejection-of-Peace\\_-Changes-from-Pre-2016-PA-Curricula.pdf](https://www.impact-se.org/wp-content/uploads/Rejection-of-Peace_-Changes-from-Pre-2016-PA-Curricula.pdf).

<sup>9</sup> *National Education*, Grade 10, 2012, pp. 43–56.

<sup>10</sup> *Modern and Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, p. 83.

<sup>11</sup> *Ibid.*, pp. 82, 83–84.

<sup>12</sup> *Ibid.*, pp. 88–89.

<sup>13</sup> *Contemporary Issues*, Grade 12, 2012, p. 25.

<sup>14</sup> *National Education*, Grade 10, 2012, p. 47.

<sup>15</sup> *Modern and Contemporary Arab History*, Grade 9, 2014, p. 57.

<sup>16</sup> *Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, pp. 85–86.

<sup>17</sup> *National Education*, Grade 10, 2012, p. 52.

<sup>18</sup> *Ibid.*, p. 51.

Previous references to a historical Jewish presence have now been erased. Instead, Jewish history and heritage are represented as falsified; Jewish holy places are represented as Muslim areas usurped by Zionists.

Jewish existence in contemporary Israel is characterized as an act of racist aggression against the Palestinian and Arab character of the region. Jews are referred to as colonialist occupiers. Examples acknowledging Jewish presence and historical roots which previously appeared in PA schoolbooks but have since been removed include:

- Recognition and acknowledgement of Israel and its establishment in 1948.<sup>20</sup>
- The name “Israel” on two maps of a history textbook for eleventh grade.<sup>21</sup>
- Jewish historical presence and connection to Jerusalem as the Jews’ capital for that period.<sup>22</sup>
- Ancient Jewish kingdoms in Palestine such as “*The Jews’ David’s Kingdom*,” “*the Northern Kingdom of Israel*,” “*the Kingdom of Judea*.”<sup>23</sup>
- A map titled “Palestine in the Reign of Prophet David” with an accompanying passage about the “Children of Israel.”<sup>24</sup>
- The Jewish revolt of Bar Kokhba in Jerusalem.<sup>25</sup>

The two-state solution and peaceful coexistence with Israel are not advocated within the textbooks. There are no references or suggestions of the possibility of solving the conflict with Israel peacefully. Moreover, the most prominent case of peace advocacy that appeared in new PA curriculum post 2017<sup>26</sup> has now been deleted from the 2019 and 2020 editions of the book.

In the entire curriculum, there are a handful of examples of peace as a universal ideal however, there is no mention of the current Palestinian-Israeli conflict. On the contrary, in one example,<sup>27</sup> when students are asked to read and discuss the motives of war, the “Zionist colonial settlement in Palestine” is blamed for “the implementation of colonial projects to control the land and the population.”

In the single mention of the 1993 Oslo Peace process,<sup>28</sup> there is no reference to efforts made towards a peaceful resolution of the conflict. Rather, it is taught as a neutral historical fact with no attempt to teach students that a peaceful resolution is preferred—or even necessary. All Palestinian-Israeli peace negotiations subsequent to the Oslo Accords have been removed from the new curriculum.

Articles 1 and 5 of the Oslo Accords are presented with all wording referencing a permanent peace agreement with Israel deleted.<sup>29</sup> All suggestions of cooperation and common interests as well as wording relating to negotiating final status issues have been taken out, fundamentally altering the

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<sup>19</sup> *History of the Arabs and the World in the Twentieth Century*, Grade 12, 2014, p. 65.

<sup>20</sup> *National Education*, Grade 9, pp. 62–63; *National Education*, Grade 7, 2013, p. 3; *History of the Middle Ages*, Grade 7, 2014, p. 74.

<sup>21</sup> *Ibid.*, p. 51.

<sup>22</sup> *Modern and Contemporary History of Palestine*, Vol. 1, Grade 11, 2015, pp. 9–11.

<sup>23</sup> *National Education*, Grade 7, 2013, p. 3.

<sup>24</sup> *Modern and Contemporary History of Palestine*, Vol. 1, Grade 11, 2015, pp. 8–9.

<sup>25</sup> *Ibid.*, p. 10.

<sup>26</sup> *Social Studies*, Vol. 2, Grade 5, 2018, pp. 83–84.

<sup>27</sup> *History*, Grade 12, 2019, pp. 3–5.

<sup>28</sup> *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020, pp. 76–81.

<sup>29</sup> *Ibid.*, p. 78.

meaning of the treaty. Examples of this are seen here, with omitted wording marked with a strike through:

Article I:

*The aim of the Israeli-Palestinian negotiations within the current Middle East peace process is, ~~among other things~~, to establish a Palestinian Interim Self-Government Authority, the elected Council (the “Council”), for the Palestinian people in the West Bank and the Gaza Strip, for a transitional period not exceeding five years, ~~leading to a permanent settlement based on Security Council resolutions 242 (1967) and 338 (1973)~~. It is understood that the interim arrangements are an integral part of the whole peace process and that the negotiations on the permanent status will lead to the implementation of Security Council resolutions 242 (1967) and 338 (1973).*

Article V (3):

*It is understood that these negotiations shall cover remaining issues, including: Jerusalem, refugees, settlements, security arrangements, borders, ~~relations and cooperation with other neighbors~~*

Moreover, the word *Israel* is put in parentheses in the passage discussing the Oslo articles in the 2020 edition.<sup>30</sup> Parentheses, often used in Arabic as quotation marks, did not appear in the 2019 edition and indicate a further challenge to Israel’s legitimacy while strengthening the position of non-recognition, ironically undermining the most basic and fundamental premise of the Oslo Accords. This undermines the peace process as it reinforces a position that the Palestinians are not fighting a legitimate entity, thereby making any attempts at a peaceful resolution null and void.

In a similar vein, the text of Yasser Arafat’s letter of mutual recognition to Yitzhak Rabin is presented with what appears to be further intentional deletions. In his original letter, Arafat announced that the signing of the Declaration of Principles was a “historic event opening a new era of coexistence in peace and stability, an era without violence,” and proclaimed the PLO’s commitment to “assume responsibility over all PLO elements and personnel in order to assure their compliance.” Both of these statements appeared in the previous (pre-2016) curriculum.<sup>31</sup> Instead, these sentences were deleted from Arafat’s letter to Rabin in the new curriculum<sup>32</sup> while violent struggle for the liberation of Palestine, in its entirety, is promulgated and supported by such conscious omissions. Jews and Israel are delegitimized and demonized to such a degree that one could not perceive either as feasible or worthy partners for peaceful coexistence.

## Increased Radicalization

The new textbooks examined in *IMPACT-se*'s reports show incitement to martyrdom, using various methods to convince children to sacrifice their lives. The need for continuous struggle is emphasized through all the textbooks using terminology like ‘revolution,’ ‘uprising,’ ‘*ribat*’ and ‘*jihad*.’

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<sup>30</sup> *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020, p. 78. (Previously—*Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, p. 78).

<sup>31</sup> *Modern and Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, p. 83.

<sup>32</sup> *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020, p. 77.

Lessons in the textbooks link the violent early Islamic period to the current “national struggle,” invoking a sense of historical destiny. The rewards of paradise are outlined, including the promise of virgin brides. Those who pursue personal success are portrayed as cowards. Subliminal messaging is evident, using conflict-related images to teach science and math.

There are an increased number of references to a desire for a Palestinian national homeland in modern day Israel. The fate of Jews living in Israel is characterized by violence in a poem which appeared in the textbooks until last year and called on Palestinians to “annihilate the remnants of the foreigners” after “eliminating the usurper.”<sup>33</sup> The new curriculum emphasizes the return of Palestinian refugees beyond the 1949 demarcation lines and the establishment of Palestinian sovereignty in Israel, leading students to understand that the struggle for liberation does not end at the West Bank and Gaza.

Jews and Israel are vilified to a greater extent than in previous curricula and antisemitism is more prevalent throughout. The State of Israel is mostly described as the “Zionist Occupation” throughout the entire corpus of the new curriculum. When the name “Israel” does appear, it is often with quotation marks—further delegitimizing the same State of Israel.

Textbooks systematically demonize Israel and the Jewish-Israeli Other is portrayed in a solely negative fashion. Jews are maligned and presented as a rival of the Prophet of Islam. No objective information is provided about Israel and Jews that would serve to counterbalance these portrayals. In short, there is no encouragement towards coexistence throughout the entire curriculum.

#### Changes made for the 2019–20 academic school year:

According to the PA's Ministry of Education, some “minor adjustments” were to be introduced to the 2019–20 curriculum, grades 1–10. Ostensibly, these were meant to resolve four areas of concern: human rights; gender; environment and sustainable development; and quality issues.<sup>34</sup> Despite such “adjustments,” further problematic material has been introduced in 10 new units added to social studies textbooks. Though important human rights issues were indeed added, they do not include any themes of cooperation, coexistence, understanding or tolerance with the Jewish-Israeli Other and are used to further demonize Israel, termed the “Zionist Occupation.”<sup>35</sup> The newly added units did emphasize good citizenship, respect for the law and condemn corruption<sup>36</sup> as well as highlighting political participation, including that of women.<sup>37</sup>

But while the new material positively highlights female political participation and social activism in the context of human rights, it is also used to glorify Palestinian women for their “nationalist struggle role” fighting against the Zionist occupation “in all forms and ways.”<sup>38</sup> This includes the glorification of

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<sup>33</sup> *Our Beautiful Language*, Vol. 2, Grade 3, 2019, p. 16.

<sup>34</sup> “The [Ministry of] Education Makes New Adjustments to the Palestinian Curriculum,” *Dunya al-Watan* (Arabic), July 29, 2019, <https://www.alwatanvoice.com/arabic/news/2019/07/29/1263078.html>

<sup>35</sup> *Social Studies*, Vol. 2, Grade 5, 2020, p. 77; *Social Studies*, Vol. 2, Grade 7, 2020, pp. 58–60, 62; *Social Studies*, Vol. 2, Grade 8, 2020, p. 82.

<sup>36</sup> *Social Studies*, Vol. 1, Grade 8, 2020, pp. 75–92.

<sup>37</sup> *Social Studies*, Vol. 1, Grade 9, 2020, pp. 61–76.

<sup>38</sup> *Ibid.*, p. 65.

female terrorists such as Dalal Mughrabi as role models.<sup>39</sup> Women are also presented as equal to men in conducting *jihad*, becoming martyrs, and sacrificing sons and husbands.<sup>40</sup> The text presents such women as proof that “Islam raised the status of women, and honored them in a way no other religion had honored” which implies some degree of egalitarianism as women are described as “sisters to the men in sacrifice and altruism.”<sup>41</sup>

Regarding gender, there seems to be a genuine effort to advance women's issues and gender equality in a newly introduced chapter using Western theoretical frameworks.<sup>42</sup> Examples from the 2019 edition of this chapter that stated LGBTQ and single parenthood lead to problems in a child’s wellbeing and that women cannot be saved from violence without help from a man, have been removed.<sup>43</sup> However, an example stating a woman’s role “includes taking care of children and educating them” remains in the 2020 edition. It is, however, also stated that this “a shared role between men and women.”<sup>44</sup>

Though freedom of speech and opinion are encouraged in a unit highlighting political and civil participation,<sup>45</sup> elsewhere in the curriculum students learn that freedom of speech is limited “as the Muslim cannot express ideas that contradict the faith of Islam and its truths.”<sup>46</sup>

Another newly added human rights chapter teaches that racial discrimination is a violation of basic human rights and that the prevention of such discrimination is not group-specific but a general humanitarian goal.<sup>47</sup> However, the chapter does not extend this idea to Israel and rather teaches students that Israel’s very existence and establishment by “*Zionist gangs*” is racist and a form of racial discrimination against the Palestinians. This refusal to extend human rights and the right of freedom from discrimination to Israel nullifies the broader positive message of the chapter by further denying Jews the right to self-determination.<sup>48</sup>

The curriculum’s discussion of human rights also discusses the right to education, which is described as a basic right bound by international law and foundational to national development. Lessons on freedom of education are used to stimulate conflict discourse, teaching that Israel violates this basic freedom by exercising policies to purposefully to disrupt Palestinian education.<sup>49</sup>

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<sup>39</sup> *Accounting* (Entrepreneurship Track), Vol. 2, Grade 11, 2019, p. 10; *Arabic Language*, Vol. 1, Grade 5, 2020, p. 20; *Arabic Language*, Vol. 2, Grade 5, 2020, pp. 51–61; *Arabic Language* (Vocational Track), Grade 12, 2020, p. 24; *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020, p. 68; *Geography and Modern and Contemporary History of Palestine* (Vocational Track), Grade 10, 2020, p. 106; *Social Studies*, Vol. 1, Grade 9, 2020, p. 40.

<sup>40</sup> *Islamic Education*, Grade 12, 2020, p. 127; *Islamic Education*, Vol. 1, Grade 8, 2020, pp. 56–59.

<sup>41</sup> *Islamic Education*, Grade 8, Vol. 1, 2020, pp. 56–59.

<sup>42</sup> *Social Studies*, Vol. 2, Grade 8, 2020, pp. 73–80.

<sup>43</sup> *Social Studies*, Vol. 2, Grade 8, 2019, pp. 75, 78, 85.

<sup>44</sup> *Social Studies*, Vol. 2, Grade 8, 2020, p. 77.

<sup>45</sup> *Social Studies*, Vol. 1, Grade 9, 2020, p. 62.

<sup>46</sup> *Islamic Education*, Vol. 2, Grade 7, 2020, p. 113.

<sup>47</sup> *Social Studies*, Vol. 2, Grade 9, 2020, pp. 91–97.

<sup>48</sup> *Ibid.*, pp. 94–97.

<sup>49</sup> *Social Studies*, Vol. 1, Grade 9, 2020, pp. 17–23.

A chapter focusing on the negative impacts of poverty on society, both at a local and global level,<sup>50</sup> includes text that accuses Israel of deliberately manipulating the Palestinian economy, including deliberately “flooding the Palestinian markets with Zionist produce,”<sup>51</sup> thereby characterizing Israeli policies as the sole reason for Palestinian poverty.

Israel is also demonized and blamed for Palestinian unemployment in a new chapter about corruption in society and ways to combat it.<sup>52</sup> At no point does the passage mention internal factors within Palestinian society leading to this problem, or the many Palestinians that are employed by Israeli companies. While material includes some useful instruction against violence in families and society,<sup>53</sup> examples blaming Israel for violence in Palestinian society remain.<sup>54</sup> Moreover, sixth grade children are taught violence is permitted to beat children for not praying as long as the beating isn’t harsh or to the face.<sup>55</sup>

Another modification made was changing the term “the Jewish people in Palestine” to the phrase “Zionist Jews in Palestine” in an introduction to a passage quoting and criticizing the Balfour Declaration (termed “Balfour’s Promise”) which is presented with, what appears to be, deliberate alterations as compared to the original text. The term “the Jewish people” was yet again replaced with “the Jews,” further denying the legitimacy of Jewish nationhood.<sup>56</sup>

#### No substantive changes made for the 2020–21 academic school year:

In a meeting on 18 May 2020 chaired by the Palestinian Authority Prime Minister Dr. Muhammad Shtayyeh, the Palestinian Cabinet approved a plan to make changes to the PA curriculum for the upcoming 2020–21 school year.<sup>57</sup> Three days later, it was presented by Palestinian Minister of Education Marwan Awartani at a meeting with donor nations in Ramallah.<sup>58</sup>

Despite these assurances, no substantive changes have been made to the 2020–21 Palestinian curriculum relating to existing problematic content which supports hate speech, antisemitism, incitement, violence, and encouragement of martyrdom and *jihad*. Themes of cooperation, coexistence, understanding, tolerance with the Jewish-Israeli Other remain entirely absent. Peacemaking to resolve conflict is still not presented as preferred or even possible. The vast majority of the adjustments were minimal, keeping problematic material intact, or in some cases, making it worse.

A story discussing the importance of communication and cooperation between peoples as an incentive for progress and development was removed for the 2020 curriculum.<sup>59</sup>

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<sup>50</sup> *Social Studies*, Vol. 2, Grade 9, 2020, pp. 85–90.

<sup>51</sup> *Ibid.*, pp. 87, 90.

<sup>52</sup> *Social Studies*, Vol. 1, Grade 8, 2020, pp. 83–92.

<sup>53</sup> *Social Studies*, Vol. 2, Grade 8, 2020, pp. 81–88.

<sup>54</sup> *Ibid.*, p. 82.

<sup>55</sup> *Islamic Education*, Vol. 1, Grade 6, 2020, p. 117.

<sup>56</sup> *History*, Vol. 1, Grade 11, 2020, p. 36. (Previously—*History*, Vol. 1, Grade 11, 2018, p. 40).

<sup>57</sup> PA Gov’t Portal,

<http://www.palestinecabinet.gov.ps/portal/news/details/50343>

<sup>58</sup> “Written Question,” Stortinget, May, 27, 2020.

<sup>59</sup> *Social Studies*, Vol. 1, Grade 5, 2019, p. 81.

Math is still taught to fourth-graders by adding numbers of martyrs killed in Palestinian uprisings. However, after what appears to be a recount, the number of martyrs was corrected from 2,026 to 1,392 martyrs. These include suicide bombers of busses and shopping malls.<sup>60</sup>

In another modification, a reading comprehension about Dalal Mughrabi, who led the Coastal Road Massacre which killed thirty-eight citizens including thirteen children, has been replaced by a passage about Khalil al-Sakakini, a notorious antisemite and Nazi sympathizer.<sup>61</sup> Mughrabi herself has been moved to a different section of the same textbook where she is called the “crown of the nation.”<sup>62</sup> In another textbook, a full 10-page chapter discussing the massacre in detail remains and exalts Mughrabi and the terror act as an instance of “heroism” presenting her memory as “immortal” in the “hearts and minds” of Palestinians. While the 2017 and 2018 editions presented her portrait with a photoshopped hijab-style Palestinian kufiyah to make her look more nationalistic and palatable to Islamists, the 2019 edition replaced this with an image of her in military uniform keeping the hijab-like kufiyah. In 2020 her photo was replaced again, this time to one where she is seen with her hair exposed, presenting a more secular image while keeping kufiyah as a scarf.

Newton's Second Law is still taught using the example of a boy firing a slingshot at approaching soldiers. However, the word “slingshot” was changed to “tree branch” and an accompanying text about the First Intifada was removed. Students are now asked to look at the image of the boy with the slingshot and answer the following question: “what are the forces that influence the object after its release from the branch (slingshot) and the coil.”<sup>63</sup>

An antisemitic example accusing “the Jews” of desecrating the tombs of Muslim leaders and “shoveling them away and removing them from Muslims' cemeteries” was altered in the 2020 edition, replacing the words “the Jews” with “The Zionist Occupation.”<sup>64</sup>

Derogatory terms of enmity became more specific in the 2020 edition of a reading comprehension about making bread. The 2019 edition had stated “the occupier” deliberately impedes Palestinian wheat production however, this was made more explicit in 2020 using the term “Zionist occupation.”<sup>65</sup>

Second-graders are shown an illustration of Israeli soldiers pointing guns threateningly at a Palestinian father and his little son, who are hugging each other in fear, while their home is being demolished behind them. In 2020, the illustration was modified to incorporate a woman – presumably the boy’s mother – standing up to the threatening soldiers in a curious subversion of gender roles.<sup>66</sup>

Another alteration was identified in a chapter discussing the role of women in combat at the time of Islam’s inception that indirectly encourages Palestinian girls to kill, be killed, and send their children to die. The textbook provides examples that include a woman who stabbed a Jew to death, the first

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<sup>60</sup> *Mathematics*, Vol. 1, Grade 4, 2020, p. 27. (Previously—*Mathematics*, Vol. 1, Grade 4, 2019, p. 27).

<sup>61</sup> *Arabic Language*, Vol. 1, Grade 5, 2020, pp. 14–15. (Previously—*Arabic Language*, Vol. 1, Grade 5, 2019, pp. 14–15).

<sup>62</sup> *Ibid.*, p. 20.

<sup>63</sup> *Science and Life*, Vol. 1, Grade 7, 2020, p. 57. (Previously—*Science and Life*, Vol. 1, Grade 7, 2019, p. 57).

<sup>64</sup> *Islamic Education*, Vol. 2, Grade 5, 2020, p. 71. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2019, p. 71).

<sup>65</sup> *Arabic Language*, Vol. 2, Grade 5, 2020, p. 86. (Previously—*Arabic Language*, Vol. 2, Grade 5, 2019, p. 86).

<sup>66</sup> *Our Beautiful Language*, Vol. 2, Grade 2, 2020, pp. 26–27. (Previously—*Our Beautiful Language*, Vol. 2, Grade 2019, pp. 26–27).

woman who was martyred in the name of Islam, and a woman who praises god after her four children died in the battlefield while performing *jihad*. The 2017 version of this chapter hailed Palestinian women as icons of “sacrifice” while facing the “Zionist Jewish Occupation.” This was taken further in 2018, when their role in “*jihad*” was praised as well. In 2020, both “*jihad*” and “sacrifice” were removed and replaced with “giving” however, when put in the context of “resilience in facing the Zionist Occupation,” this can easily be interpreted to mean Palestinian women should be celebrated for giving up their lives in the conflict with Israel due to the link between these women and the women of early Islam. The term “Zionist Jewish Occupation” was modified with “Zionist Occupation.”<sup>67</sup>

An Islamic education text condemns the intrusion of non-Islamic influences in society and culture, explaining that “the enemies of Islam” seek to “erase markers of Islamic identity.” In 2020, an explicit warning against the “imitation of Western societies” was removed and replaced with a vaguer warning against the “imitation of others,” i.e., non-Muslims in general.<sup>68</sup>

A geometry exercise teaching fifth-graders how to calculate the circumference of a rectangle uses an irredentist map of Palestine, covering all of Israel proper, as an example of a rectangle. In 2020, an asterisk with a footnote stating the map depicts “historic Palestine” was added. This is somewhat misleading as the map depicted does not actually show Palestine in any historic time period; the borders are close to those of the British Mandate of Palestine (1920–48), but with some post-Israeli independence (1948) border changes. Furthermore, the text still labels the image “map of Palestine.”

Alterations to existing material and newly added material represent an increase in problematic content that did not exist in 2019. A passage that stated that *jihad* for Allah is the private obligation for every Muslim has been changed for 2020 to limit *jihad* specifically to “the liberation of Palestine.”<sup>69</sup> A new task asks students to list various “extreme” forms of torture that Palestinian prisoners endure in Israeli prisons and how many of them have been martyred there.<sup>70</sup> A new question asks students to draw a map of current-day Palestine in which they are to determine its borders, coastal plain, mountains, valleys, and the Negev desert. Many of these areas are located in Israel proper.<sup>71</sup>

A new assignment inserted immediately after a passage which puts all blame for poverty in Palestinian society on Israel, instructs students to provide causes for the different poverty rates in the West Bank and the Gaza Strip. Given the context, it is understood that the answer somehow relates to Israel.<sup>72</sup>

A new Arabic language drill teaching the correct usage of the Arabic letter “Waw,” uses an example sentence promoting conflict discourse stating “Palestinian women are still resolute in facing the Zionist Occupation.”<sup>73</sup>

A lesson discussing the “goals of *jihad* in Islam,” “rewards awaiting the *jihad* fighter and martyr,” and

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<sup>67</sup> *Islamic Education*, Vol. 2, Grade 5, 2020, p. 77. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2017–19, p. 77).

<sup>68</sup> *Islamic Education*, Vol. 2, Grade 10, 2020, p. 107. (Previously—*Islamic Education*, Vol. 2, Grade 10, 2019, p. 107).

<sup>69</sup> *Islamic Education*, Vol. 1, Grade 10, 2020, p. 72.

<sup>70</sup> *Arabic Language* (1): Reading, Grammar, Presentations and Expression (Academic Track), Vol. 1, Grade 11, 2020, p. 22; *Social Studies*, Vol. 1, Grade 9, 2020, p. 28.

<sup>71</sup> *Social Studies*, Vol. 1, Grade 5, 2020, p. 21.

<sup>72</sup> *Social Studies*, Vol. 2, Grade 9, 2020, p. 87.

<sup>73</sup> *Arabic Language*, Vol. 2, Grade 6, 2020, p. 24.

“the impact of *jihad* on the individual and society” that asks students to list “the wonders of martyrs,” was replaced by an exercise that links it to the Israeli-Palestinian conflict. Students are now asked to list sites of *jihad* wars specifically in Palestine. No other interpretation of the meaning of *jihad* is offered.<sup>74</sup>

In the rare instances that the name “Israel” was mentioned, the 2020 textbooks put the name in parentheses, often used in Arabic as quotation marks, representing a further challenge to Israel’s legitimacy.<sup>75</sup> Places where Israel was referred to as “the occupation” or “Israeli occupation” in the 2019 edition have now been replaced with the term “Zionist occupation” in 2020.<sup>76</sup>

In a chapter teaching students to criticize Egypt’s historical peace process with Israel due to Egypt’s isolation from the Arab world, a factual sentence about the normalization of political and economic relations established between the two countries was removed from the 2020 edition.<sup>77</sup>

Images and passages about the Western Wall, which was generally taught as a Muslim site, now further elaborate on this right, stating that the Western Wall is Palestinian land and part of the Al-Aqsa Mosque. One of the passages, which accuses Israel of destroying religious sites and falsifying history such as taking over the al-Quds Tower removed a sentence saying it was named the Tower of David, further erasing Jewish connection .<sup>78</sup>

Other modifications included altering neutral material—making it worse than it was in 2019. A passage mentioning the Jezreel Valley (Marj Ibn Amir in Arabic), located in Israel proper, which was previously referred to neutrally as a geographical example of plains, is now taught in the 2020 as being located specifically in Palestine.<sup>79</sup> A sentence in an Arabic language textbook used to teach the past tense which previously stated “they tore my toy to pieces” now reads “the soldiers tore my toy to pieces” in a gratuitous reference to the conflict.<sup>80</sup> A passage about colonialism as a negative force was retitled “colonialism and occupation,” strongly implying that Israel is as culpable for spreading human suffering as any historic colonial power.<sup>81</sup>

The majority of the few positive modifications relate to gender equality. A passage in an Islamic education textbook stating that full gender equality is considered unjust and unwise since only men are natural leaders was replaced with the idea that the stability of the family is based on healthy

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<sup>74</sup> *Islamic Education*, Vol. 2, Grade 8, 2020, pp. 49–52. (Previously—*Islamic Education*, Vol. 2, Grade 8, 2018, pp. 49–52).

<sup>75</sup> *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020, pp. 67, 78. (Previously—*Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, pp. 67, 78).

<sup>76</sup> *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020, pp. 11, 44, 46, 55, 57, 69, 82 . (Previously—*Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, pp. 10, 44, 46, 55, 57, 69, 82).

<sup>77</sup> *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020, p. 65. (Previously—*Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, p. 65).

<sup>78</sup> *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020, p. 110. (Previously—*Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, p. 110).; *Islamic Education*, Vol. 1, Grade 5, 2020, p. 63. (Previously—*Islamic Education*, Vol. 1, Grade 5, 2019, p. 63).

<sup>79</sup> *Social Studies*, Vol. 1, Grade 8, 2020, p. 17. (Previously—*Social Studies*, Vol. 1, Grade 8, 2019, p. 18).

<sup>80</sup> *Arabic Language*, Vol. 1, Grade 8, 2020, p. 54. (Previously—*Arabic Language*, Vol. 1, Grade 8, 2019, p. 54).

<sup>81</sup> *Social Studies*, Vol. 2, Grade 9, 2020, p. 68.

cooperation between partners.<sup>82</sup> An Arabic language textbook shows illustrations of Palestinian folklore, including dabkeh, a popular Palestinian Arab folkdance. The 2020 edition replaces the old illustration for dabkeh, showing a group of exclusively young men dancing, with one that features a colorful group of women, men and children holding hands and dancing together.<sup>83</sup> A violent poem taught to third grade students that praises martyrs for “sacrificing blood” to remove the enemy from the land by “eliminating the usurper” and to “annihilate the remnants of the foreigners,” was replaced in 2020 with a poem which calls for freedom and swearing to motherland’s “return.” However, the accompanying image, featuring a view of Jerusalem has remained.<sup>84</sup> The libel that “the Zionists” deliberately tried to burn down the Al-Aqsa Mosque in 1969 was removed. Instead, the text now accuses Israel of failing to uphold its “responsibility” to protect holy places.<sup>85</sup> The PLO civilian aircraft hijackings previously described as “operations against Zionist targets” was omitted in 2020, being replaced by general “Zionist” operations against the PLO in the 1970s focusing on assassinations.<sup>86</sup> One rare newly added positive example includes an activity that requires students to search for three Islamic hadiths that deal with being kind to neighbors.<sup>87</sup>

## Main Findings

### Antisemitism

- An eleventh-grade Palestinian history textbook implies that Jews control the world, using classic antisemitic imagery of an arm with a Star of David holding a globe (example 4).
- Students are taught an antisemitic canard that Jews control money, the media, and politics, and use them for their own benefit (example 6).
- Jews are characterized as sinful liars and fraudsters as they turned their backs on the Prophet in early Islam (example 51).
- Jews are understood to be the “enemies of Islam in all times and places” following a passage teaching about the Jews’ attempt to kill the Prophet Muhammad (example 13).
- An Islamic education chapter clearly teaches that Jews are corrupt and are doomed to destruction as their “corruption of the land was and will be the cause of their annihilation” (example 46).
- Khalil al-Sakakini, well known as an antisemite and Nazi supporter who applauded terror attacks against Jewish civilians, is described as a Palestinian hero and role model whose footsteps should be followed. Sakakini stated that Jews control the media and that Hitler opened the world's eyes to the myth of Jewish power (example 16).
- “The Zionist Occupation” is accused of desecrating the tombs of Muslim leaders and “shoveling them away and removing them from Muslims' cemeteries” (example 14).

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<sup>82</sup> *Islamic Education*, Vol. 1, Grade 10, 2020, p. 82. (Previously—*Islamic Education*, Vol. 1, Grade 10, 2019, p. 83).

<sup>83</sup> *Our Beautiful Language*, Vol. 2, Grade 4, 2020, p. 7. (Previously—*Our Beautiful Language*, Vol. 2, Grade 4, 2019, p. 7).

<sup>84</sup> *Our Beautiful Language*, Vol. 2, Grade 3, 2020, p. 66. (previously—*Our Beautiful Language*, Vol. 2, Grade 3, 2019, p. 66).

<sup>85</sup> *Social Studies*, Vol. 2, Grade 7, 2020, p. 46. (Previously—*Social Studies*, Vol. 2, Grade 7, 2019, p. 49).

<sup>86</sup> *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020, p. 61. (Previously—*Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, p. 61).

<sup>87</sup> *Arabic Language (Vocational Track)*, Grade 10, 2020, p. 64.

## **Rejection of Peace and the Two State Solution**

- The curriculum fails to teach peacemaking with Israel as preferred or even necessary.
- All peace agreements, summits and proposals with Israel post-1993 Oslo Accords that were previously included in PA textbooks, have been completely removed from the curriculum.
- Yasser Arafat’s call for a new era of coexistence, peace, and non-violence was removed from the new curriculum after appearing in the pre-2016 editions.<sup>88</sup>
- Israeli concessions for peace are either absent or presented negatively.<sup>89</sup>
- Students are taught to criticize Egypt’s peace process with Israel. The 2020 edition further erased a sentence about the political and economic relations established between the two countries.<sup>90</sup>
- The single case of peace advocacy as a universal ideal that appeared in a 2018 social studies textbook, was deleted from the 2019 edition and has not been reintroduced for 2020.<sup>91</sup>
- The peace treaty with Jordan is absent from the new curriculum after appearing in the pre-2016 editions.<sup>92</sup>
- In the single mention of the 1993 Oslo peace process, the word *Israel* was newly put in parentheses in the 2020 editions, often used in Arabic as quotation marks, further challenging Israel’s legitimacy and recognition which ironically undermines the fundamental premise of the accords.<sup>93</sup>
- Wording relating to negotiating final status issues, a permanent peace agreement with Israel, cooperation and common interests were removed from quotations of Oslo articles 1 and 5.<sup>94</sup>

## **Absence of Tolerance, Coexistence and Cooperation**

- There is no promotion of tolerance, coexistence, understanding or cooperation whatsoever with the Jewish-Israeli Other in any textbook of the grades 1–12 textbooks in the 2020–21 Palestinian curriculum.
- A rare story about the general importance of cooperation between peoples that appeared in a 2019 grade 5 social studies textbook was removed from the 2020 edition.

## **Encouragement of Martyrdom and Jihad**

- A reading exercise about the letter “h”[hā’, هـ] for first-graders includes the word *shahid* [martyr], placed in a list of other words that include *hujum* [attack] and *harab* [run away] (example 1).
- In fifth grade, dying is described as better than living, in a chapter glorifying Palestinian martyrs. Those who seek to live fruitful, peaceful lives instead of taking the path of martyrs are criticized. “Drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation” (example 17).
- *Jihad* “for the liberation of Palestine” is presented as a “private obligation for every Muslim” (example 11).

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<sup>88</sup> *Modern and Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, p. 83.

<sup>89</sup> *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020, p. 79.

<sup>90</sup> *Ibid.*, pp. 65–67.

<sup>91</sup> *Social Studies*, Vol. 2, Grade 5, 2018, pp. 83–84.

<sup>92</sup> *History of the Arabs and the World in the Twentieth Century*, Grade 12, 2014, p. 65.

<sup>93</sup> *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020, p. 78.

<sup>94</sup> *Ibid.*, p. 78.

- Students learn that giving their lives is a religious duty that carries great rewards and much honor. It amounts to the central meaning of life, the highest point toward which one can aspire (example 20).
- Children are encouraged to initiate *jihad* to protect the homeland and repel the enemies as they are “the safety valve of society” (example 29).
- Martyrdom, specifically dying in the battlefield as an act of *jihad*, is described as resulting in “rewards.” Students are encouraged to discuss the “goals of *jihad* in Islam,” but more specifically mention sites of *jihad* wars in Palestine while learning to define the concepts of *jihad*, *jihad* fighter (*mujahid*), martyr (*shahid*). No other interpretation of the meaning of *jihad* is offered (example 34).
- Death is described as unavoidable and predestined. This theological claim is connected directly with a call to engage in *jihad*, leaving no room for different interpretations (example 61).
- The word *jihad* is inserted into general Arabic grammar exercises that teach it is “one of the gates to paradise” (example 92).
- *Jihad* is considered “the crest of Islam” and “one of the gates to achieving martyrdom.” It is described as an individual duty in the event that an Islamic land is occupied, invoking the modern-day context of the Palestinian-Israeli conflict (example 56).
- Students are taught that those who die as martyrs (*shuhada'*) while killing infidels (Christians, Jews, polytheists) will go to paradise where Allah they will receive a special status from Allah. Rewards for faithful Muslims emphasize sexual incentives such as beautiful women (example 18, 64).
- Girls are encouraged to kill and be killed in a chapter that discusses the role of women in combat who, at the time of the inception of Islam, killed Jews as an “example of brave Muslim women in defense of the Muslims.” An image of a women warrior is introduced in the chapter along with a “topic for discussion” on the topic of the role of the Palestinian woman “facing the Zionist Occupation,” making a connection between women of early Islam fighting the Jews and the current conflict with Israel (example 21).

## **Violence Inserted into Science and Math**

- A fourth grade math exercise asks students to calculate the number of martyrs (including those who have led suicide bombings on buses and shopping centers) in Palestinians uprisings and it accompanied by a photograph of raised coffins at a mass funeral (example 2).
- Newton’s Second Law is exemplified by a boy using a slingshot aimed at soldiers. Students are asked “what are the forces that influence the object after its release from the branch (slingshot) and the coil” (example 5).
- Speed and acceleration are taught through a violent example of a young girl using a slingshot. The students are asked what the rock's acceleration speed would be “if the young girl doubles the slingshot's speed, but the radius stays constant” (example 76).
- In a decontextualized reference to the conflict, probability is taught through an example of an Israeli shooting at passing Palestinian cars. Students are asked: “If the probability of hitting the car with the first shot is 0.7, and the settler fired at ten cars, what do you expect the number of vehicles hit to be?” (example 30).
- Elastic energy is exemplified in a science textbook by a slingshot that is being used during a conflict. An image accompanies the example of a masked Palestinian boy who is aiming a slingshot against a backdrop of fire and rioting (example 10).

- Linear equations are taught through references to the Cave of the Patriarchs massacre, instructing students to “Calculate the number of martyrs and wounded in the massacre if it is known that the number of wounded is five times the number of martyrs. Assume that the number of martyrs of the massacre is X martyrs” (example 19).
- Statistics is taught using a frequency table featuring the numbers of “martyrs” killed by Israel (example 31).
- Proliferation of materials in the air is taught through an image of a masked Palestinian child in a cloud of tear gas fired by “Zionist Occupation soldiers.” Students are asked to explain the smell of tear gas, its effect on the environment and public health, and to give examples of other materials that spread through the air (example 104).
- Biology is taught through the example of Mohammed A-Dura, a 12-year-old killed in a crossfire between the Israeli military and Palestinians to teach about the nervous system. The exercise asks students to compare the effects of the nervous system on different body functions such as bladder, heart rate, lungs etc. (example 47).
- A chemistry chapter about chemical solutions is taught using an illustration and example of water and salt solution that keep Palestinian prisoners alive during hunger strikes (example 85).

### **Glorification and Justification of Terrorism**

- The 1972 Munich Massacre is openly endorsed. The kidnapping and murder of eleven Israeli Olympic team members in Fatah’s Black September is justified as an example of Palestinian warfare against “Zionist interests abroad” (example 7).
- Arabic language is taught through a violent and gruesome story promoting suicide bombings in which Palestinians “cut the necks of enemy soldiers” and “wore explosive belts.” Israeli forces are described as “leaving behind some of the bodies and body parts, to become food for wild animals on land and birds of prey in the sky.” An accompanying illustration depicts Israeli soldiers in a tank, shot dead by a Palestinian gunman (example 9).
- Terrorists, such as Dalal Mughrabi, who participated in the 1978 Coastal Road Massacre which killed thirty-eight Israelis including thirteen children on a civilian bus, are glorified as the “crown of the nation” (examples 5, 42, 78).
- Armed resistance is described as a “natural” right and “legitimate.” Images depicting violent confrontations with slingshots and rifles are described as non-violent, such as the 1929 Palestine riots which included the Hebron Massacre where sixty-nine Jewish civilians were murdered by Arabs (example 8).
- Terrorists and other Palestinians martyrs killed in the conflict are described in a poem as “embracing [their] happy future” as “they join to the heavens.” Graphic wording in the poem describes these martyrs as climbing up a “ladder of their gushing blood” and, while dying, “standing, blazing on the road, shining like stars.” Accompanying exercises ask students: “How do the martyrs face death?”; and to explain an artistic depiction of how the martyrs “stood up in the face of death;” and how “death charged and drove its scythe through them” (example 35).
- Martyrdom is encouraged and described positively as the “fuel that fed the Intifada and gave it the power to go on.” The text describes the vast number of casualties as the key to success for national liberation movements (example 57).

## **Libels and Conspiracies**

- Textbooks state Israel deliberately “releases herds of wild boar to cause havoc” and damage Palestinian crops while intentionally transforming Palestinian areas into dumps for poisonous refuse, polluting the Palestinian environment with carcinogenic radioactive and chemical materials (example 23).
- A textbook accuses Israel of conducting a policy of “ignorant education” to keep Palestinians uninformed and subservient in an effort to intentionally disrupt Palestinian education (example 102).
- Israel is accused of a deliberate official policy of stealing Palestinian relics to eradicate Palestinian heritage while forging history deliberately inserting fake historical Jewish relics (examples 44, 50).
- Israel is described as trying to deliberately cause the Al-Aqsa Mosque to collapse by carrying out underground excavations. The propagation of this dangerous myth has been the cause of considerable bloodshed (examples 27, 84).
- Israel is accused of torturing incarcerated Palestinian women and children in its prisons as part of a “policy of interrogation and torture,” resulting in the deaths of prisoners who “became martyrs” and others being “inflicted by chronic diseases and perpetual disability.” Students are asked to list various “extreme” forms of torture endured in Israeli prisons (example 98).
- An Arabic language textbook states Israel exercises a policy of “slow death,” sentencing sick Palestinian prisoners to death and depriving them of hospital care (example 101).
- Israel is blamed for the lack of animal life in Palestine (example 74).

## **Absence of Israel on Maps**

- Israel’s existence is completely denied on regional maps. Out of the more than two hundred maps across the PA curriculum, not a single map mentions the name “Israel.”
- Maps also ignore modern Jewish Israeli cities that exist within state borders, while Arab cities, regions and topography in Israel proper are presented as Palestinian, and under Palestinian sovereignty (examples 24, 69, 80, 81, 82).
- Most of the maps which illustrate Palestine’s current borders show the word “Palestine” written across the entire territory without demarcation lines, entirely disregarding Israel’s existence. Palestine’s territory is mostly described as from the “river to the sea” (examples 24, 79, 67, 68, 72).

## **Dehumanization and Demonization of Israel**

- Arabic poetry is taught through a poem and graphic photograph of the body a dead four-month old Palestinian girl during her funeral. The poem describes how Israeli soldiers “burn[ed] her dimple” and “bomb[ed] her smile.” An accompanying activity tells students to display pictures and names of babies killed by Israel “with cold hands” on their classroom walls (example 110).
- An instance of Israeli soldiers “giggling” while killing Palestinians is found in a chapter that depicts Israelis as “criminal murderers” who look like “the face of death” (examples 35, 96).
- A vivid story of a “Zionist officer” who unjustly shoots a fisherman in Gaza in front of his son (who is then arrested as a punishment for being late to return to the Gaza shore) is used for reading comprehension (example 106).

- Arabic reading comprehension contains a story about a Palestinian boy deliberately shot in the eye by an Israeli sniper. The passage is accompanied by a disturbing image of an IDF soldier pointing his gun next to a one-eyed injured child (example 105).
- Another reading comprehension exercise features a Palestinian girl writing a letter to the children of the world and includes violent descriptions of supposed Israeli actions that include: rifle bullets piercing children’s ears, the marching of “death and soldiers,” the slaughtering of childhoods, veiling the sunlight, spreading darkness that covers everything, and “killing” roses and butterflies in gardens (example 107).
- Tenth-graders learn that Jerusalem will “spit out the scum of foreigners” in a story containing radical religious and national messaging. Rape and defloration are used as metaphors while Jewish history and heritage are depicted as forgeries (example 59).
- An exercise asking students to practice journalistic writing instructs students to write an article detailing Israeli abuse against Palestinian children, highlighting specific abuses such as: martyrdom of children; arrests; denial of education; destruction of homes and deportation of families; and denial of recreational activity (example 108).
- Israel’s very existence is described as racist and its establishment by “Zionist gangs” is described as a form of racial discrimination against the Palestinians (example 93).
- Israel is scapegoated and held responsible for violence in Palestinian society (example 109).


### **Delegitimization of Jewish Self-Determination and History**

- There are no references and no legitimacy given to a historical Jewish presence in the territory. Legitimacy of any historical Jewish presence in territory of modern day Israel and the Palestinian Authority. There is also no legitimacy given to current Jewish presence in the territory.
- The name “Israel” and “Israeli occupation” have been replaced by the epithet “Zionist Occupation,” thus perpetuating the denial of Israel as a legitimate state and invalidating Israel’s status and rights. At times, the name “Israel” is also used in parentheses to indicate (in the Arabic tradition) a lack of recognition of the Israeli state (examples 7, 8, 9, 14, 19, 21, 27, 44, 50, 55, 70, 74, 89, 91, 100, 102, 104, 110).
- Any acknowledgment of a historical Jewish presence in the territory that appeared in previous editions of the textbooks have been removed (such as in a 2016 history textbook, where the name “Israel” appeared on two maps. The Jewish historical connection to Jerusalem and ancient Jewish kingdoms is also absent.
- Jewish history and heritage are repeatedly portrayed as having been falsified; Jewish holy places are represented as Muslim areas usurped by the Zionists (examples 24, 26, 28, 32, 44, 50, 58, 70, 73, 80, 91, 94, 95).

## Selected Examples<sup>95</sup>

1. *Our Beautiful Language*, Vol. 2, Grade 1, 2020, p. 53. (Previously—*Our Beautiful Language*, Vol. 2, Grade 1, 2019, p. 53).

A reading exercise with the letter “h” (*hā*, هـ) for first-graders includes the word *shahid* (martyr) at the center with other words such as *hujum* (attack) and *harab* (run away).

نَقْرًا بِصَوْرَةٍ صَحِيحَةٍ: 


هَرَبَ	هَـ	هَانِي	هَا
هُنُود	هُـ	هُود	هُو
هِلَال	هِـ	شَهِيد	هِيَ
شَهْد		نَهْر	

كَهْف	فَهْد	هِنْد	هَارُون
هَدِيل	نَهَار	هُجُوم	هَنَادِي

2. *Mathematics*, Vol. 1, Grade 4, 2020, p. 27. (Previously—*Mathematics*, Vol. 1, Grade 4, 2019, p. 27).

Violence is inserted into science and math exercises: calculus is taught by counting the number of martyrs in Palestinian uprisings. A photograph of a funeral is placed next to the question.

الدرس ١ ١ الجمعُ ضمنَ الملايينِ دونَ حملٍ



١ بَلَّغَ عَدَدُ شَهْدَاءِ الْإِنْتِظَاضَةِ الْأُولَى (الانتفاضة الحجارة) حوالي ١٣٩٢ شهيداً، وبَلَغَ عَدَدُ شَهْدَاءِ الْإِنْتِظَاضَةِ الْأَقْصَى ٤٦٧٣ شهيداً.

عدد الشهداء في الانتفاضتين = \_\_\_\_\_ شهيداً

*The number of martyrs of the First Intifada (the Intifada of Rocks) is 1,392 martyrs, and the number of martyrs of the Al-Aqsa Intifada is 4,673. The number of martyrs in the two intifadas is \_\_\_\_\_ martyrs.*

<sup>95</sup> **NB:** Italics represent English translations of the original Arabic. “Previously . . .” in some text references indicate the locations of the examples in both the 2019 and 2018 editions.

3. *Arabic Language*, Vol. 2, Grade 5, 2020, pp. 51–61. (Previously—*Arabic Language*, Vol. 2, Grade 5, 2019, pp. 51–61).

Dalal al-Mughrabi, the perpetrator of the 1978 Coastal Road massacre, is celebrated in a detailed 10-page Arabic reading comprehension which exalts her and the terror act as “heroism” while the massacre is referred to as “immortal” in the “hearts and minds” of Palestinians. Fifth-graders are invited to follow in her footsteps and view her as a role model.

## دَلالُ الْمُغْرَبِيّ

(فريق التّأليف)

### بَيْنَ يَدَيِ النَّصِّ

يَحْفَلُ تَارِيخُنَا الْفِلَسْطِينِيّ بِكَثِيرٍ مِنْ أَسْمَاءِ الشُّهَدَاءِ الَّذِينَ قَدَّمُوا أَرْوَاحَهُمْ فِدَاءً  
لِلْوَطَنِ، مِنْهُمْ الشَّهِيدَةُ دَلالُ الْمُغْرَبِيّ الَّتِي سَطَّرَتْ بِنِضالِهَا صُورَةً مِنْ صُورِ التَّحَدِّيِ  
وَالْبُطُولَةِ؛ مَا جَعَلَ ذِكْرَها حَالِداً فِي قُلُوبِنَا وَعُقُولِنَا. وَالنَّصُّ الَّذِي بَيْنَ أَيْدِينَا يَتَحَدَّثُ  
عَنْ طَرْفٍ مِنْ مَسِيرَةِ نِضالِها.



٥١

*Dalal al-Mughrabi*

*Our Palestinian history is brimming with names of martyrs who have given their lives to the homeland, including the martyr Dalal al-Mughrabi. Her struggle portrays challenge and heroism, making her memory immortal in our hearts and minds. The text in our hands speaks about one side of her struggle.*

4. *History*, Vol. 1, Grade 11, 2020, p. 9. (Previously—*History*, Vol. 1, Grade 11, 2019, p. 9).

An eleventh-grade Palestinian history textbook implies that Jews control the world, using classic antisemitic imagery of an arm with a Star of David holding a globe. The caption reads: “Cultural Colonialism: The Most Dangerous Type of Colonialism, Because It Attacks the Spirit of the Nation and Its Beliefs.”



أخطر أشكال الاستعمار؛ لأنه  
يهاجم روح الأمة ومعتقداتها.

5. *Science and Life*, Vol. 1, Grade 7, 2020, p. 57. (Previously—*Science and Life*, Vol. 1, Grade 7, 2019, p. 57).

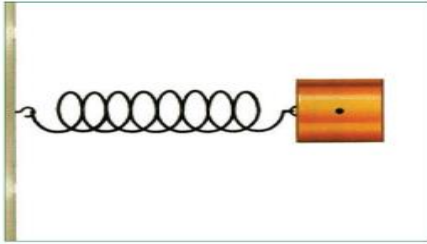
Newton's Second Law is exemplified by an image of a masked Palestinian boy aiming a slingshot at approaching soldiers. Students are asked “what are the forces that influence the object after its release from the branch (slingshot) and the coil.”

## القانون الثاني لنيوتن

### الجسم والنابض



استخدم الفلسطينيون أدوات تراثية متنوعة لتلبية احتياجاتهم اليومية في الزراعة وصيد الطيور أو اللعب والتسلية وغيرها، ومنها الشعبة والنابض. تأمل الصور الآتية، ثم أجب عن الأسئلة التي تليها:



- ما العلاقة بين مقدار استطالة كل من مطاط الشعبة والنابض وقوة الشد المؤثرة فيهما؟
- ما القوى المؤثرة في الجسم بعد انطلاقه من كل من الشعبة والنابض؟

### Newton's Second Law

#### Activity 1: the object and the spring

The Palestinians used diverse tools of heritage to fulfill their daily needs in agriculture, in hunting bird, or in playing games, in being amused etc. Among them are the tree branch and the spring.

Observe the following pictures, and then answer the following questions:

- What is the relationship between the elongation of the rubber of the tree branch and the tensile strength affecting it?
- What are the forces that influence the object after its release from the tree branch and the spring?

6. *Geography and Modern History of Palestine*, Vol. 1, Grade 10, 2020, p. 118. (Previously—*Geography and Modern History of Palestine*, Vol. 1, Grade 10, 2019, p. 118).

Students are taught an antisemitic canard that Jews control money, the media, and politics, and use it for their own benefit, in a passage that delegitimizes pressure the Jewish community placed on the United States to help them establish the State of Israel.

٣- تحوُّل الصهيونية نحو الولايات المتحدة الأمريكية أثناء الحرب العالمية الثانية:

بدأ الصهاينة بالتحوُّل للولايات المتحدة الأمريكية بعد إسهامها في تحقيق انتصار الحلفاء في الحرب العالمية الثانية، وظهورها كدولة عظمى؛ لدعمهم في إقامة الوطن القومي في فلسطين، مستغلين النفوذ المالي والإعلامي والسياسي للصهاينة في الولايات المتحدة الأمريكية، لذلك عقدوا مؤتمراتهم في فندق (بليتيمور) في نيويورك ١٩٤٢م، وقرروا وضع ملف دعم إقامة الوطن القومي للصهاينة في فلسطين بيد الولايات المتحدة الأمريكية، وأصبح الحزبان الجمهوري والديمقراطي يتنافسان على مساندة الصهيونية في انتخابات الرئاسة الأمريكية.

*Zionism's Shift Toward the USA During World War II:*

*The Zionists began shifting toward the USA following its contribution to the victory of the Allies in World War II and its emergence as a superpower, so it will support them in establishing the national home in Palestine, while at the same time they were taking advantage of the financial influence, the influence in media, and the political influence of the Zionists in the USA. That is the reason they held their conference in the Biltmore hotel in New York in 1942 and decided to put the matter of helping the establishment of the Zionists' national home in Palestine in the hands of the USA. Also, both the Republican and Democratic parties started competing each other for the support of the Zionists in the American presidential elections.*

7. *History*, Vol. 2, Grade 11, 2019, p. 52. (Previously—*History*, Vol. 2, Grade 11, 2018, p. 54).

The text openly endorses the Munich Massacre during the 1972 Munich Summer Olympics, when the Fatah's Black September group took eleven Israeli Olympic team members hostage, killing them along with a West German police officer. The text uses this attack as an example for justifying Palestinian warfare against “Zionist interests abroad.”

لجأت المقاومة الفلسطينية إلى أساليب عديدة في مقاومتها للاحتلال الصهيوني؛ فقد انتهج الفدائيون أسلوب حرب العصابات في معظم مواجهاتهم للصهاينة داخل الأراضي الفلسطينية، كما لجؤوا إلى ضرب المصالح الصهيونية في الخارج، كعملية ميونخ عام ١٩٧٢م، والمواجهة المباشرة في معارك عديدة، مثل معركة الكرامة عام ١٩٦٨م، وحروب جنوب لبنان، وحصار بيروت عام ١٩٨٢م، إضافة إلى أساليب المقاومة السلمية الشعبية التي تمثلت في الإضرابات، وإغلاق الطرق، والامتناع عن دفع الضرائب، والمظاهرات، والمسيرات التي تُندد بالاحتلال، وغيرها، وقد جسدت الانتفاضة الشعبية عام ١٩٨٧م هذه الأساليب، التي دعت إليها القيادة الوطنية الموحدة في بياناتها.

المقاومة الشعبية من وجهة النظر السياسية، ص (٤٧)

*The Palestinian Resistance resorted to many methods in their opposition to the Zionist Occupation [Israel]. The Fedayeen pursued the method of guerrilla warfare in most of their confrontations with the Zionists in the Palestinian territories. They also sought to strike at Zionist interests abroad, such as the Munich operation in 1972, as well as direct confrontation in many battles, such as the 1968 Battle of Karameh [in Jordan], the southern Lebanon wars, and the siege of Beirut in 1982, in addition to the methods of peaceful popular resistance, including strikes, blocking roads, refusing to pay taxes, demonstrations and marches condemning the occupation. The 1987 Intifada applied these methods as directed in statements by the Unified National Leadership of the Uprising.*



9. *Arabic Language*, Vol. 2, Grade 8, 2020, pp. 40–44. (Previously—*Arabic Language*, Vol. 2, Grade 8, 2019, pp. 40–44).

Reading comprehension is taught through a violent story promoting suicide bombings and exalting Palestinian militants in the battle of Karamah as they “cut the necks of enemy soldiers” and “wore explosive belts, thus turning their bodies into fire burning the Zionist tank.” Israeli forces are described as “leaving behind some of the bodies and body parts, to become food for wild animals on land and birds of prey in the sky.” An accompanying illustration at the beginning of the story depicts Israeli soldiers in a tank, shot dead by a Palestinian gunman.

## كِرَامَةُ الْكِرَامَةِ



### بَيْنَ يَدَيْ النَّصِّ:

بعدَ هزيمة عامِ ألبِ وتسعينِ وسبعةِ وستينَ، واختلالِ الصِّفَةِ العَرَبِيَّةِ وغزوةِ، وسيطرةِ الاحتلالِ الصَّهْيُونِيِّ على فلسطينَ جميعها، شعرتِ الأُمّةُ العَرَبِيَّةُ والإسلاميَّةُ بالفُحْرِ والخِيبَةِ والجدلانَ، فجاءتِ معركةُ الكِرَامَةِ في العامِ التالي، فكسرتِ شوكةَ الجيشِ الصَّهْيُونِيِّ؛ ما أعادَ للأُمّةِ نوعاً من الكِرَامَةِ والثِّقَةِ بالنفْسِ.

دَخَلَ الصَّهَابِيَّةُ الكِرَامَةَ، وَاشْتَبَكُوا مَعَ الجُنُودِ الأَرْدُنِيِّينَ وَالفِدَائِيَّينَ الفِلَسْطِينِيِّينَ بِالسَّلَاحِ الأَبْيَضِ، وَلَمْ تَكُنِ المَعْرَكَةُ سَهْلَةً، كَمَا خَيَّلَ لَهُمْ، بَلْ كَانَتْ مَلْحَمَةً سَطَرَ فِيهَا مَقَاتِلُ الضُّفَيْتَيْنِ بِطُولَاتِ خَارِقَةٍ، فَلَمْ يَسْتَطِعِ العَدُوُّ تَحْقِيقَ أَهْدَافِهِ الَّتِي حَلَمَ بِهَا قَبْلَ المَعْرَكَةِ، فَأَيَّقَنَ أَنْ إِرَادَةَ المَقَاتِلِينَ رَاسِخَةٌ رُسُوخَ جِبَالِ السُّلْطِ وَالقُدْسِ.

خاضَ الفِدَائِيُّونَ، بِالرُّغْمِ مِنْ قَلَّةِ أَسْلِحَتِهِمْ، وَبِدَائِيَّتِهَا، مَعْرَكَةَ الكِرَامَةِ بِسَارِ كَثِيفَةٍ مِنَ الفَنَابِلِ البِدَوِيَّةِ، وَالسَّلَاحِ الأَبْيَضِ، فَهَوَّتْ خَنَاجِرُ الفِدَائِيَّينَ عَلَى رِقَابِ جُنُودِ العَدُوِّ، وَحَرَمَ بَعْضُ الفِدَائِيَّينَ أَنْفُسَهُمْ بِأَحْوَمَةٍ مُتَفَجِّرَةٍ، فَصَارَتْ أَجْسَادُهُمْ نيراناً حَارقَةً لِلدَّبَابَاتِ الصَّهْيُونِيَّةِ. فَكَانَتْ حَرْبٌ

وَتَحَتَّ وَابِلَ كَثِيفٍ مِنْ نيرانِ الفِدَائِيَّينَ وَالجَيْشِ الأَرْدُنِيِّ وَتَحَتَّ جُنْحُ الظُّلَامِ، بَدَأَتِ القُرُوتُ العَازِيَّةُ تَلْمَلِمُ جُنْحَ قَتْلَاهَا وَجَرَحَاهَا تَهْمِيداً لِلجَلَاءِ، وَتَمَرَّكَتْ وَرَاءَهَا بَعْضُ الجُنْحِ وَالْأَشْلامِ؛ لِتَكُونَ طَعَاماً لِوَحُوشِ الأَرْضِ وَكَوَاسِرِ السَّمَاءِ. وَانْدَحَرَتْ نُجُورُ أَذْيَالِ الهَرِيمَةِ وَالخَيْبَةِ.

الصَّهْيُونِيَّةِ المَعْطُوبَةِ عَلَى شَاحِنَاتٍ نَقَلِ كَبِيرَةٍ إِلَى الأَرْضِ المُخْتَلِةِ، وَتَرَكَوا بَعْضاً مِنْهَا فِي سَاحَةِ المَعْرَكَةِ. وَلَنْ تَنسى صُورَةَ جُنْدِيٍّ صِهْيُونِيِّ مُخْتَرِقٍ مُكْبَلٍ مِنْ قَائِدِهِ بِسَلَامِيلَ غَلِيظَةٍ دَاخِلِ دَبَابِيهِ؛ خَشْيَةَ الهَرَبِ. وَسَحَبَ الأَبْطالُ بَعْضَ الدَّبَابَاتِ إِلَى عَمَّانَ؛ لِتَكُونَ دُمَى يَلْعَبُ بِهَا الأَطْفَالُ المَهْتَبِحُونَ بِالنَّصْرِ.

## المناقشة والتحليل

١- نُدَلِّلُ مِنْ النَّصِّ عَلَى اسْتِخْفَافِ الصَّهَابِيَّةِ بِالقُوَّاتِ العَرَبِيَّةِ.

٢- نَعْلَلُ:

أ- انحصر أبطال الكرامه، بالرغم من قلة عددهم وعنادهم، على القوات الغازية.

ب- تسابق الفلسطينيون وأبناء الأمة العربية؛ ليتحققوا بصفوف الثورة.

ج- طلبت القوات الغازية وقف إطلاق النار.

[Left:]

*Following the 1967 defeat [the Six Day War] the occupation of the West Bank and Gaza, and the Zionist Occupation's taking over of Palestine as a whole, the Arab and Islamic nation felt oppression, disappointment, and abandonment. The following year, the Battle of Karameh took place, in which the Zionist army was crushed, which restored some sort of honor and self-confidence to the nation.*

*The Zionists entered Karameh and attacked the Jordanian soldiers and the Palestinian fedayeen [paramilitary operatives] with 'cold weaponry' [i.e., knives]. The battle was not as easy a fight as it seemed to them [the Zionists], but a war in which the fighters on both sides of the Jordan showed heroic deed and the enemy could not complete the goals it had dreamed about before the battle. I believe that the will of the militants is firmly rooted in the stability of Salt Mountain and Jerusalem.*

[Right:]

*The fedayeen, despite their few primitive weapons, set fire to the Battle of Karameh with a fire of hand grenades and 'cold' weapons. The fedayeen cut the necks of enemy soldiers. Some of the fedayeen wore explosive belts, thus turning their bodies into fire burning the Zionist tanks [...]*

*Under heavy fire from the fedayeen and the Jordanian forces, and in the cover of darkness, the invading forces started to collect the bodies of their dead and their injured in preparation for their retreat, leaving behind some of the bodies and body parts, to become food for wild animals on land and birds of prey in the sky. They were defeated, dragging their tails of defeat and failure.*

*[...] We will not forget the image of a burnt Zionist soldier, stuck in his position in thick chains inside his tank, because he was too afraid to flee. The heroes hauled some of the tanks to Amman, to make it a game for the kids happy from the win.*

### *Discussion and Analysis*

*1- We will prove in the text the Zionist underestimation of the Arab forces.*

*2- We will explain:*

*a- Heroes of Karameh defeated the invading forces, despite the lack of weapons and manpower in their hands.*

*b- The Palestinians and the sons of the Arab nation race to join the ranks of the uprising.*

*c- The invading forces asked for a ceasefire.*

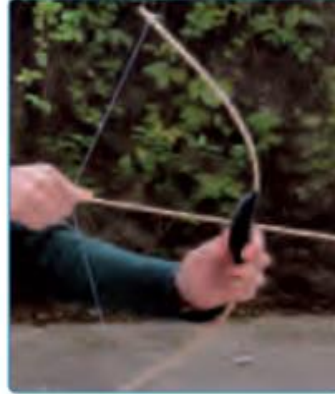
10. *Science and Life*, Vol. 1, Grade 8, 2020, p. 52. (Previously—*Science and Life*, Vol. 1, Grade 8, 2019, p. 52).

Elastic energy is taught in a science textbook through an example of a slingshot being used during a conflict. Students are asked to look at an image of a masked Palestinian pointing a slingshot during a flaming riot and answer specific questions on the “energy transformations” they witness in the image. The text further describes the properties of the rubber band in the slingshot.



نشاط (٤) طاقة الوضع المرنة:

أتمل الصور الآتية، ثم أجيب عن الأسئلة التي تليها:



١- ما تحولات الطاقة في الأدوات الموضحة فيها؟

٢- ما احتياطات السلامة الواجب مراعاتها عند استخدام الأدوات الموضحة فيها؟

تمتاز بعض المواد بالمرونة (مثل المطاط، أو النابض)، حيث يتغير شكلها إذا أثرت فيها قوة، ثم تعود إلى شكلها الأصلي بعد زوال القوة المؤثرة. وتخزن الأجسام المرنة طاقة وضع مرونية عند تأثرها بقوة خارجية، تؤدي إلى انبساطها، أو انضغاطها.

*Activity 4: Elastic Potential Energy:*

*I will look at the following pictures, and then answer the following questions:*

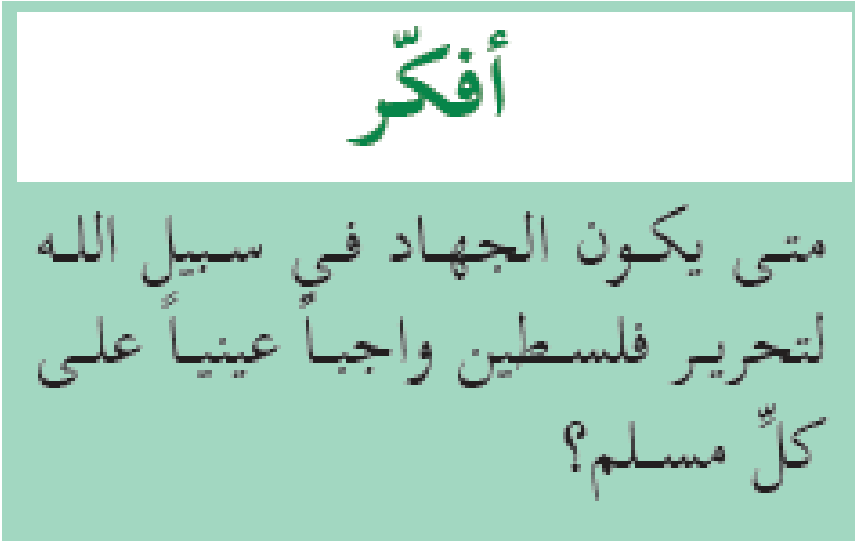
*1- What energy transformations are happening in the tools that are explained in them [the pictures]?*

*2- What safety precautions must be taken into account when using the tools that are explained in them [the pictures] ?*

*Some materials, like rubber or spring, are characterized by their elasticity; their shape will change if they are affected by force, and then they will return to their original shape after the force causing the effect disappears. Elastic masses have elastic potential energy stored in them while being affected by an external force, making them stretch or compress.*

11. *Islamic Education*, Vol. 1, Grade 10, p. 72, 2020.

*Jihad* is “for the liberation of Palestine” is presented as a “private obligation for every Muslim.”



*I will contemplate:*

*In what circumstances does Jihad for the sake of Allah for the liberation of Palestine become a private obligation for every Muslim.*

12. *History*, Vol. 1, Grade 11, 2020, p. 36. (Previously—*History*, Vol. 1, Grade 11, 2019, p. 37)

Students are taught an antisemitic canard that Jews control politics. The textbook teaches that “Britain took steps to guarantee its influence” during the Second World War by employing the “Zionist influence in the United States” to urge the US to join Britain in the War.

سعت بريطانيا لضمان نفوذها في بلاد الشام والعراق، من خلال السير في ثلاثة اتجاهات متعارضة متضاربة، ولم تبال بهذا التعارض كثيراً في سبيل تحقيق أهدافها والانتصار في الحرب: الأول: التفاوض مع الشريف حسين أمير الحجاز (مراسلات حسين-مكماهون ١٩١٥-١٩١٦م)؛ بهدف دفعه لإعلان الثورة على العثمانيين، مقابل وعود باستقلال المناطق العربية في جزيرة العرب وبلاد الشام والعراق تحت زعامته، والثاني: كان التفاوض مع فرنسا بشأن مستقبل العراق وبلاد الشام. وقد تم الاتفاق بينهم فيما يعرف بمعاهدة (سايكس-بيكو) عام ١٩١٦م، والثالث: كان التفاوض مع المنظمة الصهيونية حول مستقبل فلسطين. وقد دفعهم إلى ذلك حاجتهم الماسة لاستخدام النفوذ الصهيوني في الولايات المتحدة؛ لدفعها إلى دخول الحرب إلى جانب بريطانيا وحلفائها.

*Britain took steps to guarantee its influence in the Levant and Iraq, by following three contradictory, conflicting approaches; it paid no heed to this contradiction, as it was concerned with achieving its goals and winning the war. The first approach was to negotiate with Sharif Hussein, the Emir of Hejaz (1915–1916 Hussein-McMahon correspondence), to urge him to declare a revolt against the Ottomans, in return for a promise that the Arab areas of the Arabian peninsula, the Levant and Iraq would be made independent under his leadership. The second approach was to negotiate with France about the future of Iraq and the Levant; an agreement was reached in what is known as the 1916 Sykes-Picot pact. The third approach was to negotiate with the Zionist organization about the future of Palestine; what drove them to this was their pressing need to employ Zionist influence in the United States, to urge it to join the war on the side of Britain and its allies.*

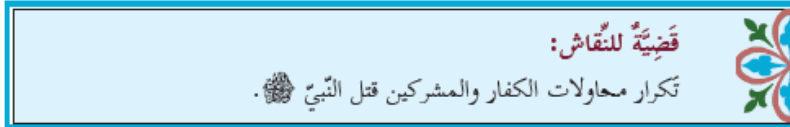
13. *Islamic Education*, Vol. 2, Grade 5, 2020, pp. 65–66. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2019, pp. 65–66).

Jews are indirectly referred to as “enemies of Islam in all times and places” following a passage teaching about the Jews’ attempt to kill the Prophet Muhammad.

ثانياً- محاولة يهود بني النضير قتل النبي ﷺ: محاولة يهود بني النضير بعد غزوة بدر قتل الرسول ﷺ، بإلقاء حجر كبير على رأسه، وهو جالس إلى جانب جدار لهم، لكن الله بقدرته أرسل إليه الوحي جبريل، عليه السلام، فأخبره أن اليهود يخططون لقتله، فانصرف عنهم مسرعاً إلى المدينة، وجّه جيش المسلمين، ثم حاصروهم، وقتلهم، وأخرجهم من المدينة المنورة.

ثالثاً- محاولة المنافقين قتل النبي ﷺ في غزوة تبوك: قال تعالى: ﴿وَهُمْ أَيْمَانُ يَسْأَلُونَ﴾ (التوبة: ٤٧) في غزوة تبوك، لما كان رسول الله ﷺ وصحابته رضوان الله عليهم بالعقبة، إذا بائني عشر رجلاً قد اعترضوا طريق القافلة، وقد كانوا ملثمين، وعرّف حذيفة ابن اليمان ﷺ ركابهم، فقال رسول الله ﷺ: "هؤلاء المنافقون إلى يوم القيامة، وأرادوا أن يوحّموا رسول الله صلى الله عليه وسلم في العقبّة فيلقوه منها"، فأشار حذيفة ﷺ قائلاً: "أولا تبعت إلى عشائركم حتى يبعث إليك كل قوم برأس صاحبهم، فقال رسول الله صلى الله عليه وسلم: "لا، أكره أن يتحدّث العرب بيئها أن محمداً قاتل لِقَوْمِهِ...". (تفسير ابن كثير، من رواية مسلم وأحمد).

وقد أنزل الله تعالى في المنافقين قرآناً يفضح أفعالهم الخبيثة وكرامية قلوبهم لرسول الله ﷺ. إن أعداء الإسلام لن يكفوا في كل زمان ومكان عن استخدام الوسائل والأساليب كافة؛ لمحاربة الإسلام والمسلمين، ومحاربة دعاته، والسعي لإطفاء نور الله في الأرض، لكن الله ناصر دينه ودعاته، مهما تعددت أساليب التشويه والإيذاء.



*Second: Attempts by the Jews of Banu Nadhir tribe to kill the Prophet, peace be upon him: The Jews of Banu Nadhir tribe attempted to kill the Prophet after the Battle of Badr, by throwing a large stone on top of his head, as he was sitting next to a fence of theirs. God with His divine power sent the angel Gabriel to him, informing him that the Jews are scheming to kill him. He turned away from them and hurried towards Medina, where he rallied the Muslim army. He then placed a siege on them, waged battle against them and forced them out of Medina.*

*Third: Attempts by the Hypocrites to kill the Prophet, peace be upon him, in the Battle of Tabouk:*

[...]

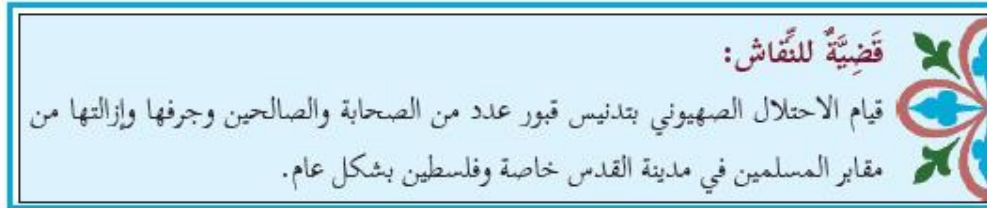
*The Enemies of Islam, in all times and places, will never tire of using any possible means or method, to fight against Islam and the Muslims, to fight against those who preach it, and to strive to extinguish the light of God on this earth. Yet, God supports His religion and those who preach for Him, no matter how many methods of defamation and offence they come up with.*

*Topic for discussion:*

*The Infidels and the Hypocrites’ repeated attempts to kill the Prophet, peace be upon him.*

14. *Islamic Education*, Vol. 2, Grade 5, 2020, p. 71. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2019, p. 71).

A textual reference accusing “the Jews” for desecrating the tombs of Muslim leaders and “shoveling them away and removing them from Muslims' cemeteries” was altered in the 2020 edition, replacing the words “the Jews” with “The Zionist Occupation.” The following picture of a tomb believed to be of Muhammad's companion, Ubada ibn a-Samit, in Jerusalem accompanies the text.



*Topic for discussion*

*The Zionist Occupation desecrating the graves of Companions of the Prophet and the Righteous Ones, shoveling them away and removing them from Muslims' cemeteries in Jerusalem in particular and across Palestine in general.*

15. *Islamic Education*, Vol. 2, Grade 7, 2020, p. 66. (Previously—*Islamic Education*, Vol. 2, Grade 7, 2019, p. 66).

Jews are blamed for sexually harassing a Muslim woman.

جلست امرأة مسلمة إلى صانع يهودي في سوق بني قينقاع، فعقد الصانع طرف ثوبها إلى ظهرها وهي لا تشعر، فلما قامت انكشفت سواتها، فضحك اليهود منها، فصاحت، فوثب رجل من المسلمين على الصانع فقتله، وهجم اليهود على المسلم فقتلوه.

2- A Muslim woman sat next to a Jewish goldsmith in the Banu Qaynuqa market. The goldsmith tied the edge of her garment to her back without her noticing. When she got up, she revealed her genitalia. The Jew then laughed at her, she screamed, and a Muslim man jumped on the goldsmith and killed him. The Jews then attacked the Muslim and killed him.

16. *Arabic Language*, Vol. 1, Grade 5, 2020, pp. 14–15. (Previously—*Arabic Language*, Vol. 1, Grade 5, 2019, pp. 14–15).

In a chapter for fifth-graders named: “Hooray for the Heroes,” individuals affiliated with war, violence, religious extremism and even terrorism are glorified. Children are encouraged to die “with glory” and see these heroes as their role models: “each of us wishes to be like them.” The list of Palestinian heroes includes no scientists, no doctors, no engineers, nor any athletes. People such as Izz ad-Din al-Qassam, founder of the *jihad* movement, after whom the Hamas military wing is named are glorified. Khalil al-Sakakini, an antisemitic Nazi supporter who applauded terror attacks against Jewish civilians—is also portrayed as a national hero. Sakakini stated that Jews control the media and wrote that Hitler opened the World's eyes to the myth of Jewish power. He publicly applauded the terror attack on Jerusalem's Edison cinema that left three dead, writing that “There is no other heroism like this, except the heroism of Sheikh al-Qassam.” He also praised the “heroes” responsible for a grenade attack on a Jewish civilian train.



### *Hooray for the Heroes*

*Heroes have a great place in every nation; they are the ones who sacrificed their souls and their money. Therefore, they are remembered, and the people are proud of them. Every nation is proud of having as many heroes as can be. And people, who may differ on many issues, all agree on cherishing their heroes. Because if not for them, the nations would be contemptible. We are proud of them, we sing with their wonders, and study their march, and give their names to our children; we put their names on our streets and squares and the cultural places. We spray our gatherings with the perfume of their memory, and each of us wishes to be like them. They have decorated the pages of history. They taught people that drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation. Indeed, they created an illustrious history to the nation. They are the heroes. Who among us will forget Khalid ibn al-Walid, Umm Ammarah, Khawlah bint al-Azwar, Tariq ibn Ziyad, Saladin, [Saif ad-Din] Qutuz, Omar Al-Mukhtar, Sultan Pasha al-Atrash, Izz Al-Din Al-Qassam, Houari Boumediène, Yasir Arafat, May Ziadeh, Khalil al-Sakakini and others of these moons that never set, which light the darkness of our black nights? These are all embraced by our great homeland, ancient and modern, from Palestine to Egypt and Libya, all the way to Andalusia. These heroes are the crown of their nation, and they are the title of its glory, and they are the best among the generous and the best among the giving; they carried their lives in their palms, and threw them into danger. Their determination never weakened, they never tired, or surrendered. Some reached their destiny as martyrs; others died for their pledge as proud heroes. These sacrifices and the heroic acts they offered were not for personal gain. They did not leave behind wealth, nor real estate, as all they did was for their mission, their peoples and their homelands. Therefore, they deserved to be called heroes, immortalized by history, and their memory remains as musk fragrance. Hooray for them and down with the cowards!*

17. *Arabic Language*, Vol. 1, Grade 5, 2020, p. 15. (Previously—*Arabic Language*, Vol. 1, Grade 5, 2019, p. 15).

Dying is described as better than living in a chapter glorifying Palestinian martyrs. Those who seek to live fruitful, peaceful lives instead of taking the path of martyrs are criticized. “*Drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation.*”

نَفْتَنُحِرُّ بِهِمْ، وَنَتَعَتَّى بِأَمْجَادِهِمْ، وَنَدْرُسُ سِيَرَهُمْ، وَنُسَمِّي  
أَوْلَادَنَا بِأَسْمَائِهِمْ، وَنُطَلِّقُ أَسْمَاءَهُمْ عَلَى الشُّوَارِعِ وَالْمِيَادِينِ،  
وَالْمَعَالِمِ الْحَضَارِيَّةِ، نَعَطِّرُ بِذِكْرِهِمُ الْمَجَالِسَ، وَيَتَمَنَّى كُلُّ مِنَّا أَنْ  
يَكُونَ مِثْلَهُمْ، فَقَدْ زَيَّنُوا صَفْحَاتِ التَّارِيخِ، وَعَلَّمُوا النَّاسَ أَنَّ شَرَّ  
كَأْسِ الْحَنْظَلِ مَعَ الْعِزِّ أَلَدُّ بِكَثِيرٍ مِنْ حَيَاةٍ رَغِيدَةٍ مَدِيدَةٍ يُصَاحِبُهَا  
ذُلٌّ، فَصَنَعُوا لِلْأُمَّةِ تَارِيخًا مَجِيدًا... إِنَّهُمْ الْأَبْرَارُ.

*We are proud of them, we sing with their wonders, and study their march, and give their names to our children; we put their names on our streets and squares and the cultural places. We spray our gatherings with the perfume of their memory, and each of us wishes to be like them. They have decorated the pages of history. They taught people that **drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation.** Indeed, they created an illustrious history to the nation. They are the heroes.*

18. *Islamic Education*, Vol. 1, Grade 9, 2020, p. 13. (Previously—*Islamic Education*, Vol. 1, Grade 9, 2019, p. 12).

Students are taught in an explanation of a Qur’anic surah and hadith that those who die as martyrs (*shuhada'*) killing infidels (Christians, Jews, polytheists) will go to paradise where Allah will raise their status. No essential historical context or alternative explanation about infidels is given to the students. Other Qur’anic verses about forgiveness and mercy toward the Other are ignored in this passage such as: “The believers are those who spend in charity during ease and hardship and who restrain their anger and pardon the people, for Allah loves the doers of good” (3:134).

#### الحكمة من قتال الكفار:

أخبر الله تعالى أنه قادرٌ على إهلاك الأعداء وقتلهم، إلا أنه أمر بمقاتلتهم؛ ليحكم عديده، منها:  
١- أن الله تعالى يريد أن يميز بين الصادقين وغيرهم من المنافقين في مقاتلة الكفار.  
٢- أن الله تعالى يريد أن يتخذ من المؤمنين شهداء يُكرّمهم بالشهادة؛ ليغفر ذنوبهم، ويرفع درجاتهم في الجنة، قال تعالى: ﴿وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ﴾ (الحديد: ١٩) قال رسول الله ﷺ: " وإن أرواحهم في جوف طيرٍ خضرٍ تسرح في الجنة حيث شاءت، ثم تأتي إلى قناديل تحت العرش".

#### **The Wisdom behind Fighting the Infidels:**


*Allah has informed that he is capable of annihilating and killing the enemies. Instead, he commanded to fight them, for several reasons:*

1. *Allah wishes to distinguish between the truthful and others, such as the hypocrites in fighting against infidels.*
2. *Allah wants to take shuhada' [martyrs] from among the believers and honor them by shahadah [martyrdom] to forgive their sins and raise their class in Paradise. [Allah] said: 'And the martyrs with their Lord. For them is their reward and their light' (Surat al-Hadid:19). The messenger of Allah, peace be upon him, said: 'Their souls are in the inside of green birds roaming freely in paradise where they please, then taking shelter in lanterns suspended from the throne' (Recited by Muslim).*

19. *Mathematics* (Literature and Sharia Tracks), Grade 11, 2020, p. 4. (Previously—*Mathematics* [Literature and Sharia Tracks], Grade 11, 2019, p. 4).

To teach linear equations students are instructed to “*calculate the number of martyrs and wounded*” in the Cave of the Patriarchs massacre to solve equations with one variable.

حل معادلة خطية بمتغير واحد ١ - ١  
Solving a Linear Equation With One Variable



**نشاط ١:**

المسجد الإبراهيمي من أهم المعالم التاريخية والدينية في فلسطين. ارتبطت باسمه إحدى مجازر الاحتلال الصهيوني حيث راح ضحيتها ١٨٠ مُصلياً ما بين شهيد وجريح. أجدد عدد شهداء وجرحى المجزرة إذا علمت أن عدد الجرحى يساوي خمسة أمثال عدد الشهداء. افرض أن عدد شهداء المجزرة س شهيد. إذن عدد جرحى المجزرة بدلالة س = \_\_\_\_\_.

عدد شهداء المجزرة وجرحاها بدلالة س يكون ٦ س. لماذا؟

عدد شهداء المجزرة = \_\_\_\_\_.

عدد جرحى المجزرة = \_\_\_\_\_.

*Activity 1: The Abrahamic Mosque is one of the most important and religious landmarks in Palestine. It's associated calling one of with one of the massacres of the Zionist occupation, whose victims were 180 worshipers among them martyrs and wounded.*

*Calculate the number of martyrs and wounded in the massacre if it is known that the number of wounded is five times the number of martyrs. Assume that that the number of martyrs of the massacre is X martyrs.*

*The number of victims of the massacre in terms X = \_\_\_\_\_.*

*The number of martyrs of the massacre and its wounded in terms of X will be 6X Why?*

*Number of martyrs in massacre = \_\_\_\_\_.*

*Number of wounded in the massacre = \_\_\_\_\_.*

20. *Islamic Education*, Grade 12, 2020, p. 16. (Previously—*Islamic Education*, Grade 12, 2019, p. 16).

Students learn that giving their lives is a religious duty that carries great rewards and much honor. It amounts to the central meaning of life, the highest point toward which one can aspire.

#### مكانة الشهداء عند الله -تعالى:-

قال -تعالى:- ﴿ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴾ (١٥٤)

الشهادة عند الله -سبحانه- منزلة عظيمة، ودرجة عالية، فعظم البذل والتضحية من سمو الهدف والغاية.

**والشهيد:** من بذل نفسه في سبيل الله -تعالى-، دفاعاً عن دينه ووطنه؛ لتكون كلمة الله هي العليا.

ولقد نهت الآية الكريمة عن وصف الشهداء بالأموات؛ لأنهم أحياء عند ربهم ينتعمون، فهم قد انتقلوا من

حياة نعرفها، إلى حياة أخرى، لا نشعر بها، قال -تعالى-: ﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ

رَبِّهِمْ يُرْزَقُونَ ﴾ (آل عمران: ١٦٩)

*Martyrs' Status with Allah:*

*And do not say about those who are killed in the way of Allah: 'They are dead.' Rather, they are alive, but you perceive [it] not, (Al-Baqara: 154).*

*For Allah, martyrdom is a great status, a high point, so the magnitude of the effort and the sacrifice [should emanate] from the loftiness of the goal and purpose.*

*And the Martyr: he who invested himself in the cause of Allah in defense of his religion and homeland; so Allah's word is supreme.*

*The verse prohibits describing martyrs as dead; because they live with their Lord in delight, they have moved from the life we know to another life we do not sense.*

*'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: 169).*

21. *Islamic Education, Grade 5, Vol. 2, 2020, pp. 74–79. (Previously—Islamic Education, Grade 5, Vol. 2, 2019, pp. 74–79).*

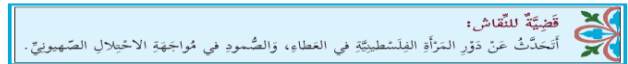
Palestinian girls are encouraged to kill, be killed, and send their children to die in a chapter that discusses the role of women in combat at the time of the inception of Islam including: the first woman who was martyred in the name of Islam; a woman who stabbed a Jew to death who “was justly an example of a brave Muslim woman in defense of the Muslims”; and a woman who praises Allah after her four children died in the battlefield while performing *jihad*. The image of a female warrior is introduced in the chapter along with a “topic for discussion” on “the role of the Palestinian woman in charity and resilience when facing the Zionist Occupation,” making a connection between these women of early Islam and the current conflict with Israel.



آل باسرة، فإنَّ موعدكم الجنة” (حسن صحيح)، وكان الكفار يطلبون منها أن تُشرك بالله عزَّ وجلَّ، وتُست الإسلام، والرَّسول ﷺ، لكنَّها بقيت ثابتة على الإسلام، ترفض أن تُلغظ كلمة الكفر، أو تُذكر الرَّسول ﷺ بسوء، فغضب الكفار من ثباتها، وصبرها، فجاء أبو جهل بحربة، وطعنها حتَّى استشهدت، وهي تشهد أن لا إله إلاَّ الله، وأنَّ محمداً رسول الله، صابرة ثابتة شجاعة، دون خوف أو وجل، فكانت أوَّل شهيدة في الإسلام.

3- في غزوة الخندق، رأت يهودياً يطوف حول حصن المسلمين بالقرب من النساء، يريد أن يعتدي على المسلمين، فدرت إليه بعمود خيمتها، وهجمت عليه، وقتلته، فكانت -بحق- مثالاً للمرأة المسلمة الشجاعة في الدفاع عن المسلمين.

قديت النساء على النبي ﷺ مع قومها من بني سليم، فأسلمت معهم، ولما نادى منادي الجهاد للدفاع عن الدين، ونشر الإسلام، جمعت أولادها الأربعة، وشجعتهم على القتال، والجهاد في سبيل الله، وودعتهم، فجاهدوا في سبيل الله، واستشهدوا جميعاً في المعركة، ولما بلغها نبأ استشهادهم، صبرت، واحسبت، وحمدت الله تعالى، وقالت بفت وعزيمة: “الحمد لله الذي شرَّفني باستشهادهم، وإني أسألك الله أن يجمعني معهم في مستقرِّ رحمته”.



السؤال الخامس: من خلال مواقف الصحابيات، ما دور المرأة في ساحة المعركة؟

[Left:]

. . . *The infidels kept on asking her [Sumayyah bint Khabbat] to associate with Allah the Exalted and curse Islam and the Messenger, but she remained firm with Islam, refusing to utter the word of infidelity or speak of the Messenger negatively. The infidels were furious with her firmness and steadfastness, so Abu Jahl came with a spear and stabbed her until she was martyred, while testifying that there is no God but Allah and that Muhammad is the Messenger of Allah, as she was steadfast, firm, and brave, without fear or dread. She was the first female martyr in Islam.*

[Right:]

3- *During the Battle of the Trench, she [Safiyya bint Abd al-Muttalib] saw a Jew circling the Muslims' fortress, near the women, wanting to attack the Muslims. So, she came down to him with a pillar of her tent, attacked him, and killed him. She was justly an example of a brave Muslim woman in defense of the Muslims.*

*Al-Khansa came to the Prophet with her people of the Banu Sulaym and embraced Islam with them. When the call for jihad came for defending religion and spreading Islam, she gathered her four children, she encouraged them to fight and carry out jihad for the sake of Allah, and she said goodbye to them. They carried out jihad for the sake of Allah, and they were all martyred in battle. When the message of their martyrdom reached her, she was steadfast, she was content, and she praised Allah Almighty. She said in a firm resolve: “Praise be to Allah who honored me with their martyrdom. I pray to Allah that he joins me with them in the Abiding Abode of His mercy.”*

*Topic for Discussion:*

*I will discuss the role of the Palestinian woman in charity and resilience when facing the Zionist Occupation.*

*Fifth Question: Through the positions of the female companions, what is the woman's role in the battlefield?*

22. *Our Beautiful Language*, Vol. 1, Grade 2, 2020, p. 44. (Previously—*Our Beautiful Language*, Vol. 1, Grade 2, 2019, p. 44).

A poem showing a boy and girl in uniform with a background of a path leading to Jerusalem. These young members of the Fatah youth movement commit themselves to conquer Haifa, Jaffa and Jerusalem.



*I am a lion cub, I'm a flower/we gave our spirits to the revolution [thawrah—a term denoting the activity of the Palestinian Fatah organization]*

*Our grandfathers built houses/for us in our free country*

*I am a lion cub, I'm a flower/we carried the revolution's flame*

*To Haifa, to Jaffa / to Al-Aqsa / to [Jerusalem's Dome of] the Rock.*

23. *Social Studies*, Vol. 1, Grade 9, 2020, p. 15. (Previously—*Social Studies*, Vol. 1, Grade 9, 2019, p. 19).

Israel deliberately “releases herds of pigs to cause havoc,” damage crops and weak the Palestinian economy; Israel transformed Palestinian areas into waste dumps of poisonous refuse (intentionally) to pollute the Palestinian environment with radioactive and chemical materials leading to the rise of serious diseases.

عمل الاحتلال الصهيوني منذ احتلاله الضفة الغربية وقطاع غزة عام ١٩٦٧م على إضعاف الاقتصاد الفلسطيني، وإحاقه باقتصاده، عن طريق السيطرة على الأرض التي تُعدّ أهمّ وسائل الإنتاج، وحول الاحتلال مساحات واسعة من الضفة الغربية وقطاع غزة إلى مكبات للنفايات الإشعاعية والكيميائية السامة، الملوثة للبيئة الفلسطينية، ما أدى إلى ارتفاع معدلات الإصابة بالأمراض الخطيرة، وإطلاق قطعان الخنازير التي ألحقت الضرر بالسكان، ومحاصيلهم، وتدمير المشاريع الإنتاجية. وفصل روابطه

*Since it occupied the West Bank and the Gaza Strip in 1967, the Zionist Occupation has worked to weaken the Palestinian economy and annex it to its own economy by way of controlling the land, which is considered the most important means of production. The Occupation has turned vast areas of the West Bank and Gaza Strip into radioactive and chemically toxic waste dumps that are polluting the Palestinian environment. This has led to a rise in the incidence of serious diseases. It released herds of pigs that caused havoc among the population and their crops, and it destroyed industrial projects.*

24. *Social Studies*, Vol. 1, Grade 6, 2020, p. 54. (Previously—*Social Studies*, Vol. 1, Grade 6, 2019, p. 57).

The borders of modern Palestine are illustrated in a map (titled: “*Map of Palestine*”), and children are required to define these “current” borders. The text explaining that Palestine extends “*from the Mediterranean Sea in the west; to the Jordan River in the East; and from Lebanon and Syria in the north; to the Gulf of Aqaba and Egypt in the south: an area of approximately 27,000.*”

## حدود فلسطين:



نشاط (٥): نلاحظ الخريطة الآتية، ونستنتج:



رقم (١٦): خريطة فلسطين

- أ- حدود فلسطين من جهاتها الأربع.  
ب- نسمي الدولة العربية التي تجاور فلسطين، وليست من بلاد الشام.

## نحن نعلمنا:

فلسطين: هي الرقعة الجغرافية التي تمتد من البحر المتوسط غرباً، حتى نهر الأردن شرقاً، ومن لبنان وسورية شمالاً حتى خليج العقبة ومصر جنوباً، وتبلغ مساحتها حوالي (٢٧,٠٢٧ ألف كم<sup>٢</sup>) تقريباً، وتقع فلسطين في الجهة العربية من قارة آسيا، وهي الممر البري الوحيد الذي يربط بين قارتي آسيا وإفريقيا، ما جعلها مسلكاً لطرق القوافل التجارية والجيوش منذ فجر التاريخ، وأكسبها أهمية استراتيجية، جعلتها مطمعا للغزاة والقوى الاستعمارية.

Activity (5): Observe, read and conclude:

A- We will define the borders of Palestine from all four directions.

B- We will name the Arab state neighboring Palestine, which isn't from the Levant [Bilad Al-Sham].

We have learned:

**Palestine:** is the geographical area that extends from the Mediterranean Sea in the west, to the Jordan River in the East, and from Lebanon and Syria in the north to the Gulf of Aqaba and Egypt in the south, an area of approximately 27,000 km<sup>2</sup> [...]

25. *Arabic Language (1): Reading, Grammar, Presentations and Expression (Academic Track), Grade 12, 2020, pp. 84–87. (Previously—Arabic Language (1): Reading, Grammar, Presentations and Expression [Academic Track], Grade 12, 2019, pp. 84–87).*

The *Nakbah* will not end except by full repatriation of the refugees—as conquerors with weapons in their hands. The poem titled “A Refugee’s Will” clearly means an armed return to Israel: “*If you come to her one day with the weapon in your hand.*” A follow-up question asks: “*How will the Palestinian refugee return to his homeland?*”

حيفا تئن أما سمعت أئین حَيْفَا؟  
وشممت عن بعد شلى اللبمود حَيْفَا  
تكي إذا لمحت وراء الأقب طَيْفَا  
سألته عن يوم الخلاص متى؟ وكيفَا؟  
هي لا تريدك أن تعيش العمر حَيْفَا

(هاشم الرفاعي)

## وصية لاجئ

### بين يدي النص:

هاشم الرفاعي (١٩٣٥ - ١٩٥٩) شاعر مصري، درس في كلية دار العلوم، ترك مئة وسبعاً وثمانين قصيدة، تناول فيها قضايا مصر والأمة الإسلامية، وبرع في تقمص الشخصيات، ومن أمثلة ذلك تقمص شخصية اللاجئ الفلسطيني في هذه القصيدة التي جاءت على مجروء الكامل.

فوزائك الأرض التي غدت ميباك  
وتوؤ يوماً في شبابك أن تراك  
لم تسيها إياك أهوال المصائب  
ترنو ولكن ملء نظرها عذاب

إن جنتها يوماً وفي يدك السلاح  
وظلعت بين ربوعها مثل الصباح  
فاهتف: سلى سنع الزوابي والبطاخ  
إني أنا الأمن الذي صمد الجراح  
ليك يا وطني العير المسباح

لا تكين فما بكث عين الجناة  
هي قسة الطغيان من فجر الحياة  
فارجع إلى بلد كوز أبي خصاة  
قد كث أرجو أن أموت على ثراه  
أمل ذوى ما كان لي أمل سواه



## ٦- كيف يعود اللاجئ الفلسطيني إلى وطنه؟

[Excerpts]

*A Refugee's Will*

*They have driven you out. Return to those who have driven you out*

*Because there is a land that your father used to cultivate . . .*

*Haifa is sighing. Have you not heard Haifa's sigh? . . .*

*Behind you there is a land that fed your childhood*

*And wants to see you one day in your youth*

*The horrors of the disaster have not made her forget you*

*She is longing but her glance is full of admonishment*

***If you come to her one day with the weapon in your hand . . .***

*Then cry out: . . .*

*I am at your service, O my dear homeland that has been deserted . . .*

6- *How will the Palestinian refugee return to his homeland?*

26. *Islamic Education*, Vol. 1, Grade 5, 2020, pp. 65, 103. (Previously—*Islamic Education*, Vol. 1, Grade 5, 2019, pp. 65, 103).

Students are instructed to color a Palestinian flag, seemingly dripping in blood, against the backdrop of the Dome of the Rock accompanied by a map of Palestine without Israel. Students are encouraged to “protect” the Al-Aqsa Mosque and are told that a day will come when the Palestinian flag will rise over Jerusalem (without differentiating between east and west), over its Mosques and Churches. Students are instructed to color a Palestinian flag raised above the Al-Aqsa Mosque.

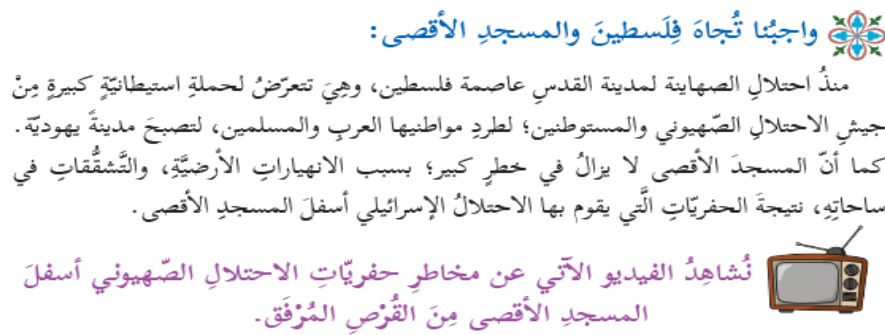


*Banner: “[A day will come when] one of our children, one of the best of our sons, will raise the Palestinian flag over the walls of Jerusalem, over its Mosques and Churches.”*

*\* The Al-Aqsa Mosque is a sacred Islamic-Palestinian place, and must be protected as much as the other religious sites in Palestine.*

27. *Islamic Education*, Vol. 1, Grade 5, 2020, p. 98. (Previously—*Islamic Education*, Vol. 1, Grade 5, 2019, p. 98).

Children are taught that Israel carries out excavations under the Al-Aqsa Mosque to cause it to collapse (includes watching a video of the “excavation” in class). The propagation of this dangerous myth has been the cause of considerable bloodshed.



*Our duty towards Palestine and the Al-Aqsa Mosque:*

*Since the Zionist Jews occupied the city of Jerusalem, the capital of Palestine, it has been under massive settlement efforts by the army of the Zionist occupation and settlers—with the aim of deporting its Arab and Muslim residents and making it a Jewish city. Al-Aqsa Mosque is still in great danger due to landslides and cracks in its squares as a result of the excavations carried out by the Israeli occupation under Al-Aqsa Mosque.*

*Let us watch the following video about the dangers of the Zionist occupation's digging under the Al-Aqsa mosque from the attached CD.*

28. *National and Social Upbringing*, Vol. 1, Grade 3, 2020, pp. 29, 95. (Previously—*National and Social Upbringing*, Vol. 1, Grade 3, 2019, pp. 29, 95).

Third-graders learn that Jerusalem is an Arab city holy to Muslims and Christians alone (p. 29), without learning about its historical connection to Jews or Judaism. One exercise in the photograph (p. 95) included a picture of a girl standing in front of a church and of a boy standing in front of a mosque. But there is no Jewish synagogue.



أنا تعلمت:

- القدس مدينة عربية بناها أجدادنا العرب منذ آلاف السنين.
- القدس مدينة مقدسة عند المسلمين والمسيحيين.

*I learned:*

\* Jerusalem is an Arab city built by our Arab forefathers thousands of years ago.

\* Jerusalem is a holy city for Muslims and Christians.

29. *Islamic Education*, Vol. 2, Grade 8, 2020, p. 93. (Previously—*Islamic Education*, Vol. 2, Grade 8, 2018, p. 93).

Children—as children—are encouraged to conduct *jihad* to protect the homeland and repel the enemies as they are “*the safety valve of society.*”

والشباب هم صمام أمان المجتمع؛ لما لهم من دور في حماية الوطن وصد الأعداء بالجهاد

في سبيل الله.

*Youth are the safety valve of society because they have a role in protecting the homeland and repelling enemies in jihad for the sake of Allah.*

30. *Mathematics* (Literature and Sharia Tracks), Grade 11, 2020, p. 55. (Previously—*Mathematics* (Literature and Sharia Stream), Grade 11, 2019, p. 55).

An eleventh grade math problem that shows a Jewish settler shooting at passing Palestinian cars is used to teach statistics and probability.

٣ يُطلق أحد المستوطنين النار على السيارات المارة في إحدى الطرق، إذا كان احتمال إصابته للسيارة في الطلقة الواحدة هو ٧, ٠، أطلق المستوطن النار على ١٠ سيارات، ما توقعك لعدد السيارات التي أصيبت؟

*One of the settlers fired at the cars passing by on one of the roads. If the probability of hitting the car with the first shot is 0.7 and the settler fired at ten cars, what do you expect the number of vehicles hit to be?*

31. *Mathematics*, Vol. 1, Grade 9, 2019, p. 86. (Previously—*Mathematics*, Vol. 1, Grade 9, 2018, p. 86).

In a chapter used to teach statistics, a frequency table features numbers of martyrs killed by Israel in various years with calculation exercises.

الجداول التكرارية (١-٤)

أكمل الجدول التكراري:

عدد الشهداء	٢٤	١٩	١٦	١٥	٩	٨	٦	٥	٤	٣	٢	١	٠	عدد السنوات
				٣					١					١

بناء الجدول التكراري:

نشاط (١): تعرّض محافظة القدس إلى عدوان مستعمر من سلطات الاحتلال الإسرائيلي على المقدّسات الإسلامية، وعلى سكّانها الفلسطينيّين، وما نتج عنه من خسائر في المعنويات والأرواح؛ فقد بلغ عدد الشهداء في محافظة القدس خلال الفترة ١٩٩٤-٢٠١٥م، حسب إحصائية الجهاز المركزي للإحصاء الفلسطينيّ ١٥٦ شهيداً، وكان عدد الشهداء موزعاً حسب السنوات كما يأتي:

٢	٥	١٦	١٩	١٥	٣	٤	٣	٨	٦	١٥
٢٤	١٥	١	١	٣	٠	١	٢	٩	٢	٢

ويمكن تمثيل البيانات بجدول تكراري.

عدد السنوات التي لم يكن فيها شهيداً خلال الفترة ١٩٩٤-٢٠١٥م هو سنة واحدة.  
عدد السنوات التي كان فيها شهيدان في السنة هو.....  
ماذا لو كانت البيانات عددها كبيراً هل يمكن الحصول على المعلومات المطلوبة بسهولة؟

*The Jerusalem district is exposed to ongoing violence by the Israeli occupation against the holy sites of Islam, and its Palestinian population, resulting in the loss of property and life. The number of martyrs in district of Jerusalem during the period of 1994–2015, according to the Palestinian Central Bureau of Statistics is 156 martyrs. The number of martyrs according to the years is divided as follows:*

*The number of years in which there were no martyrs during the period 1994–2015 is one year. The number of years in which there were two martyrs a year is . . .*

32. *Islamic Education*, Vol. 1, Grade 5, 2020, p. 63. (Previously—*Islamic Education*, Vol. 1, Grade 5, 2019, p. 63).

The Jewish holy place of Western Wall is presented as an exclusively Muslim holy place part of the Al-Aqsa Mosque that belongs to Muslims alone.



حائط البراق

إضاءة: سُميَّ حائطُ البراق بهذا الاسم؛ نسبةً إلى البراق الذي حملَ الرُّسول ﷺ في رحلة الإسراء والمعراج، وحائطُ البراق جزء من السور الغربي للمسجد الأقصى، والمسجد الأقصى بما فيه السور أرض فلسطينية وحق خالص للمسلمين.

*Illumination: Al-Buraq Wall was thus named after the name of [the divine beast] Al-Buraq that carried the Messenger during the Nocturnal Journey and the Ascension to Heaven. Al-Buraq Wall is part of the western wall of Al-Aqsa Mosque, and the al-Aqsa Mosque, including the wall, are Palestinian land and an exclusive right of the Muslims.*

33. *Social Studies*, Vol. 1, Grade 8, 2020, p. 9. (Previously—*Social Studies*, Vol. 1, Grade 8, 2019, p. 9).

The territory of Palestine includes the territory of Israel (27,000km<sup>2</sup>).

الجنات الإفريقي		الجنات الآسيوي	
المساحة/كم <sup>2</sup>	الدولة	المساحة/كم <sup>2</sup>	الدولة
٢٥٠٠٨١٣	السودان	٢١٤٩٠٠٠	السعودية
٢٣٨١٧٤١	الجزائر	٤٨٢٦٨٣	اليمن
١٧٥٩٥٤٠	ليبيا	٤٣٤٩٢٤	العراق
١٠٨٥٨٠٥	موريتانيا	٢١٢٤٧٥	سلطنة عُمان
١١٠٠٠٠٠	مصر	١٨٥١٨٣	سوريا
٦٣٧٦٥٧	تشاد	٩٧٧٤٠	الأردن
٤٤٦٥٥٠	تونس	٨٣٠٠٠	إسرائيل
١٦٣١٦٠	تركيا	٢٧٠٢٧	فلسطين
٢٢٠٠٠	بنين	١١٨١٨	لبنان
٢٠٣٤	نيجر	١١٤٠٠	قطر
		١٠٤٠٠	الكويت
		٦٢٢	البحرين
١٠١٠٤٣٠٠	المساحة الكلية	٣٧١٢٢٢٣	المساحة الكلية

الجنات الآسيوي	
المساحة/كم <sup>2</sup>	الدولة
٢٧٠٠٠	فلسطين

جغرافة العالم العربي، حسام جاد الزب، جامعة أسبوط، ٢٠٠٥.

34. *Islamic Education*, Vol. 2, Grade 8, 2020, pp. 49–52. (Previously—*Islamic Education*, Vol. 2, Grade 8, 2018, pp. 49–52).

Martyrdom—specifically dying in the battlefield—is taught to be a coherent part of *jihad*, and rewards await those who follow this path. The meaning of *jihad* as expressed in this chapter is warfare. The title, image and six Qur'anic verses are purposefully selected from an ocean of Islamic traditions (hadith) and Qur'anic verses to support this interpretation that fits a more radical world view. A concluding exercise encouraging students to discuss goals of *jihad* and the wonders of martyrs was replaced in the 2020 edition making it more specific to Palestine and indirectly to the conflict with Israel. Students are now asked to write and mention sites of *jihad* wars in Palestine among companions of the Prophet. No other interpretation of the meaning of *jihad* is offered.

**الدَّرْسُ التَّاسِعُ**

مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةُ اللَّهِ  
هِيَ الْعُلْيَا  
(درس تفاعلي)



**الأهداف:**  
التعرف إلى مفهومي: المجاهد، الشهيد.

- يُنَاقِشُ الْمَعْلَمُ الطَّلَبَةَ فِي الْمَوَاضِيعِ وَالْأَفْكَارِ وَالْمَفَاهِيمِ الْآتِيَةِ:**
- 1. مفهوم كل من: الجهاد، المجاهد، الشهيد.
  - 2. الأدلة على الجهاد من القرآن الكريم، ومن السنة النبوية المشرفة.
  - 3. بيان أثر الجهاد على الفرد والمجتمع.
  - 4. تعداد ثواب المجاهدين والشهداء في سبيل الله.
  - 5. تحديد غايات الجهاد في الإسلام.
  - 6. استحضار مواقف جهادية للصحابة - رضوان الله عليهم -.
  - 7. أهمية إخلاص البيعة في الجهاد في سبيل الله - عز وجل -، وفي كل عمل.

نصوص  
شرعية

﴿قَالَ تَمَّالٌ: «كَيْبَ عَلَيْنَكُمُ الْقِتَالُ وَهُوَ كَرِهٌ لَكُمَّ وَسَعَى أَنْ تَصْرَهُوَا سَيِّئًا وَهُوَ خَيْرٌ لَكُمَّ وَسَعَى أَنْ تُجِيبُوا سَيِّئًا وَهُوَ سَرٌّ لَكُمَّ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ»﴾ (البقرة: ٢١٦)

﴿قَالَ تَمَّالٌ: «وَقَتِيلُهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَكَوْنُ الَّذِينَ لِلَّهِ إِنْ أَنْتَهُوَا فَلَا عُدُونَ إِلَّا عَلَى الظَّالِمِينَ»﴾ (البقرة: ١٩٣)

﴿قَالَ تَمَّالٌ: «أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنْفُسِهِمْ طُلُوبًا وَإِنَّ اللَّهَ عَلَىٰ صِرَاطٍ لَقِيدٍ»﴾ (الحج: ٣٩)

﴿قَالَ تَمَّالٌ: «وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّةَ وَصَاحِبِيهِ مِنْ دُونِهِمْ لَا تَعْلَمُوهُمْ اللَّهُ يَعْلَمُهُمْ وَمَا تُغْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ»﴾ (الأنفال: ٦٠)

﴿قَالَ تَمَّالٌ: «وَمَا لَكُمْ لَأَنْ تَقْتُلُوا فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَنَا مِنَ لَدُنْكَ وَلِيًّا وَاجْعَل لَنَا مِنَ لَدُنْكَ صَبِيرًا»﴾ (النساء: ٧٥)

﴿قَالَ تَمَّالٌ: «وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرَدُّونَ»﴾ (آل عمران: ١٦٩)

**نشاط:**

- 1. بالتعاون مع أفراد مجموعتي أكتب غايات الجهاد في سبيل الله.
- 2. أبحث عن مواقف جهادية لشهداء من الصحابة في فلسطين، وأكتبها في دفترتي.
- 3. أذكر موقفاً جهادياً للقائد صلاح الدين الأيوبي - رحمه الله تعالى -.

[Left:]

Lesson 9:

*He who Fights in Battle so the Word of God be Supreme (Interactive Lesson)*

Lesson goals:

[...]

Become acquainted with the terms “jihad fighter” and “martyr.”

...

The teacher will discuss the following subjects, ideas and concepts with students:

1. *The concepts: jihad, jihad fighter, martyr.*
2. *Evidence supporting jihad from the Holy Qur'an and the venerable Sunnah of the Prophet.*
3. *Clarifying the impact of jihad on individual and society.*
4. *Naming the rewards awaiting the jihad fighter and the martyr in the path to God's cause.*
5. *Laying out the goals of jihad in Islam.*
6. *Citing instances of jihad carried out by the Companions of the Prophet – may God be pleased with them.*
7. *The importance of having conviction whilst performing jihad for the cause of God Almighty, and in every action.*

[Right:]

*Texts prescribing shariah*

- *“Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.” (2:216)*
- *“Fight them until there is no more fitnah and until religion is acknowledged to be for Allah. But if they cease, then there is to be no aggression except against the oppressors.” (2:193)*
- *“Permission to fight has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.” (22:39)*
- *“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know but whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.” (8:60)*
- *“And what is the matter with you that you fight not in the cause of Allah and for the oppressed among men, women, and children who say, ‘Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?’” (4:75)*
- *“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)*

*Activity:*

1. *In collaboration with my team members, I will write down the goals of jihad in God's path.*
2. *I will research about instances of jihad carried out by Companions of the Prophet who fell as martyrs in Palestine, and write them down in my notebook.*
3. *I will mention an instance of jihad carried out by commander Saladin al-Ayyubi, God rest his soul.*

35. *Arabic Language* (1): Reading, Grammar, Presentations and Expression (Academic Track), Vol. 1, Grade 11, 2020, pp. 74–76. (Previously—*Arabic Language* (1): Reading, Grammar, Presentations and Expression [Academic Track], Vol. 1, Grade 11, 2019, pp. 74–76).

A poem titled “*The Intifada's Martyrs*” glorifies death and Palestinian martyrs killed in the First Intifada. Such figures include Palestinian terrorists who committed terror acts murdering Israeli civilians such as the Tel Aviv-Jerusalem bus 405 attack in 1989 where a Palestinian terrorist seized the steering wheel of the bus, running it off a steep cliff into a ravine leaving 16 civilians dead. The martyrs are described in the poem as “*embracing [their] happy future*” as “*they join to the heavens.*” Graphic wording in the poem describes the martyrs as climbing up a “*ladder of their gushing blood,*” and while dying, “*standing, blazing on the road, shining like stars.*” Accompanying exercises ask students: “*How do the martyrs face death?*”; and to explain an artistic depiction of how the martyrs “*stood up in the face of death;*” and how “*death charged and drove its scythe through them.*”

[Excerpts]

*They carried their hearts on their palms as stones, as embers, as a blaze  
 And stoned with them the wild beast on the road...  
 They died while standing, blazing on the road, shining like stars...  
 Death assaulted and launched its axe into them...  
 They stood up in the face of death  
 Ah dream of theirs which appear in the distance embracing the happy future!  
 Their rebirth will come will rise out of the depth of death and darkness . . .  
 Never will he be weaned whatever the usurper's cruelty  
 Until in a perfidious night death paints  
 Look at them in the distance! How they rise up higher and higher while the whole world  
 watches!  
 How they climb up ever higher on a ladder of their gushing blood!  
 Look at them falcons in their Intifada  
 How they join to the heavens the land and their sacred country!*

2. *How do the martyrs face death, as it appears in the poem?*

2. *We will explain the scene in which the poet describes the First Intifada's martyrs in the poem's first verse.*

4. *The poet mentioned the martyrs' immortality:*

A. *We will cite the verse that proves this meaning.*

B. *We will extract a Qur'anic verse which confirms this meaning.*

6. *Explain the artistic depiction in the following: They stood up in the face of death; With these they pelted the monster of the road; Death charged and drove its scythe through them.*

36. *Islamic Education*, Vol. 1, Grade 7, 2020, pp. 85–89. (Previously—*Islamic Education*, Vol. 1, Grade 7, 2019, pp. 85–89).

This textbook devotes an entire chapter to the value of self-sacrifice (*fida*) and sacrifice (*tadhiya*) in general. It mentions different types of sacrifice, such as sacrifice of life, property, time and effort—but stresses that “*the sacrifice of life*” is “*the most noble*” type, not only because of its connection to Islamic history but as something still relevant to Palestinians today. To imbue students with an emotional commitment to these values, students are taught to see a connection between examples of men willing to sacrifice their lives in battle as manifested in the Prophet's era and those sacrifices made in modern times by Palestinians. The text also emphasizes that self-sacrifice brings honor, power and promises entrance to paradise for those who choose this path, while those who do not are considered weak and humiliated.



*Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed.*

*Objectives: The students are expected at the end of the lesson: To be acquainted with the meaning of sacrifice and self-sacrifice; To explain the status of sacrifice and self-sacrifice; To give examples of sacrifice and self-sacrifice; To draw conclusions regarding the importance of sacrifice and self-sacrifice; To appreciate the value of sacrifice and self-sacrifice.*

*The meaning of sacrifice and self-sacrifice:*

*Sacrifice and self-sacrifice means giving one's soul, property, time or effort for the sake of Allah, in support and respect toward his religion and preaching.*

*The Status of Tadhiya and Fidaa in Islam*

*1- Allah has promised His loyal believers, who sacrifice for His sake, victory and empowerment in this world and Paradise in the world to come [...]*

*2- Sacrifice is the means by which nations attain honor, power and freedom. A nation whose sons do not sacrifice for the sake of its freedom and power is a weak and humiliated nation. That is why Islam instructed [us] to sacrifice for the sake of Allah in order to repel the enemy and liberate the homelands.*

*3- Male and female believers must make sacrifices for the truth (i.e., Islam) and endure trouble for this. This way we live with honor and glory.*

*First- Self Sacrifice*

*Sacrifice of the life is the noblest type of sacrifice, in which the Muslim grants Allah his soul*

*Exercise 1: Discuss one of the battles of the Prophet and write about a situation of sacrifice and self-sacrifice that had an impact on you.*

*Exercise 2: Mention acts of sacrifice and self-sacrifice by the Palestinian people.*

37. *Arabic Language* (1): Reading, Grammar, Presentations and Expression, Vol. 2, Grade 11, 2019, pp. 34–38. (Previously—*Arabic Language* (1): Reading, Grammar, Presentations and Expression, Vol. 2, Grade 11, 2018, pp. 32–36).

A poem used to teach advanced Arabic, “Red [Bloody] Tuesday,” glorifies death and three Palestinian men who were hanged by the British Mandate in 1930 after being accused of murdering innocent unarmed Jews during the 1929 Arab riots in Palestine.

**الثلاثة الحمر**

**عذبة**

لما تعزبن نجمات المنحومن وتحدثن بجزى الجبال يؤوم  
ناخ الأذنان والشرنق التاهوسن **فأقول: صرخ بصوت عال.**

طفتك فترز عواصم وعواطفك  
والعوت حياً طافت أو غاطفت

**والعزبان الأمدى بيمن في القري لودعهم في قبها التحجر**  
حفاق البرية وما تقتر حائل **والآن بين مطبورا أمتكائل**

شرفنا الأرواح والأموال **وتمرة ما حسرتة أسائل**

**الثلاثة القوت**  
الثاعة الأولى

أنا ساعة الفس الأبيسة **الفصل لي بالأبيسة**  
أنا بقر ساعة لئلا **كلها رمى النجيسة**  
لودعك في فجع الشبيبة **نفة الروح المؤسفة**  
لا تبس من يوم لهم **يسقي الجدا كمن القبة**  
فصاً بوج (فواد) **أقتنم من جوالحه ركشة**  
عاشت فوم في سبل بلاعها **دعت شجة**

**من هُم الشهداء الذين تعنى الشاعر بطولتهم؟**

**نشير إلى البيت الذي ضربه الشاعر مثلاً على تحمل البطل لقاء الموت.**

**أشار الشاعر إلى حرص الشهداء الثلاثة على حيازة قصب السبق في الشهادة، وتراحمهم عليه، نعداً ما يشير إلى ذلك في القصيدة.**

**رسمت القصيدة مشاهد إعدام الأبطال الثلاثة، فكيف بدت تلك المشاهد؟**

**ختم الشاعر قصيدته ببيان مآل الشهداء ومكانتهم، نوضح ذلك.**

**أنا ساعة الرجل السعيد أنا ساعة الموت المحزون**  
كل دي فعل جعيد **كل دي فعل جعيد**  
بسلي محطم فبيدة **رمياً أحطيم الخلود**  
راسك من فلي لأشها إلى طرف القود

**فصاً بوج (وصحفي):** **فصاً بوج (وصحفي):**  
فصاً بوج عند موتك **فصاً بوج عند موتك**  
ولدى المرأة من ابنها **في سببه التحسن العبد**  
ما سال من شدة البلاة **أجل من أجبر الشهيد**

**الثاعة الثانية**

أنا ساعة الرجل الصبور أنا ساعة القرب الكير  
رمى القبات إلى الشهادة **في الخطير من الأبور**  
تطلي أمد على لقاء الموت من شم الشكور

**علاً لأن يرتقت السرى** **فاصبح لوت في سبور**

فصاً بوجك يا (صفا): **وجدة السلك السامر**  
وسلوك الأبطال تركي اللب بالبيع الغير

ما أقد الوطن الثمدي **فم من مكرم جسر**

**حاجمة**

أبناهم في جنة الجنان **وهناك لا تخوي من الظمان**  
وهناك فسن العفو والغفران

[Excerpts]

*Who will someday make the enemy taste death and sorrow?  
I sear with Fuad's soul, departing his chaste body  
To come close the Heavens  
I swear immortality could never be obtained without a sacrifice  
Long live the souls who sacrifice for their own homeland  
I am the hour of the strongman; I am the hour of storming bravery  
I am the hour of honorable death crowning glorified deeds  
I tried to be ahead to get the honor of immortality  
I sear with the soul of Mouhamad meeting the death as if meeting a bunch of flowers  
I swear with your mother singing the victory song at your death  
She is mocking the condolence, her son would never die  
I swear the greatest reward is that of a martyr  
My hero is stronger than rocks meeting the dreadful death  
Happily waiting the death, what a wonder he is!  
He will meet the Lord, bold handed at the doomsday  
I've threatened the enemy with a dreadful day*

4- Who are the martyrs who are praised for their heroism by the poet?

5- Cite the verse in which the poet demonstrates the way in which the hero faces death.

Discussion and Analysis:

2- The poet mentions the three martyrs' eagerness to be the first to reach martyrdom.


Determine what indicates this in the poem.

3- The poem illustrates scenes from the three heroes' execution. How do these scenes come across?

6- The poet concludes his poem by depicting the martyrs' demise and prestige, explain this.

38. *Islamic Education*, Vol. 1, Grade 8, 2020, pp. 56–59. (Previously—*Islamic Education*, Vol. 1, Grade 8, 2019, pp. 56–59).

Drawing a connection between the early Islamic period and present Palestinian reality, students are instructed to find examples of Palestinian women who became martyrs in an eighth grade Islamic education chapter glorifying female fighters as role models who fought in the era of the Prophet Mohammed, and sacrificed their sons and husbands in battle. The text presents these women as proof that “*Islam raised the status of women, and honored them in a way no other religion had honored*” which can be interpreted as a way to achieve equality by being “*sisters to the men in sacrifice and altruism.*”



1 نشاط: سَطَّرَتِ الْمَرْأَةُ الْفِلَسْطِينِيَّةُ مِثَالًا لِلتَّضَحِّيَةِ وَالْفِدَاءِ. بِالْعَمَلِ مَعَ أَفْرَادِ مَجْمُوعَتِي، أَذْكَرُ بَعْضًا مِنْهَا.

2 أَرْجِعْ إِلَى أَحَدِ كُتُبِ السِّيَرَةِ النَّبَوِيَّةِ، وَالنَّخْصِ مَعْرَكَةِ الْيَمَامَةِ، مَبِينًا دَوْرَ أُمِّ عِمَارَةَ، وَوَلَدَيْهَا فِي الْمَعْرَكَةِ.

التربية الإسلامية للصف الثامن

رفع الإسلام مكانة المرأة، وأكرمها بما لم يُكرمها به دينٌ سواه؛ فالنساء في الإسلام شقائق الرجال في التضحية والإيثار.

الإسلام للصف الثامن

وقد أبلت بلاءً حسنًا يوم اليمامة في قتال مسيلمة، وجرحت أحد عشر جرحًا، وقطعت يدها، واستشهد زوجها، ولكن ذلك لم يضعف عزيمتها، ولم تكثرت لها أصابها في سبيل الله.

قَضَلْنَا:

كانت أم عمارة من السابقين إلى الإسلام، حيث إنها شهدت نبعة العقبة الثانية، فكانت إحدى امرأتين حضرتا البيعة للإسلام، وكانت مثالًا يُقتدى به في التضحية، وحسب الرسول (ﷺ)، بل إنها احتلت مكانًا عظيمًا في مقام الصبر، فقد قيل إنها حبيب بن ريد (رضي الله عنه) عندما أرسله الرسول (ﷺ) إلى مسيلمة الكذاب يدعو للرجوع إلى الإسلام، فاحتسبه عند الله تعالى.

1- Palestinian women are given as examples of sacrifice and martyrdom [fida']. In cooperation with members of my group, I will mention some of them.

2- Summarize the role of Umm 'Amara and her two sons in the Battle of Yamama

*Islam raised the status of women, and honored them in a way no other religion had honored; women in Islam are sisters to the men in sacrifice and altruism.*

*She showed her bravery in the Battle of Yamama, fighting against Musaylimah and sustained eleven wounds, and had her hand cut off. Though her husband was martyred, that did not weaken her resolve; she did not care about what hit her in the way of Allah.*

*[she] is a model for emulation in sacrifice and love for the Prophet, as well as in forbearance, for her son was killed while performing a mission for the Prophet.*

39. *Our Beautiful Language*, Vol. 2, Grade 1, 2020, p. 83. (Previously—*Our Beautiful Language*, Vol. 2, Grade 1, 2019, p. 83).

Violent struggle appears as early as the first-grade using a militaristic figure holding a weapon (enlarged in relation to the other images) to teach the letter “Ya.” Children are requested to examine the following pictures, in order to describe them with a word that contain the letter “Ya.”



40. *Islamic Education*, Vol. 2, Grade 8, 2020, p. 88. (Previously—*Islamic Education*, Vol. 2, Grade 8, 2018, p. 88).

The theme of “Grand Return” envisages one Palestine, without Israel in Islamic education giving religious context to the political claim of the Right of Return.



*Raise Your Voice: Demand the Right of Return*

41. *Islamic Education*, Vol. 2, Grade 5, 2020, pp. 69–70. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2019, p. 69–70).

Students are encouraged to look up to martyrs from their home village. The Prophet's friend Khabib Ibn Adi is described as the first to be crucified in the way of Allah and the first who created the tradition of reciting the death prayer. The text then directs children to name a martyr they know who died while defending the homeland from their own village.

ولستُ أبالي حين أُقتلُ مسلماً      على أيِّ جنبٍ كان في الله مَصْرَعِي

What part of my body causes my death in Allah      When dying as a Muslim, I do not mind

نشاط (٥)

أتحدّثُ عن قصّة شهيد من بلدي، ارتقى دفاعاً عن دينه، ووطنه فلسطين.



I will tell a story of a martyr from my hometown, who rose in defense of his religion and his homeland Palestine.

42. *Arabic Language*, Vol. 2, Grade 5, 2020, p. 54. (Previously—*Arabic Language*, Vol. 2, Grade 5, 2019, p. 54).

Students are instructed to search the Internet for how Israel allegedly abused the body of female Palestinian terrorist Dalal Mughrabi. Her group are glorified as heroes.

نشاط:

بالرجوع إلى الموسوعة الفلسطينية، أو الشبكة العنكبوتية تبحث عما يأتي:

- كيف تمّ قتل دلال المغرّبي، والتّمثيل في جثّتها؟

- نُسَمِّي البطلين اللّذين غرّقا في البحر قبل وصول دلال ومجموعتها إلى البحر.

Browse the Palestinian Encyclopedia or the Internet and research the following:

- How was Dalal Mughrabi killed, and how was her body abused?
- Names of the heroes who drowned in the sea before Dalal and her group reached the sea?

43. *Arabic Language*, Vol. 2, Grade 6, 2020, p. 35. (Previously—*Arabic Language*, Vol. 2, Grade 6, 2019, p. 34).

Glorification of martyrs is used as example in grammar exercise.

٣- الشهداءُ أكرمُ مِنّا جميعاً.

3- Martyrs are more honorable than us all.

44. *Social Studies*, Vol. 1, Grade 6, 2020, p. 20. (Previously—*Social Studies*, Vol. 1, Grade 6, 2019, p. 23).

Israel is accused of a deliberate official policy of stealing Palestinian relics to eradicate Palestinian heritage. Students are asked to interpret this policy.

نشاط (1/4): نقرأ النصين، ثم نقوم بما يأتي:



النص الأول:

أوردت إحدى وكالات الأنباء المحليّة الأخبار الآتية:

- فلسطين من أكثر بقاع الأرض نهبًا للآثار...

- سرقة الآثار الفلسطينيّة عمليّة تعرّضت لها الأراضي الفلسطينيّة منذ الاحتلال الصهيونيّ حتى يومنا هذا، وهي عمليّة منظمّة، لعب الاحتلال الصهيونيّ فيها دورًا كبيرًا، للقضاء على التراث الفلسطينيّ.

بتصرف

أ- نفسر سياسة الاحتلال الصهيونيّ تجاه الآثار الفلسطينيّة.

**Activity 4A: We will read, think and draw conclusions:**

One of the local news agencies brought the following news . . . .

- Palestine is the place on Earth where archaeological articles are plundered most.  
- Stealing Palestinian archaeological articles is an activity to which the Palestinian territories have been exposed since the [beginning of] Zionist occupation to this very day. This is an organized action in which the Zionist occupation has played a central role for the liquidation of Palestinian heritage.

A- We will interpret the policy of the Zionist occupation towards the Palestinian archeological remains.

45. *Mathematics*, Vol. 1, Grade 3, 2020, p. 15. (Previously—*Mathematics*, Vol. 1 Grade 3, 2019, p. 15).

Mathematics is taught using an exercise with the number of martyrs who died in the 2014 Gaza war.

٨  
تبلغ عدد شهداء فلسطين أثناء العدوان على قطاع غزة عام ٢٠١٤م ٢١٣٩ شهيداً.

أ) أكتب عدد الشهداء بالكلمات \_\_\_\_\_

ب) أكتب عدداً واحداً أكبر منه \_\_\_\_\_

ج) أكتب عدداً واحداً أصغر منه \_\_\_\_\_

The number of the Palestine martyrs during the aggression on the Gaza Strip in the year 2014 reached 2,139.

A) Write the number of martyrs in words; then read the number.

B) Write a number that is one greater than that number.

C) Write a number that is one smaller than that number.

46. *Islamic Education*, Vol. 1, Grade 11, 2020, pp. 10–16. (Previously—*Islamic Education*, Vol. 1, Grade 11, 2019, pp. 10–16).

An Islamic education chapter clearly teaches that Jews are corrupt and are doomed to destruction as their “corruption of the land was and will be the cause of their annihilation.”

يتوقع من الطلبة في نهاية هذا الدرس أن يكونوا قادرين على:  
- شرح فساد بني إسرائيل من خلال الآيات الكريمة.

أخبر الله تعالى أن بني إسرائيل سيقبلون في الأرض مرتين يعمل المعاصي، والعلو في الأرض، فعندما حصل الإفساد الأول بعث الله تعالى عبداً له اتصفوا بالقوة فأزالوا ملكهم وإفسادهم.

غلبة بني إسرائيل مرة أخرى:

قَالَ تَمَّان: ﴿ تَرَى رَدَدَنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ قَبِيلًا ۗ إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِن أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْفُوا مَوْجِعَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّأُوا مَا عَلَتُوا تَتَّبِعُوا ۗ عَنِّي رَبُّكُمْ أَن يَزْجِمَكُمْ وَإِن عُذَّتْ غَدَاةٌ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ۗ ﴾

- وضعت الآيات الكريمة قواعد عامة منها:

- ١- أن من عمل سوءاً يُعاقب به شقاء في الدنيا وعذاباً في الآخرة.
- ٢- أنه كلما عاد بنو إسرائيل إلى الإفساد في الأرض بعث الله عليهم عبداً له يزيلون ملكهم، وإفسادهم.
- ٣- إفساد بني إسرائيل في الأرض كان وسيكون سبباً في إهلاكهم، وهذه السنة ماضية في كل طاغية وظالم.

ث. من سنن الله - تعالى - في الأمم أن الفساد والظلم مرتعته وخيم.

ج. يتصف الذين يزيلون إفساد بني إسرائيل بالضعف والهوان.

س- أوضح من خلال الآيات الكريمة صفات من يزيل إفساد بني إسرائيل في الأرض.

[Excerpts]

*At the end of this lesson, students are expected to be able to:*

- *Explain the Children of Israel's corruption in light of the verses.*

*Allah has said that the Children of Israel will spread corruption on land twice, by the act of sin and haughtiness on land. When the first corruption occurred, Allah sent His powerful servants, and they put an end to their dominion and corruption.*

*The Triumph of the Children of Israel Once Again:*

...

*The Ayahs laid down a general principle, which includes:*

...

2- *Whenever the Children of Israel return to causing corruption on the land, Allah sends upon them servants to remove their possessions and ability to cause corruption.*

3. *The children of Israel's corruption on the land was and will be the cause of their annihilation, and this creed [sunnah] applies to every tyrant and oppressor.*

*[Mark as true-not true:]The verses of the Al-Isra' Chapter indicate the need to act according to the Koran in the struggle against the Children of Israel . . . [True]*

*[Mark as true-not true:] Those who remove the corruption of the Children of Israel are described as weak and disgraced. . . . [Not true]*

*Question 5: I will clarify, in light of the verses, the characteristics of those who remove the corruption of the Children of Israel in the land.*

47. *Life Sciences* (Science and Agriculture Tracks), Vol. 1, Grade 11, 2019, p. 77. (Previously—*Life Sciences* [Science and Agriculture Tracks], Vol. 1, Grade 11, 2018, p. 77).

In a biology exercise, Mohammed A-Dura is used to teach about the nervous system. The exercise asks students to compare the effects of the nervous system on different body functions such as bladder, heart rate, lungs etc.



سؤال: تأمل الصورة، مبيناً أي الجمل التي تعمل في هذه الحالة. بالاستعانة بالشكل (21) قارن بين أثر أعصاب الجمل الودية وشبه الودية على كل من الأعضاء في الجدول الآتي:

عضو أو الجهاز	تأثير الجمل الودية	تأثير الجمل شبه الودية
بؤبؤ العين		
معدل ضربات القلب		
المثانة		
معدل التنفس في الرئتين		
إفرازات الغدد اللعابية		


*Question: Observe the picture, while indicating all systems that work in this condition. Using image (21) compare the effect on the sympathetic and the parasympathetic nervous systems on every organ in the following table:*

Organ or System	Effect on the Sympathetic System	Effect on the Parasympathetic System
Pupil		
Heart Rate		
Bladder		
Respiratory Rate		
Salivary Glands		


48. *Mathematics*, Vol. 2, Grade 7, 2019, p. 97. (Previously—*Mathematics*, Vol. 2, Grade 7, 2018, p. 97).

Conflict related imagery is inserted into a mathematics problem in a seventh-grade textbook.

**نشاط (٤):**



يمثل العام ١٩٤٨ عاماً مفصلياً في حياة شعبنا الفلسطيني، وهو العام الذي حدث فيه النكبة، واحتلت فلسطين، وتشرد شعبنا في مخيمات اللجوء، والشتات. الفضاء العيني للأرقام المكوّنة لهذا التاريخ  $\Omega = \{1, 4, \dots\}$  أكمل الحوادث الآتية:



*The year 1948 represents a turning point in the life of our Palestinian people. It is the year that the Nakba took place, Palestine was occupied, and our people became displaced in the refugee camps and the Diaspora. [Followed by math exercise]*

49. *History*, Grade 12, 2019, pp. 95, 97–98. (Previously—*History*, Grade 12, 2018, pp. 97, 99–100).

Students are taught that the United States took advantage of 9/11 events to impose its hegemonic agenda to control the world and “intervene in the countries of the world in order to spread its rule and hegemony over everyone.” Negative anti-American imagery accompanies the text while praising and giving examples of “opposition to American hegemony in the world.” Students are instructed to “form a fictitious court to trial the USA for its crimes in Iraq.”

### مفهوم الهيمنة:

نشاط (١): نلاحظ الشكل، ونستنتج، ثم نجيب:



نصف ما نشاهده في الصورة.

ما المصطلح المناسب الذي يمكن أن يطلق على ما تمثله الصورة؟

### المواقف الرسمية والشعبية من الهيمنة الأمريكية:

نشاط (٣): نلاحظ، ونستنتج، ثم نجيب:



صورة (١) أحداث أيلول ٢٠٠١ في الولايات المتحدة الأمريكية

نصف ما نشاهده في الصورة.

كيف أثرت الأحداث التي جسدتها الصورة على مسار السياسة العالمية؟

كيف استغلّت الولايات المتحدة الأمريكية أحداث ١١ أيلول لفرض هيمنتها على السياسة الدولية؟

أعطت أحداث الحادي عشر من أيلول سنة ٢٠٠١، وما نجم عنها من تدمير برجَي التجارة العالميين في الولايات المتحدة الأمريكية، المبرر لتحلل الولايات المتحدة من التزاماتها، وفرض أولوياتها على السياسة الدولية، واتخذت من شعار محاربة الإرهاب مبرراً للتدخل في الشؤون الداخلية لأي بلد يقع في دائرة الاهتمام الأمريكي، وأصبح مطلوباً من دول العالم كافة تقديم معلومات لأمريكا، وأن تعيد النظر في مناهجها الدراسية، والتعاملات المالية، وتعلن أنها ضد الإرهاب، وتوجه سياساتها الإعلامية بما لا يتعارض مع سياسة الولايات المتحدة الأمريكية. كما منحت حق التدخل في دول العالم؛ لبسط سيطرتها وهيمنتها على الجميع، وتصبح شرطي العالم؛ خاصة بعد احتلالها أفغانستان سنة ٢٠٠١م، والعراق سنة ٢٠٠٣م.

ورغم ذلك، ثمة معارضة عديدة للهيمنة الأمريكية قائمة الآن في العالم على المستويين الدولي والشعبي، ومثال ذلك: كندا التي فرضت على إدارة الولايات المتحدة الأمريكية في اتفاقية التبادل التجاري بينهما استبعاد كل الصناعات الثقافية والإعلامية من الاتفاقية، وأيضاً هناك إجماع في فرنسا على حماية اللغة والثقافة الفرنسية من التأثير الأمريكي.

كما أنّ سياسة الولايات المتحدة وجدت نفسها في مواجهة مباشرة مع كل القوى الاجتماعية والسياسية في العالم التي تعاني من الظلم والفقر والفقر، وانتشر في العالم تظاهرات واحتجاجات على السياسة والإدارة الأمريكية، مثلما حدث عندما قررت الولايات المتحدة غزو العراق، حيث اجتاحت العالم مظاهرات تندد بالحرب، كان أبرزها في فلسطين، ومصر، وفونسا، وإسبانيا، والدنمارك، وغيرها. ورأت هذه الشعوب أنّ فرض الهيمنة الأمريكية ومقاومتها أمر ممكن ومهم، ويتوافق مع العيول التاريخية لتحوّل العالم في رفض الأحادية القطبية، وهذا ما يفسر محاولة روسيا إعادة الظهور كمنافس للولايات المتحدة الأمريكية في العالم، وظهر ذلك جلياً في الأزمة السورية منذ سنة ٢٠١١م، ورفض الصين، وكوريا الشمالية، وإيران، والبرازيل، وفنزويلا للهيمنة السياسية والاقتصادية والثقافية الأمريكية.

نشكّل محكمة صورية، نتحاكم من خلالها الولايات المتحدة الأمريكية على جرائمها في العراق.



[Left:]

*The Concept of Hegemony:*

*Activity 1: We will look at the picture, draw conclusions, and then answer:*

- *We will describe what we see in the picture.*
- *What is the appropriate term for what is represented in the picture?*

*Official and Popular Positions on the American Hegemony:*

*Activity 3: We will observe, conclude, and answer:*

- *We shall describe what we see in the picture.*
- *How did the events represented in the picture influence world politics?*
- *How did the USA take advantage of the 9/11 events to impose its hegemony on international politics?*

[Right:]

*The events of September 11th, 2001, and the resulting destruction of the Twin Towers at the World Trade Center in the United States, gave the US the excuse to absolve itself of its commitments and impose its priorities on international politics. It took up the standard of the War on Terror as an excuse to intervene in the internal affairs of any country within the US sphere of interest. All countries of the world were demanded to pass on information to America, to re-examine their school curricula and their financial transactions, to declare that they are against terrorism, and to direct their media policy in such a way that does not contradict US policy. It [9/11] also gave it [the US] the right to intervene in the countries of the world in order to spread its rule and hegemony over everyone, while becoming the world's policeman, especially after its occupation of Afghanistan in 2001, and Iraq in 2003.*

*In spite of this, there are now many oppositions to American hegemony in the world, both on the international and popular levels, for example: Canada, which imposed on the USA administration to exclude all cultural and media industries from their Free Trade Agreement, and there is also a consensus in France to protect the French language and French culture from American influence.*


*In addition, the US policy found itself in direct confrontation with all the social and political powers in the world that suffer from injustice, oppression, and poverty.*

*Demonstrations and protests spread across the world against US policy and its administration, such as what happened when the United States decided to invade Iraq, when demonstrations against the war spread all over the world, most notably in Palestine, Egypt, France, Spain, Denmark, and others. These peoples saw that rejecting and resisting American hegemony are possible and important, as it corresponds with historical tendencies to change the world in rejection of unipolarity. This explains Russia's attempt to re-emerge as a rival to the USA in the world, which was evident in the Syrian crisis since 2011, and in how China, North Korea, Brazil, and Venezuela rejected the American political, economic, and cultural hegemony.*

*We shall form a fictitious court to trial the USA for its crimes in Iraq.*

50. *Social Studies*, Vol. 1, Grade 7, 2020, pp. 60–61. (Previously—*Social Studies*, Vol. 1, Grade 7, 2019, pp. 60–61).

A Jewish presence in Jerusalem prior to 1967 is erased—and Israel is accused of forging a history through fake historical relics. Israel “*changed the name of the Al-Buraq Wall into 'the Wailing Wall'*”; “*replaced some of the City Wall's stones with stones that have Zionist decorations and forms*”; “*built new Jewish synagogues in the Old City that never existed*” beforehand; and “*diggings under the Al-Aqsa Mosque.*”

أنا تعلّمت: 

انتهج الاحتلال الصهيوني سياسة طمس المعالم العربية والإسلامية لفلسطين بشكل عام، وفي القدس بشكل خاص، وبدأ الصهاينة في تغيير هوية المدينة العربية الإسلامية، وتحويلها للطابع الصهيوني، فقد صادرت الأرض الفلسطينية، وقامت ببناء المستوطنات عليها، وضيقّت على السكان الفلسطينيين؛ لإرغامهم على ترك القدس، وإحلال المستوطنين مكانهم، فهدمت المنازل، وهجرت السكّان، وسحبت هوياتهم، وفصلت القدس عن محيطها العربي. وضمت المعالم الإسلامية إلى قائمة التراث الصهيوني، فحوّلت حائط البراق إلى حائط (المبكي)، وهدمت حيّ المغاربة، وغيّرت طابعه العربي الإسلامي، وأرالت بعض الحجارة من سور القدس، واستبدلتها بأخرى عليها رسومات وأشكال صهيونية، واقتنحت الكنّس الصهيونية في البلدة القديمة من مدينة القدس، وقامت بعدد من الحفريات تحت المسجد الأقصى، وتحاول جاهدة في هذه الأيام السيطرة على الحرم القدسي الشريف، من خلال السماح للمستوطنين الصهاينة بالدخول إليه يوميًا، تمهيدًا للسيطرة الكاملة عليه، ومنع أيّ ارتباط إسلامي بهذا المكان المقدّس عند المسلمين.

٤- حوّل الاحتلال الصهيوني اسم حائط البراق إلى حائط (المبكي). ( )

السؤال السادس: أبيّن بعض الإجراءات الصهيونية الهادفة إلى طمس المعالم العربية الإسلامية في مدينة القدس.

*I Learned:*

*The Zionist Occupation pursued a policy of generally erasing Palestine’s Arab and Islamic features, especially in Jerusalem. Since the first day of Jerusalem’s occupation, the Zionists started to change the identity of this Arab-Muslim city giving it [the city] a Zionist nature. They confiscated Palestinian land and built settlements there; harassed the Palestinian inhabitants in order to force them to leave Jerusalem so that the settlers would come in their stead; demolished houses, forcing the inhabitants to emigrate; took their identity cards; and separated Jerusalem from its Arab environment. They annexed Islamic historical sites to the Zionist heritage list as they transformed the Al-Buraq Wall into the Wailing Wall; they destroyed the Mughrabi neighborhood and changed its Arab-Muslim nature; they removed some of the Jerusalem City Wall and instead put other ones with Zionist decorations and forms; they opened Jewish synagogues in Jerusalem’s Old City; they commenced in several diggings under the al-Aqsa Mosque; and they are striving painstakingly these days to gain control over the Noble Sanctuary [Al-Haram al-Sharif—the Arabic traditional name of the Temple Mount] by letting the Zionist settlers enter it daily in preparation for its complete takeover, cutting any Muslim connection to this place that is sacred to Muslims.*

*4- The Zionist occupation changed the name 'Al-Buraq Wall' into 'the Wailing Wall' [Hait al-Mabka in Arabic—the place of mourning].*

*Question 6: I will specify some of the Zionist measures aimed at erasing the Arab and Islamic features in the city of Jerusalem.*

51. *Islamic Education, Grade 12, 2020, p. 21. (Previously—Islamic Education, Grade 12, 2019, p. 21).*

Jews are demonized as liars and fraudsters. The text describes a failed attempt by Jewish leaders in Medina to persuade Muhammad to pronounce an unjust verdict to their benefit, promising him that they would convert to Islam if he did. Jews are described as sinful and liars, as they turned their backs on the Prophet and caused pain to the Prophet.

قال تعالى: ﴿ وَأَيْنَ أَخْصَمَ بَيْنِهِمْ يَمَّا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَعْدِرْهُمْ أَنْ يَفْتُرُوا لَكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿١٤﴾ .

تؤكد الآية الكريمة أن على النبي الكريم ﷺ وجوب الالتزام بحكم الله -تعالى-، وعدم اتباع أهواء المتحاكمين إليه من اليهود، والتنبيه إلى كذبهم، وتدليسهم للحق، فقد ورد في سبب نزول هذه الآية عن ابن

ويخبر الله -تعالى- نبيه ﷺ أن إعراض اليهود عن قبول حكمه، إنما هو حرمان لهم عن الهدى بسبب ما اكتسبوا من الذنوب والمعاصي.

ثم هَوَّنَ اللهُ عَلَى رَسُولِهِ ﷺ مَا قَدْ بَجَدَ مِنْ أُمَّةٍ بِسَبَبِ تَمَرُّدِ الْيَهُودِ وَالْمَنَافِقِينَ، وَإِعْرَاضِهِمْ عَنِ الْحَقِّ الَّذِي جَاءَهُمْ بِهِ وَدَعَاهُمْ إِلَيْهِ بِقَوْلِهِ: ﴿وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ﴾، أي أن كثيراً من الناس عُصاة خارجون عن طاعة ربهم ورسوله.

*And judge [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away, then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient (Al-Maidah 5:49).*

*The verse emphasizes that the Holy Prophet must adhere to the rule of God and not follow the whims of those Jews who appealed to him to pass judgement among them. [The Prophet] should be aware of their lies and fraud.*

*Allah tells His Prophet that turning their backs on accepting his judgment deprives Jews of guidance because of their sins and transgressions.*

*And then Allah alleviated the pain the Prophet may have sustained because of the rebellion of the Jews and hypocrites by turning their backs to the truth, which he brought to them and called them to accept.*

52. *Arabic Language, Vol. 1, Grade 9, 2020, p. 98. (Previously—Arabic Language, Vol. 1, Grade 9, 2019, p. 98).*

A grammar exercise is taught through using a poem that contains horrific passages describing the bodies of dead women and children splattered across streets, describing their remains as “paved as roads for their steps.”

### الهِمَزَةُ وَفَقَّ الْحَرَكَةُ الْإِعْرَابِيَّةُ

في مَشْهَدٍ مُؤَلِّمٍ، نِسَاءً وَأَطْفَالًا تَتَنَاطَرُ أَشْلَاؤُهُمْ فِي شَوَارِعِ الْمَدِينَةِ.  
وَأَقُولُ أَنَا الرَّوَايَةُ:

هَكَذَا يَنْسِجُ الزَّمَانُ خُطَاهُ بِأَشْلَاؤِهِمْ  
وَيُمَهِّدُ أَشْلَاءَهُمْ  
طُرُقًا لِخُطَاهُمْ.

(أدوية)

*Hamza according to grammar movement:*

*In a painful scene, the remains of dead women and children splatter all the streets of the city. And I say, I the narrator: This is how time weaves its sins in their remains, And paves their remains, roads to their sins.*

53. *Islamic Education*, Vol. 1, Grade 11, 2020, pp. 114–117. (Previously—*Islamic Education*, Vol. 1, Grade 11, 2019, pp. 114–117).

Islam is characterized as a religion of war rather than of peace. In a chapter that teaches about different types of *jihad* and rules of war, a pessimistic statement affirms that war has always existed and always will. Islam accepts it as a religious “*legitimate necessity*.” The term: *jihad*, is mostly explained in the chapter as fighting against Islam's enemies—the infidels—while emphasizing that those who are not Muslims and engage in war “*involve killing people and seizing their countries' wealth with no right, arrogance on earth and oppression of peoples*.”

### ضوابط الحرب في الإسلام:

الحرب ظاهرة لازمت الإنسانية منذ فجر التاريخ، وهي في الإسلام ضرورة شرعية ولها ضوابط وقيم قبلها وأثناءها وبعدها، ومن أبرز هذه القواعد ما يأتي:

١ - إنذار الكفار قبل المعركة، فما من معركة يخوضها المسلمون إلا وعليهم دعوة المشركين إلى الإسلام أولاً، أو خضوعهم لأحكامه ثانياً، وإلا فإنهم يختارون الحرب بأنفسهم؛ لرفضهم أحد الأمرين، وقد كان المسلمون من عهد النبي ﷺ والخلفاء من بعده يفعلون ذلك.

### مشروعية السلم والحرب في الإسلام:

الأصل في العلاقات بين المسلمين وغيرهم أن تكون قائمة على الأمن والسلام، وأن الحرب التي يُطلق عليها في الإسلام مصطلح الجهاد، شُرعت لحماية للمجتمع المسلم من اعتداء الكافرين والمُستكبرين، وقاتل من يقف في وجه دعوة الإسلام، ويمنع وصولها إلى الأمم الأخرى، وهي نوعان:

### أتعلم

أهداف الجهاد في الإسلام أهداف نبيلة، تتعلق بدحر المعتدي ونشر الدعوة، وحماية الضعفاء، بينما أهداف الحرب عند غير المسلمين أهداف غير نبيلة، تتعلق بقتل الناس، والاستيلاء على ثروات بلادهم بغير حق، والاستكبار في الأرض، وظلم الشعوب.

#### *The Rules of War in Islam:*

*War is a phenomenon that has accompanied humanity since the dawn of history, and in Islam it is a legitimate necessity [dharurah shar'iyah] and it has controls and values before, during and after:*


*1. Infidels should be given a warning before the battle to adopt Islam or live under the rule of Islam under its conditions.*

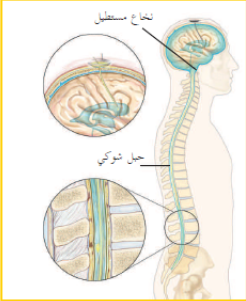
*The relations between Muslims and non-Muslims should be based on security and peace. War, which is referred to in Islam by the term 'jihad,' has been legislated for the defense of Muslim society against attacks by the infidels and the arrogant ones and in order to fight those who stand in the way to preaching to Islam and prevent its reaching other nations.*

*The goals of jihad in Islam are noble goals related to the defeating of the aggressor, the spread of [Islamic] preaching and the protection of the weak, while the goals of war among non-Muslims are not noble. [They] involve killing people and seizing their countries' wealth with no right, arrogance on earth and oppression of peoples.*

54. *Science and Life*, Vol. 2, Grade 7, 2020, p. 59. (Previously—*Science and Life*, Vol. 2, Grade 7, 2019, p. 59).

In biology, the importance of the human spine is taught through a story of “Zionist aggression” causing paralysis.

حذر وقدر 



تغيّب علي عن المدرسة نتيجة إصابة عموده الفقري الذي أدى إلى شلله إثر عبثه بجسم مشبوه من مخلفات العدوان الصهيوني على غزة. فقرر زملاؤه زيارته للاطمئنان على صحته. أجب عن الأسئلة الآتية:

- ما الأعضاء المتضررة عند علي؟ ولماذا؟
- ما المقصود بالعمود الفقري؟ وما أهميته؟
- ما أهمية الحبل الشوكي بالنسبة للجسم؟
- ما الآثار المتوقع حدوثها للجسم في حال حدوث تلف في الحبل الشوكي؟
- ما أثر العدوان الصهيوني على كل من البيئة والصحة؟
- ما احتياطات السلامة الواجب مراعاتها عند مشاهدة جسم مشبوه؟
- ما طرق المحافظة على صحة الحبل الشوكي وسلامته؟

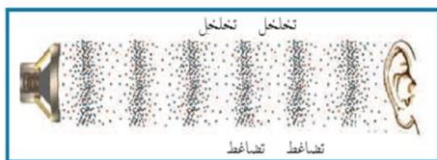
*Ali was absent from school as a result of an injury to his spine, which led to his paralysis. He played with a suspicious object—one of the remnants of the Zionist aggression . . . Which parts of Ali were damaged? And why? What is the significance of the spinal cord to the body? What are the likely effects of spinal cord damage on the body?*

55. *Science and Life*, Vol. 2, Grade 8, 2020, p. 35. (Previously—*Science and Life*, Vol. 2, Grade 8, 2019, p. 53).

A physics example in a science textbook discussing sound waves accuses the Zionist occupation of impeding the call for prayer from the minarets of Al-Aqsa Mosque.



٥. تمنع قوات الاحتلال الصهيوني رفع الأذان في مآذن المسجد الأقصى. ناقش.



*The forces of the Zionist Occupation prohibit the amplification of the call for prayer (adhan) in the minarets of the Al-Aqsa Mosque. Discuss.*



57. *History*, Vol. 2, Grade 11, 2019, p. 11. (Previously—*History*, Vol. 2, Grade 11, 2018, p. 11).

Martyrdom is encouraged and described positively as “fuel that fed the Intifada and gave it the power to go on” in a chapter about liberation movements. The text describes the vast number of casualties and damage, as being the key to success of national liberation movements.

### عوامل نجاح حركات التحرر الوطني:

نشاط (٥): نقرأ النصوص الآتية، ونستنتج، ثم نُجيب:

أُسِّمَت الانتفاضة الفلسطينية الأولى (الانتفاضة الشعبية) عام ١٩٨٧م، بالعصيان المدني الواسع، وبالشمولية، والسرية، والتنظيم الجيد، والمشاركة الفاعلة من كل شرائح المجتمع، كما أنها حملت في طياتها بذور التجديد، فدم كل شهيد كان وقوداً يغذي الانتفاضة، ويمدها بالقوة؛ لتستمر، وتشديد الاحتلال وقمعها، عزز الانتفاضة الشعبية، وصاعد من جذورها. وتضاربت الإحصائيات حول أعداد الشهداء والجرحى، فبعضها تحدت عن استشهاد حوالي ١٢٠٠ فلسطيني، أما عدد الجرحى فوصل إلى (١٢٠) ألفاً، ووصل عدد الأسرى والمعتقلين إلى (١٢٠) ألفاً، بينما سُرد (١٥٠) ألف مواطن عن منازلهم.

صحيفة الحياة الجديدة، عدد ٥٧٨٠، ٢٠١١م.

*The first Palestinian Intifada was characterized by vast civil disobedience, comprehensiveness, confidentiality, good organization and active participation on the part of all segments of society. It also carried in its womb the seeds of renewal, for **the blood of each martyr was the fuel that fed the Intifada and gave it the power to go on.** The increased oppression on the part of the Occupation increased the popular Intifada and intensified its sharpness. The statistical data regarding the numbers of martyrs and the wounded contradicted one another. Some talked of the martyrdom of 1,200 Palestinians. As for the number of the wounded, it reached 120,000. The prisoners-of-war and detainee's number was 120,000, while 150,000 civilians were forced to leave their houses.*

58. *Geography*, Grade 12, 2019, p. 121. (Previously—*Geography*, Grade 12, 2018, p. 133).

Tourist religious sites in Jerusalem include the Dome of the Rock and the Church of the Holy Sepulcher. Jewish holy sites are ignored.

■ الأماكن الدينيّة: أدى وجود الأماكن الدينيّة في بعض البلدان العربيّة إلى جعلها مناطق سياحة دينية كما هو الحال في المملكة العربيّة السعوديّة، التي تمثّل وجهة حج المسلمين من مختلف أنحاء العالم، حيث توجد مكة المكرمة التي تحتضن الكعبة المشرفة والمسجد الحرام، والمدينة المنورة التي يوجد فيها المسجد النبوي الشريف. وفلسطين التي توجد فيها مدينة القدس التي تحتضن المسجد القبلي وقبة الصخرة المشرفة، وكنيسة القيامة، ومدينة بيت لحم التي يوجد فيها كنيسة المهد، ومدينة الناصرة التي يوجد فيها كنيسة البشارة.

*Religious sites: [...] Jerusalem in Palestine which holds the Qibli Mosque, the blessed Dome of the Rock and the Church of the Holy Sepulcher.*

59. *Arabic Language*, Vol. 1, Grade 10, 2020, pp. 18–23. (Previously—*Arabic Language*, Vol. 1, Grade 10, 2019, pp. 18–23).

Tenth-graders learn that Jerusalem will “*spit out the scum of foreigners*” in a story containing radical religious and national messages. Rape and defloration are used as metaphors while Jewish history and heritage are depicted as forgery. Palestinian children learn that they are part of a long history of martyrs who sanctify the soil with their blood, while dying in battles against invaders.

الوحدۃ  
الثانية

القدس روح فلسطين

تین ہدی القس:

استعدنا في هذا الفصل على مقالة للاستاذ عماد بتويج الذي عمق مقابلاً لحفاظة ملوككم، وله كثير من الكتب والمؤلفات. والمقالة التي بين ايدينا مقالة دينية وطنية، تقر من مكانة القدس وقداستها، وتطالع الأعداء فيها على مر العصور، ما جعلها قضية علماء الأمة وأدائها، وثبتت المقالة إلى المخاطر التي تحقد بالقدس، كالتور الدخيلة التي تطل على بطاها وتختل أنفاسها، والجدار القريب الذي يملق مدامها، والحواجر التي تحد من حركتها، والتعرف الجري الذي يهدد طابع ثقافتها، لكتها القدس أرض أصيلة مقدسة؛ تليق تحت الغزاة والأعداء.



الغزاة الصلحاء، ومخضن أنبل النبلاء من الصحابة الأجلاء، والآلاف المؤلفة من الأبرار والشهداء الذين صمخوا ثراتها الطهور بدمانهم الركية، وقدوها بأرواحهم الطاهرة، وهم ينافحون عنها الغزاة العابرين، والطغاة الغاصبين، الذين تعاوروا بغيرهم قديماً، وما فتوا حتى اليوم يضربون عليها جام حديد، وزدليل فجورهم، ظانين أنهم ملكوا ناصيتها، وحاروا قصب السبي في حليتها، وأفلحوا بالقوة الغاشمة، والقفر فوق القرون بطي سجالها الحضاري العربي الوضيء، صفة تلو أخرى؛ ليصلوا ماضياً مشوهاً مبيوراً بحاضر قائم على التهب والتهمير والتروير والاعتصاب، وما علموا أنهم واهمون، ولو شقوا المرائز، ومزقوا القباب، واتكلموا الأشباب.

وترى حوادث الدهر يضا سوداً؛ لؤكد حقيقة خالدة تمهدا الأثيار والأبرار بدمانهم وتضحياتهم جلاً بئد جيل، أن القدس غربة الجاور، عاش فيها المسلمون والمسيحيون على العهد والميثاق في سلام ووضفاء، متحائين متعاونين على دفع الظلم، وزدع المعتدين، وقد حسم القدر الجدل حول القدس؛ فكان الشعب الفلسطيني

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[Left side:]

*Second Unit: Jerusalem is the Spirit of Palestine.*

[...] *This article draws attention to the dangers surrounding Jerusalem, such as the foreign centers that overlook its basins and suffocate its breaths, the foreign wall that encircles its scope, the checkpoints that limit its movement, and the Hebrew letter that threatens the nature of its culture. But Jerusalem is a genuine and sacred land that spits out the scum of foreigners and pretenders.*

[Right Side:]

[...] *And the thousands of righteous and martyrs who have beautified her pure soil with their innocent blood and who have given her their pure souls. And they defend her from passing invaders and oppressive tyrants, who flanked her in their treachery from all sides, and continue this day to pour on her their hate and despicable lewdness. They believe that they have held her by the forelock, and won the race at her racetrack, and succeeded, with brute force, by jumping over the centuries, to close down her radiant record of Arab culture, page after page, so that they could bring a distorted and amputated past into a present founded on plunder, coercion, forgery and rape. What they do not know is that they are deluding themselves, even if they broke the glands, and tore the dresses, and made excuses.*

*Events have followed one after another, both peaceful and dark, to affirm an eternal truth that the best and most committed have pledged with their blood and sacrifice, generation after generation: that Jerusalem is of Arab roots, in which Muslims and Christians lived based on the covenant and the charter in peace and serenity, loving each other and cooperating in repelling injustice and fighting off aggressors.*

60. *Our Beautiful Language*, Grade 4, Vol. 1, 2020, pp. 34–37. (Previously—*Our Beautiful Language*, Grade 4, Vol. 1, 2019, pp. 34–37).

Students are taught that the security barrier between the Palestinian territories and Israel not only limits the movements of Palestinians in the areas where they live, but is also a structure preventing Palestinians from returning to the homes they lost in 1948 in the land that is modern day Israel. Fourth-graders are presented with a story and images about a little girl playing with flowers and butterflies who flies over the wall to see areas in Israel proper such as the Jezreel Valley and Mount Carmel. At the end of the story the girl declares “Inevitably we will return!” and children are asked how they could remove the wall. The story is preceded by a two-page illustration of the view from behind the wall.

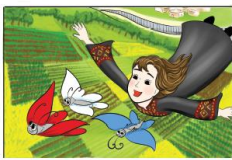
### زَهْرَةُ الْخَنُونِ



كانت ليلي تلعب بين أزهار الخنون في الحقول الجميلة، تلحق الفراشات الملونة، وتلعب تركض حتى وصلت الجدار الإسمنتي، فتوقفت حزينة، لا تعرف ماذا تفعل، رأّت زهرة خنون وحيدة عند أسفل الجدار. افتزت من الفراشات وهمتت: لماذا هي وحيدة هكذا؟!  
أجابت القراءة الزرقاء: لأن الجدار يفصل بينها وبين أخواتها. أختربت الفراشات ليلي أنها تريد أن تمشيتها معها؛ ليري الحقول خلف الجدار.



تعمّيت ليلي، وقالت: لكن كيف؟!  
الفراشات: تطير معاً خلف الجدار.  
طارت ليلي مع الفراشات، وقالت: ما أجمل هذه الحقول! وما أوسعها!



القراءة الخمراء: هذا سهل مرّج ابن عامر.  
ليلي: وما اسم ذلك الجبل؟  
القراءة البيضاء: اسمه الكرمل، ويقع في مدينة حيفا.  
وقال أن يخلع الطلام، وارتقت الفراشات ليلي إلى بيتها.  
شكرت ليلي الفراشات، وقالت لهم: ختماً منعوا.  
٦- ماذا قالت ليلي للفراشات بعد عودتها إلى البيت؟  
١- ماذا يُدعى الجدار بالسنة إلى ليلي؟  
٢- كيف نزل الجدار؟  
٣- تشقّق العبرة من النص.

*Leila was playing among the anemone flowers in the beautiful fields, chasing the colorful butterflies. She continued running until she reached a concrete wall. She then stood sad, not knowing what to do. She saw a lonely anemone flower at the foot of the wall, came closer to the butterflies and whispered: 'Why is she so lonely?'*

*The blue butterfly said: 'Because the wall separates it from its sisters.'*

*The butterflies told Leila that they wanted to take her with them so that she would see the fields beyond the wall.*

*Leila was amazed and said: 'But how?'*

*The butterflies: 'We will fly together beyond the wall.'*

*Leila flew with the butterflies and said: 'How beautiful these fields are, and how wide they are!'*

*The red butterfly: 'This is the Valley of Jezreel [Marj Ibn Amer in Arabic].'*

*Leila: 'And what is the name of that mountain?'*

*The white butterfly: 'Its name is Carmel and it is located in the city of Haifa.'*

*Before dark, the butterflies accompanied Leila to her home.*

*Leila thanked the butterflies and told them: 'We shall definitely return.'*

6- What did Leila say to the butterflies after she returned home?

1- What does the wall represent in Leila's view?

2- How would we remove the wall?

3- Lets draw the lesson from the text.

61. *Islamic Education*, Vol. 1, Grade 10, 2020, pp. 39–40. (Previously—*Islamic Education*, Vol. 1, Grade 10, 2019, pp. 39–40).

Death is described as unavoidable and predestined. This theological claim is connected directly with a call to engage in *jihad*, leaving no room for different interpretations.

٢- الشجاعة والإقدام، فالمسلم لا يخاف الموت، فهو حقّ، والأجل محدود مقدّر، والتعاقس عن البذل والجهاد لا يزيد في عمره، والشجاعة لا تُنقصه، فهو يأبى الذلّ والهوان، بل يطلب العزة والكرامة لنفسه ولأمّته. قال تعالى: ﴿أَيُّنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ﴾ (النساء ٧٨).

**التقويم**

١- أضع إشارة (✓) أمام العبارة الصحيحة، وإشارة (X) أمام العبارة غير الصحيحة ثم أنقل الإجابة إلى دفترتي:  
 أ- خروج بعض الصحابة للجهاد هو سبب موتهم. ( )

٥- أَعْلَلْ:  
 أ- مسارعة المسلم تلبية نداء الجهاد دوماً.

*Courage and Audacity: The Muslim is not afraid of death since it is unavoidable. Destiny is predestined and failure to strive and make the jihad does not increase one's age, and courage does not diminish it. He rejects humiliation and disgrace and seeks glory and dignity for himself and his nation.*

1- I will mark (V) by the true statement and (X) by the false statement and then transfer the answer to my notebook:

a. The companions of the Prophet's joining jihad is the reason for their death.

5- Explain:

a. The Muslim always hurries to respond to the call for jihad.

62. *Arabic Language*, Vol. 1, Grade 7, 2020, p. 67. (Previously—*Arabic Language*, Vol. 1, Grade 7, 2019, p. 67).

In an apparent reference to Israel, a linguistics textbook presents a poem on the fall of Jerusalem to “Satan's aides.”

**أَيْنَ الْفَوَارِسِ**

جميل عَيَاد الوحيديّ/ فَلَسْطِينِ

١- لا الخَيْلُ خَيْلِي وَلَا الْفَرَسَانُ فَرَسَانِي فَأَجْبِلِي اللَّوْمَ إِنَّ اللَّوْمَ أُعْيَانِي

٢- وَهَلِيهِ الْخَيْلُ فِي الْوَاهِنَا عَبَثٌ وَفِي عِرَاقَتِهَا قَدْ شَكَّ وَجْدَانِي

٣- وَالْخَيْلُ إِنْ لَمْ تَكُنْ دَوْمًا مَوْحَدَةً تَعِشُ فَرِيَسَةً إِذْ لَالٍ وَإِذْعَانِ

٤- أَيْنَ الْفَوَارِسِ لِلْأَقْصَى تُعَزَّرُهُ مِنْ قَبْضَةِ الْكُفْرِ مِنْ أَعْوَانِ شَيْطَانٍ؟

٥- أَيْنَ الْفَوَارِسِ لِلْإِيوَانِ تُفْحَمُهُ؟ فَفِي فَلَسْطِينِ يَعْلُو أَلْفُ إِيوَانِ

*Where are the horsemen [who will ride] toward Al-Aqsa [Mosque] to liberate it from the fist of unbelief, from Satan's aides?*

63. *Islamic Education*, Vol. 1, Grade 8, 2020, pp. 20–21. (Previously—*Islamic Education*, Vol. 1, Grade 8, 2019, pp. 20–21).

Permission to own slaves and “*slave girls*” is taught in a lesson teaching that sexually “*enjoying wives*” is a religiously allowed purpose of marriage. It claims that men in the pre-Islamic period used to own slave girls for sexual pleasure “*when slavery was spread in the world.*” A clarification is added explaining that “*The ruling in the verse is a historical judgment, which ended with the end of slavery.*” This is a misinterpretation of the Qur’anic verses given in this chapter; it stands in contradiction with Qur’anic verses which call for gender equality and treating women with respect.

فالحلال لهم هو الاستمتاع بالزَّوجات، والجاريات من مُلْك اليمِين، وكلّ من فعل غير ذلك فهو من المتعدِّين لحدود الله، المتعرِّضين لغضبه.

ملِك اليمِين: أي الرقيق من النساء. وحكم استمتاع المسلم بما يملك من جوارٍ جائز، هذا عندما كان الرِّقُ منتشرًا في العالم كله. أما اليوم فلا يوجد رقيق (ملك يمين) أصلًا، والإسلام مع تحرير الإنسان من الرِّق. فالحكم الموجود في الآية الكريمة هو حكم تاريخي، انتهى بانتهاء الرِّق.



*It is permissible for them to enjoy wives, and slave girls, which they own as bondmaids, and anyone who does otherwise is among the transgressors to the limits ordained by Allah, and are exposed to his wrath.*

Clarification:

*Bondswomen: namely, slaves from among the women. The rule is that a Muslim is allowed to enjoy the slave girls that he owns; this is when slavery was widespread throughout the world. But today there are no slaves (bondswomen) at all, and Islam is for the liberation of man from slavery. The ruling in the verse is a historical judgment, which ended with the end of slavery.*

64. *Islamic Education*, Vol. 1, Grade 6, 2020, p. 29. (Previously—*Islamic Education*, Vol. 1, Grade 6, 2019, p. 29).

Rewards to faithful Muslims emphasize sexual incentive. While the quotation below does not directly mention those dying in battle, Islamic education textbooks as a whole significantly describe faithful Muslims as those who conduct *jihad* for the sake of Allah and die as martyrs.

وتتوالى الآيات الكريمةُ بِذِكْرِ النِّعَمِ على المُؤْمِنِينَ، حيثُ التَّمَرُّ قَرِيبٌ يَفْطُرُونَهُ دُونَ عَنَاءٍ وَمَشَقَّةٍ. وَزِيَادَةً فِي التَّعِيمِ وَالْإِكْرَامِ مِنَ الْبَارِي سُبْحَانَهُ، فَإِنَّ الْمُؤْمِنَ يَتَزَوَّجُ مِنَ النِّسَاءِ الْعَفِيفَاتِ اللَّوَاتِي لَمْ يَتَزَوَّجْنَهُنَّ أَحَدٌ مِنْ قَبْلُ، وَشَبَّهَ اللَّهُ تَعَالَى هَؤُلَاءِ النِّسَاءَ بِالْيَاقُوتِ وَالْمَرْجَانِ مِنْ شِدَّةِ جَمَالِهِنَّ. وَكُلُّ هَذِهِ النِّعَمِ يُجَازِي اللَّهُ بِهَا عِبَادَةَ الْمُؤْمِنِينَ لِقَاءِ إِحْسَانِهِمْ فِي الدُّنْيَا، فَجَزَاءُ الْعَمَلِ الْحَسَنِ الثَّوَابُ الْجَزِيلُ، وَكُلُّ هَذَا يَتَطَلَّبُ مِمَّا الْمَوَاطَبَةَ عَلَى شُكْرِهِ سُبْحَانَهُ، وَعِبَادَتِهِ كَمَا يُحِبُّ، وَيَرْضَى.

*The verses are followed by the mention of blessings to the faithful, where the fruit is easy to pick without any effort or trouble. And plenty of bliss and generosity from the Almighty. And the believer marries chaste women who had never been married before. And Allah likened these women with sapphires and coral in the intensity of their beauty. All of these blessings are rewarded by Allah to His faithful worshipers for their benevolence in this world. The reward for good deeds is a great indeed. All this requires us to persevere in thanking Him, and worshiping the way that He loves and which pleases Him.*

65. *Islamic Education*, Grade 12, 2020, p. 74. (Previously—*Islamic Education*, Grade 12, 2019, p. 74).

*Ribat*, protection of Islamic land and holy sites, is encouraged. It explains that *ribat* means living a “normal” existence while readying oneself for *jihad*—in places such as Palestine and the Sham (Greater Syria, the Levant), where danger lurks from the “*enemies of Islam*.”

### أولاً - الرباط في سبيل الله:

الرباط: هو الإقامة، مع إعداد النفس للجهاد في سبيل الله، والدفاع عن الدين والمسلمين، في الأماكن التي يُخشى على أهلها من أعداء الإسلام. كالإقامة في أرض فلسطين خاصة، وبلاد الشام عامة. والرباط أفضل الأعمال التي يبقى ثوابها بعد موت صاحبها؛ لأن أعمال البر كلها قد لا يُتمكن منها إلا بالسلامة من العدو وحراسة الثغور، فيجري عليه أجر كل أعمال البر التي تقام بسبب رباطه.

*Ribat: preparing one's soul to [to engage in] jihad for the sake of Allah and defending religion and the Muslims, as one continues to reside in places where people are afraid of the enemies of Islam. This refers particularly to residing in the land of Palestine and generally to the Levant [bilad al-sham, Greater Syria]. And ribat is the best deed that remains rewarded after one's death; because all the acts of righteousness could not occur unless safety from the enemy is secured and one keeps guarding. So the [one who engages in ribat] gains the reward of all the acts of righteousness that are held because of his ribat.*

66. *Mathematics*, Vol. 2, Grade 7, 2019, p. 105. (Previously—*Mathematics*, Vol. 2, Grade 7, 2018, p. 105).

The laws of probability are taught through the commemoration of Palestinians killed during the Land Day events of 1976.

**نشاط (١):**

شهداء يوم الأرض الخالد ٣٠ آذار ١٩٧٦

 الشهيد محسن بكه كفر كنا	 الشهيد جبر ياسين عربا	 الشهيد هديفة شرافة سبخين
 الشهيد زاهد علي زهوري نور العيسى	 الشهيد خضر ملايلة سبخين	 الشهيد رضا أبو رنا سبخين

استشهد ستة فلسطينيين في الثلاثين من آذار عام ١٩٧٦م، خلال دفاعهم عن الأراضي التي حاول الاحتلال مصادرتها، ومن يومها عُرفَ بيوم الأرض الخالد، ويتمُّ إحياءه كلَّ عام. في إحدى المدارس صفٌّ فيه ٢٥ طالبة، اقترحت ٧ طالباتٍ إحياء المناسبة من خلال الإذاعة المدرسيَّة فقط، بينما اقترحت ٨ طالبات تنظيم بطولة رياضيَّة فقط، و٤ طالباتٍ اقترحن إحياء المناسبة من خلال الإذاعة المدرسيَّة، وتنظيم بطولة رياضيَّة معاً.

#### Activity 1:

Six Palestinians were killed on March 30<sup>th</sup> 1976 while defending the lands which the Occupation attempted to expropriate. Since then, that day was known as the eternal Land Day and it is commemorated every year. One of the schools has a class of 25 students; seven suggested to commemorate the occasion through the school radio station only, eight suggested to organize a sports championship only, and four suggested to do both.

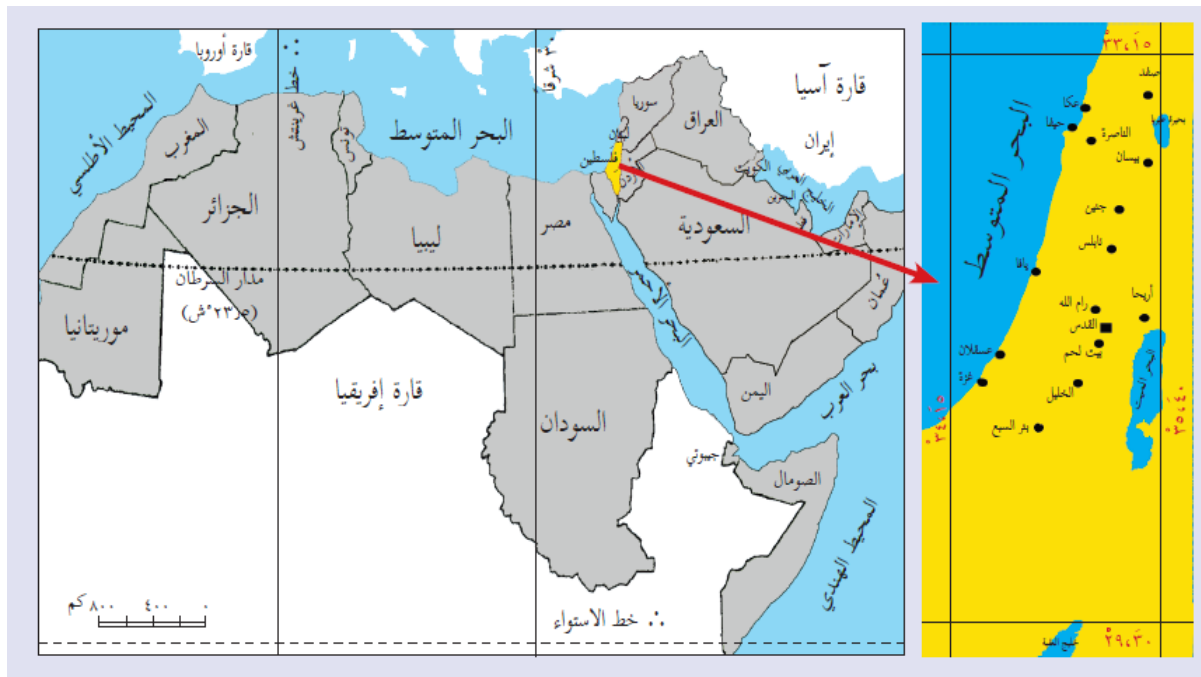
67. *National and Social Upbringing*, Vol. 1, Grade 4, 2020, p. 8. (Previously—*National and Social Upbringing*, Vol. 1, Grade 4, 2019, p. 8).

A map for fourth-graders: “*States of the Arab Homeland*,” appears with a Palestinian flag and the name Palestine flying over the entire territory of Israel, the West Bank and Gaza.



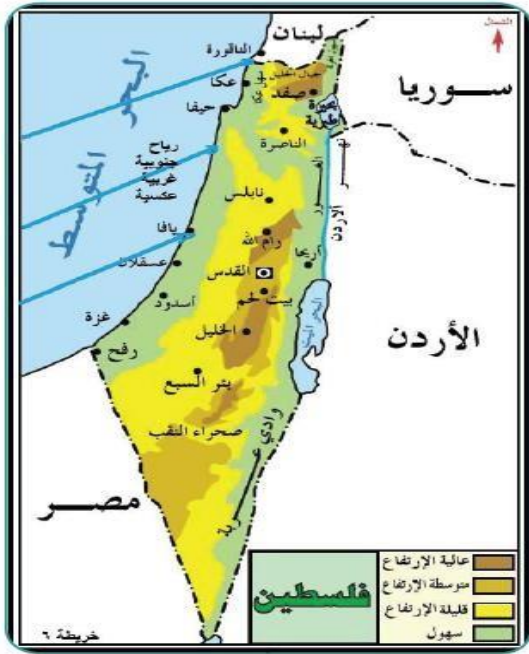
68. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p. 10. (Previously—*Geo. and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 10).

Israel doesn't appear in a geography map (below—left); cities in Israel proper such as Jaffa, Haifa, Safed, Tiberius, Acre and Nazareth are considered Palestinian (below—right).



69. *Geography*, Grade 12, 2019, p. 39. (Previously—*Geography*, Grade 12, 2018, p. 45).

This map does not use the name “Israel” nor does it include Israeli cities such as Tel Aviv, and completely ignores current borders and agreed boundaries (Green Line, Gaza Strip, etc).



70. *Mathematics*, Vol. 2, Grade 6, 2020, p. 9. (Previously—*Mathematics*, Vol. 2, Grade 6, 2019, p. 9).

The Negev desert is described as an integral part of Palestine, with no mention of the existence of Israel.

**الدرس الثاني**

**النسبة (١)**

**نشاط (١):**

تُعدُّ صحراء النقب جزءاً لا يتجزأ من أرض فلسطين، وتبلغ مساحتها حوالي ١٤ ألف كيلو متر مربع، لإيجاد نسبة ما تمثله هذه الصحراء إلى مساحة فلسطين التي تبلغ حوالي ٢٧ ألف كيلو متر مربع:

الكسر العادي الذي يمثل مساحة صحراء النقب من مساحة فلسطين

$$\frac{\text{مساحة صحراء النقب}}{\text{مساحة فلسطين}} =$$

**Activity 1**

The Negev Desert is an integral part of the land of Palestine. Its area is around fourteen thousand km<sup>2</sup>. Calculate the ratio of this desert from the area of Palestine, which is twenty-seven thousand km<sup>2</sup> [...]

71. *Mathematics* (Literature and Sharia Tracks), Grade 11, 2020, p. 30. (Previously—*Mathematics* [Literature and Sharia Tracks], Grade 11, 2019, p. 30).

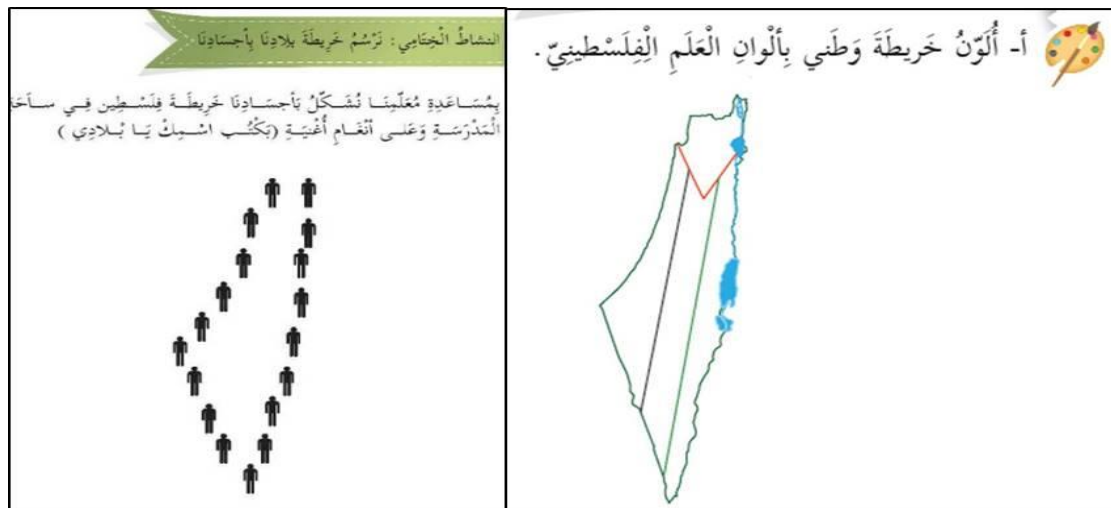
The “right of return” reappears on the opening page of “Unit 2—Statistics and Probabilities” in a *Mathematics* textbook with the following assignment: “What do you expect to be the number of refugees in the Palestinian refugee camps in Lebanon who hold the return keys?”



*What do you expect to be the number of refugees in the Palestinian refugee camps in Lebanon who hold the return keys?*

72. *National and Life Education*, Vol. 1, Grade 2, 2019, pp. 8, 13. (Previously—*National and Life Education*, Vol. 1, Grade 2, 2018, pp. 8, 13).

Children in the second grade are instructed to color a map of Palestine that excludes Israel and contoured according to the colors of the Palestinian flag flag's lines and colors. Another exercise in the same book asks students to formulate a map of Palestine with their bodies.



[Above picture—left]

*Final Activity: We will draw the map of our country with our bodies.*

[Above picture—right]

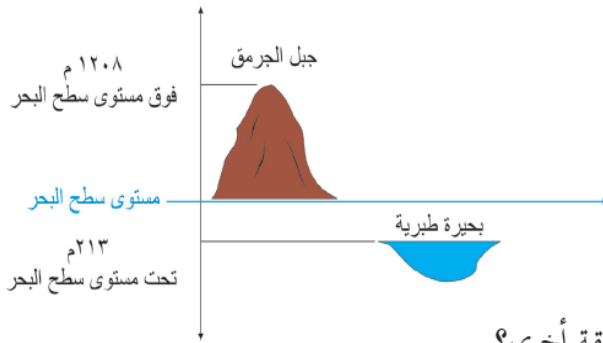
*A. I will color the map of my homeland with the colors of the Palestinian flag.*

73. *Mathematics*, Vol. 1, Grade 7, 2019, p. 4; *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p. 16. (Previously—*Mathematics*, Vol. 1, Grade 7, 2018, p. 4; *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 16).

The Galilee mountains are Palestinian and the “highest mountain in Palestine” is Mt. Meron [Jabal al-Jarmaq], Israel's highest mountain, while the Sea of Galilee is also in Palestine.

### نشاط (١):

الجليل الفلسطيني يقع شمال فلسطين ويضم أعلى جبل في فلسطين (الجرمق) وأما بحيرة طبرية العذبة فهي امتداد لحفرة الانهدام الافريقي الاسيوي، أتأمل الشكل المجاور ثم أجيب:



أ) يبلغ ارتفاع جبل الجرمق

عن مستوى سطح البحر \_\_\_\_\_.

ب) يقع مستوى سطح بحيرة طبرية

تحت سطح البحر \_\_\_\_\_.

ج) كيف نعبّر عن الارتفاع والانخفاض بطريقة أخرى؟

*The Palestinian Galilee is located in the north of Palestine and includes the highest mountain in Palestine (Jabal al-Jarmaq) while Lake Tiberius is a direct continuation of the Great Rift Valley.*

### \* الجبال الشماليّة (جبال الجليل):

تمتدّ من الحدود اللبنانية حتّى سهل مرج ابن عامر، ويوجد فيها جبل الجرمق، أعلى قمم فلسطين، حيث يرتفع حوالي (١٢٠٨ م) عن مستوى سطح البحر، بالإضافة إلى جبل حيدر، وجبل كنعان. وتعدّ جبال الجليل منطقة مهمّة؛ نظراً لوجود الغابات التي تكسوها، ووفرة أمطارها، وكثرة ينابيعها. ومن المدن التي تقع فيها: صفد، وشفّا عمرو.



جبل الجرمق

*The Northern Mountains (the Galilee Mountains):*

*Extending from the Lebanese border to the Jezreel Valley. That is the location of Jabal al-Jarmaq [Mt. Meron], the highest mountain in Palestine [with a height of 1,208 meters above sea level], as well as Jabal Hedar [Mt. Ha'ari] and Mount Canaan. The Galilee Mountains are an important area, due to the forests that cover them and due to the large amounts of rainfall and springs in them. Among the cities [in the Galilee] are Safed and Shefa-'Amr.*

74. *Social Studies*, Vol. 2, Grade 5, 2020, pp. 17–18. (Previously—*Social Studies*, Grade 5, Vol. 2, 2019, pp. 17–18).

In a chapter teaching the importance of livestock, the “Zionist Occupation” is blamed for the lack of animal life in Palestine.

الصعوبات التي تواجه الثروة الحيوانية في فلسطين:

نشاط (٤): نلاحظ الصور الآتية، ونستنتج، ثم نجيب عن الأسئلة التي تليها:



(١)



(٣)



(٢)

مجموعة صور رقم (٩): صعوبات تواجه الثروة الحيوانية في فلسطين

أ- ما أهم المشاكل التي تواجه الثروة الحيوانية في فلسطين.  
ب- تبيين أهمية الثروة السمكية للفلسطينيين.  
ج- ناقش دور الاحتلال الصهيوني في ضعف الثروة الحيوانية في فلسطين.

أنا تعلمت:

تواجه الثروة الحيوانية في فلسطين صعوبات ومشاكل عدة، منها ضيق مساحة المراعي؛ بسبب تذبذب سقوط كمية الأمطار، ومصادرة الاحتلال الصهيوني مساحات واسعة من الأراضي الرعوية، والزحف العمراني عليها، وارتفاع أسعار الأعلاف والأدوية اللازمة لها؛ كما تواجه الثروة السمكية في فلسطين تحديات؛ بسبب سياسة الاحتلال الصهيوني الذي يمنع الصيادين من ممارسة حقهم في صيد الأسماك على سواحل غزة، وعزل الضفة الغربية عن الساحل.

نفكر وناقش:

نقترح حلولاً لبعض المشاكل التي تواجه الثروة الحيوانية في فلسطين.

[Left:]

*Difficulties Faced by Livestock in Palestine:*

*Activity 4: We will look at the following pictures, draw conclusions, and then answer the questions that follow them:*

*Group of pictures number 9: Difficulties faced by livestock in Palestine.*

[Right:]

*a- What are the most important problems faced by livestock in Palestine?*

*b- We will explain the importance of fisheries for the Palestinians.*

*c- We will discuss the Zionist Occupation's role in the scarcity of livestock in Palestine.*

*I learned:*

*Livestock in Palestine faces several difficulties and problems, including the small size of pastureland due to erratic rainfall, the Zionist Occupation's expropriation of vast pasturelands, the urban sprawl in them, and the rise in prices of fodder and medicine needed for it. In addition, Fisheries in Palestine face challenges due to the Zionist Occupation's policy that prevents fishermen from exercising their right to fish on the coasts of Gaza, as well as the isolation of the West Bank from the coast.*

*We will think and discuss:*

*We will propose solutions to some of the problems faced by livestock in Palestine.*

75. *Geography*, Vol. 1, Grade 11, 2020, p. 103. (Previously—*Geography*, Vol. 1, Grade 11, 2019, p. 103).

The name “Israel” does not appear in geography studies.



76. *General Sciences (Vocational Track)*, Grade 10, 2020, p. 55. (Previously—*General Sciences (Vocational Track)*, Grade 10, 2019, p. 55).

Newton's laws of Physics are taught through a violent example of a “young girl” using a slingshot. The students are being asked what the rock's acceleration speed would be “if the young girl doubles the slingshot's speed, but the radius stays constant.”



٧- ترمي فتاة المقلاع «حجر مربوط بخيط» باتجاه هدف معين، إذا كان طول الخيط  $X$ ، وكانت سرعة الانطلاق للحجر  $Y$  والتسارع المركزي  $Z$ ، إذا ضاعفت الفتاة سرعة المقلاع مع بقاء نصف القطر ثابتاً فإن التسارع بدلالة  $Z$  :

- أ-  $Z$  .      ب-  $\frac{1}{2}Z$  .      ج-  $2Z$  .      د-  $4Z$  .

7- A young girl is using a slingshot (a rock connected to a string) towards a specific target. Let's suppose the length of the string is  $X$ , the rock's release speed is  $Y$  and the centripetal acceleration is  $Z$ . If the young girl doubles the slingshot's speed, but the radius stays constant, the acceleration  $Z$  will be:

- A.  $Z$ .      B.  $0.5Z$ .      C.  $2Z$ .      D.  $4Z$ .

77. *Arabic Language*, Vol. 1, Grade 10, 2020, p. 133. (Previously—*Arabic Language*, Vol. 1, Grade 10, 2019, p. 133).

Children are encouraged to offer their blood. Spilling their blood is featured in Tawfiq Ziad's poem, “*We Shall Remain*,” featuring the awaited return to Israeli cities, such as Lod [home of Israel’s international airport], Ramla and the Galilee which are referred to as purely Palestinian.

وَنَأْكُلُ التُّرَابَ إِنْ جُعْنَا .. وَلَا نَرْحَلُ  
وَبِالِدَّمِ الزَّكِيِّ لَا نَبْخَلُ .. لَا نَبْخَلُ .. لَا نَبْخَلُ  
هُنَا لَنَا مَاضٍ .. وَحَاضِرٌ .. وَمُسْتَقْبَلٌ  
كَأَنَّا عِشْرُونَ، مُسْتَحِيلٌ  
فِي اللُّدِّ، وَالرَّمْلَةِ، وَالْجَلِيلِ

\* \* \*

*And [our] pure blood, we will not spare, will not spare, will not spare  
Here we have a past, a present and a future.  
As though we were twenty impossibilities  
In Lod, Ramla and the Galilee.*

78. *Social Studies*, Vol. 1, Grade 9, 2020, p. 40. (Previously—*Social Studies*, Vol. 1, Grade 9, 2019, p. 51).

Terror attacks against civilians are praised while terrorists are glorified such as role models through armed struggle. Here, Dalal Mughrabi, the perpetrator of the Coastal Road Massacre which killed thirty-eight Israelis including thirteen children on a civilian bus is portrayed as one “who carried the banner of resistance” and is celebrated as a role model of a Palestinian resistance operation.

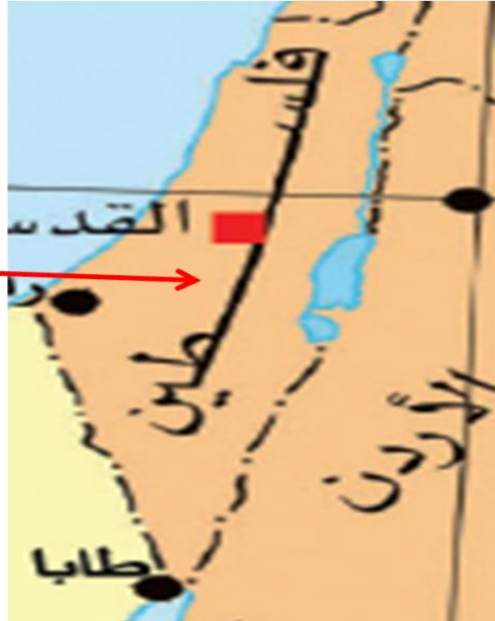
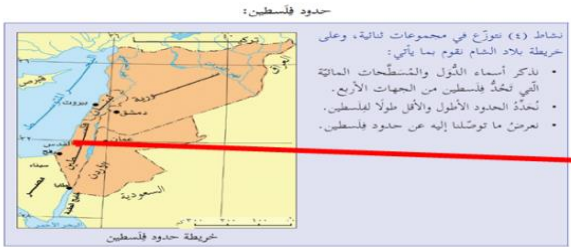
كان للمرأة العربيّة دور بارز في مقاومة الاستعمار، فلم تتوان عن الالتحاق بقواعد الثوّار ومراكز التدريب، كما قادت العمليات الفدائية ضد الاحتلال، فتصدّرت قوائم الشهداء والجرحى والأسرى، مثل جميلة بوحيرد الجزائرية التي قاومت الاستعمار الفرنسي في الجزائر، ودلال المغربي التي قادت عملية الساحل (عملية كمال عدوان) الفدائية على الساحل الفلسطينيّ عام ١٩٧٨م، وغيرهما العديد من النساء اللواتي حملن شعار المقاومة والتحرر في وجه الاستعمار.

*Arab women had a prominent role in resisting colonialism. They did not hesitate to join the bases of the revolutionaries and the training centers. They also led fedayeen operations against the occupation. They led the lists of martyrs, wounded and prisoners, such as Djamila Bouhired, who resisted French colonialism in Algeria; and Dalal Mughrabi who led the coast fedayeen operation (the Kamal Adwan operation) on the Palestinian coast in 1978. And [there were] many more women, apart from these two, who carried the banner of resistance and liberation in the face of colonialism.*

79. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, pp. 7–9. (Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, pp. 7–9).

A map of the Israeli-Palestinian territory is shown only with the word: “Palestine,” ignoring the existence of Israel. The accompanying text explains that Palestine’s borders extend from the Mediterranean Sea in the west; to the Jordan River in the east; and from Lebanon and Syria in the north; to the Gulf of Aqaba and Egypt in the south. Students are asked to mention the names of the countries bordering Palestine from all four sides. Israel is not mentioned.

أنا تَعَلَّمْتُ:  
تقع فلسطين في الحوض الآسيوي من الوطن العربي، ضمن المنطقة المعروفة ببلاد الشام التي تضمّ دول: فلسطين، والأردن، وسوريا، ولبنان، حيث تقع فلسطين في الجزء الجنوبي الغربي من بلاد الشام، بين البحر المتوسط غرباً، ونهر الأردن شرقاً، وهذا الموقع جعل فلسطين حلقة وصل بين الحوض الآسيوي والحوض الإمبري في الوطن العربي.



- يحدها من الشمال لبنان، وسوريا: يبلغ طول الحدّ الفاصل بين فلسطين، ولبنان في الشمال ٢٩ كم، أما حدّ فلسطين مع سوريا في الشمال الشرقي، فيبلغ ٧٦ كم.
- يحدها من الشرق الأردن: يبلغ طول حدّ فلسطين مع الأردن ٣٦٠ كم، يبدأ من النقاء نهر اليرموك مع نهر الأردن، مروراً بوسط البحر الميت، ووادي عربة، وينتهي بساحل خليج العقبة.
- يحدها من الجنوب خليج العقبة، وتشرف فلسطين على ساحله بطول ١٠٥ كم، ويمثل البوابة البحرية الجنوبية لها. ومن الجنوب الغربي يضر، ويبلغ طول حدّ فلسطين معها ٢٤ كم، يبدأ من منطقة طابا على خليج العقبة حتى رفح على البحر المتوسط.
- يحدها من الغرب البحر المتوسط، بساحل طوله ٢٢٤ كم.

80. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p. 4. (Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 4).

Map of Palestine—Israel and Israeli sites are not designated; an exercise in geography includes only “classic” Palestinian names with significant Arab populations. Israeli cities in Israel proper such as Jaffa, Acre, Safed, Haifa, Nazareth, Tiberias, Lod and Ramla and Beersheba are typically described as Palestinian; Tel-Aviv is excluded while Eilat is designated as Um-Rashrash.



81. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p. 15.  
(Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 15).

The Jezreel (*Marj Ibn Amer*) and Beit Netofa (*Batuf*) valleys in Israel proper are mentioned as Palestinian valleys.

٢- السهول الداخليّة:  
تكثر السهول الداخليّة في فلسطين، وتختلف في مساحتها، من منطقة إلى أخرى، ومن الأمثلة عليها  
سهول: مرج ابن عامر، والبطوف، وسانور، وعزابة، وحوارة.



سهول البطوف: يقع شمال شرق مدينة الناصرة، وتبلغ مساحته ٥٢ كم<sup>٢</sup>.

سهول مرج ابن عامر: يقع بين جبال الجليل وجبال نابلس، وتبلغ مساحته ٣٥١ كم<sup>٢</sup>.

## 2- Inner Valleys

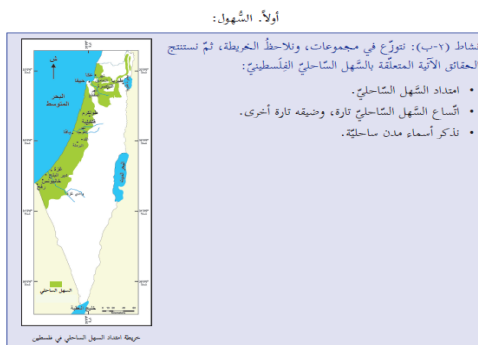
There are many valleys in Palestine and they vary in size from one area to another. Examples include plains: Marj Ibn Amer, Batuf, Sanur, Arrabah and Hawara.

[Above picture—left] Batuf Valley: Located northeast of Nazareth, covers an area of 52 km<sup>2</sup>.

[Above picture—right] Marj Ibn Amer Valley located between the Galilee Mountains and the mountains of Nablus, covers an area of 351 km<sup>2</sup>.

82. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p.14.  
(Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p.14).

The entire Mediterranean shoreline from its northern point in Rosh Hanikra (*Ras al-Naqoura*) in Israel proper to Rafah in the Gaza strip is mentioned as “*Palestine's Coastal Strip*” in a tenth-grade *Geography* textbook.



أنا تعلّمت:

٦- السهول الساحليّة الفلسطينيّة:  
يمتد السهول الساحليّة الفلسطينيّة بشكل مواز لساحل البحر المتوسّط، من رأس الناقورة شمالاً إلى رفح جنوباً بطول (٢٢٤ كم)، وتبلغ مساحته (٣٢٤٤ كم<sup>٢</sup>). ويمتاز بضيقه في الشمال؛ بسبب قرب الجبال من ساحل البحر، بينما يزداد اتساعاً كلما اتجهنا نحو الجنوب. كما يمتاز بتنوع تربته، مثل التربة الرملية، والتربة التميّنة، والحمرراء، وينقسم السهول الساحليّة إلى ثلاثة أقسام، هي:  
١- السهول الساحليّة الشماليّة:  
تبدأ من رأس الناقورة حتّى جبل الكرمل، وتجري فيه عدد من الأنهار، والأهبار، منها نهر التامنين، ونهر المقطع.

The distance of the Palestinian coastal strip in the Mediterranean Sea from Ras al-Naqoura in the north to Rafah in the south is 224km . . .

83. *Mathematics*, Vol. 1, Grade 3, 2020, p. 9. (Previously—*Mathematics*, Vol. 1, Grade 3, 2019, p. 9).

A third-grade math exercise asks students to read a phrase, containing the number of martyrs in the First Intifada and then to write the correct number appearing in a list of other numbers.

١١ أقرأ العبارات الآتية، ثم أكتب العدد الملون بالرموز في:

أ) طول سور القدس أربعة آلاف ومئتا متر.

ب) عدد المدارس في فلسطين عام ٢٠١٥ م هو ألفان وثمانمئة وست وخمسون مدرسة.

ج) عدد شهداء الانتفاضة الأولى ألفان وستة وعشرون شهيداً.

*Exercise #11- I will read the following expressions and then write the numeral form of the colored numbers:*

*A. The length of Jerusalem's wall is four thousand two hundred meters.*

*B. The number of schools in Palestine as of 2015 is two thousand eight hundred and fifty-six schools.*

*C. The number of martyrs in the First Intifada is two thousand and twenty six martyrs.*

84. *Science and Life*, Vol. 2, Grade 6, 2020, p. 96. (Previously—*Science and Life*, Vol. 2, Grade 6, 2019, p. 96).

In a chapter teaching geology in a science textbook Israel is falsely blamed for causing the cracks that appear on the walls of the Al-Aqsa Mosque due to excavations, hinting that it would be responsible of a potential collapse of the mosque.



### إضاءة

يُعد الإنسان من العوامل الخارجية التي تؤثر على الأرض والمباني، ويظهر ذلك في التشققات التي حدثت في جدران المسجد الأقصى نتيجة الحفريات والأنفاق التي أحدثها الاحتلال الإسرائيلي تحت المسجد الأقصى .



*Humans constitute one of the external factors influencing land and buildings. This is evident in the cracks that have occurred in the walls of Al-Aqsa Mosque because of the excavations and tunnels, which the Israeli Occupation made under Al-Aqsa Mosque.*

85. *Science and Life*, Vol. 2, Grade 7, 2020, p. 30. (Previously—*Science and Life*, Vol. 2, Grade 7, 2019, p. 30).

The cover page of a chapter teaching chemistry, the following illustration is given. Students are encouraged to consider the use of a water and salt solution that keep Palestinian prisoners alive during hunger strikes when teaching about chemical solutions in science.



*Observe and think: Water and salt keep the Palestinian prisoners alive while conducting the empty-guts battle [hunger strike].*

86. *Social Studies*, Vol. 2, Grade 8, 2020, p. 77. (Previously—*Social Studies*, Vol. 2, Grade 8, 2019, pp. 75, 78).

Though the 2019 edition of this textual reference about gender roles and procreation teaching that women's reproductive roles include "taking care of children, educating them, and executing household work" was removed as well as that LGBTQ parenthood and single parenthood lead to problems in children's mental state and education—the altered text still states that women's reproductive role in particular "includes taking care of children and educating them" but that it is also "a shared role between man and woman

#### ■ الدور الإنجابي:

وهو أهم الأدوار، وأقدسها، وتقوم به النساء منذ لحظة حمل الأطفال، وولادتهم، ويدخل فيها رعاية الأطفال، وتربيتهم وهو دور مشترك بين الرجل والمرأة.

#### *The Reproductive Role:*

*It is the most important of roles, and the holiest, which women fulfill since the moment they become pregnant, and deliver them. It includes taking care of children and educating them. It is a shared role between man and woman.*

87. *Science and Life*, Vol. 2, Grade 7, 2020, p. 66. (Previously—*Science and Life*, Vol. 2, Grade 7, 2019, p. 66).

Children study about their hormones and the functioning of the pituitary gland in biology through the example of a violent clash in a demonstration with the Israeli army and are asked the following questions translated below.



- أجب عن الأسئلة الآتية:
- ما الموقف الطارئ الذي أثار هلع الأطفال وخوفهم؟
  - أيّ من من أجهزة الجسم تتكامل معاً لمواجهة هذا الموقف؟ وضح ذلك.
  - على أيّ الغدد الصماء أثر الدماغ لمواجهة الموقف؟
  - ما اسم الهرمون الذي أفرزته هذه الغدة؟
  - ما أثر هذا الهرمون على كل من القلب، وحركات التنفس، والبنكرياس؟

Answer the following questions:

- \* What is the sudden situation that led to the panic of the children?
- \* What organ in the body was activated by that event?
- \* What endocrine gland operated?
- \* What is the name of the hormone that forwarded it to the gland?
- \* What effect does this hormone have on the heart, breathing movements, and pancreas?

88. *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020, p. 42. (Previously—*Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, p. 42).

Israel's membership in the UN organization is referred to as “*The Occupation State at the UN.*”

الظروف التي أدت إلى نشوب معركة الكرامة عام ١٩٦٨م:

نشاط (١): نقرأ النصّ الآتي، ثمّ نفكر، ونستنتج:  
من تصريحات مندوب دولة الاحتلال في الأمم المتحدة عام ١٩٦٧م:  
(«إنّ الأردن لا يفعل شيئاً لوضع حدّ لأعمال الفدائيين التي تنطلق من أراضيه، وسنضطرّ نحن لحماية أمننا»).

89. *Arabic Language*, Vol. 2, Grade 7, 2020, p. 43. (Previously—*Arabic Language*, Vol. 2, Grade 7, 2019, p. 43).

Israeli authorities are accused of torturing Palestinian prisoners, hinting at different kinds of torture for female prisoners.

٢- يَسْتُخْدِمُ الْاِحْتِلَالُ الصَّهْيُونِيُّ الْوَأْنَ مِنْ الْعَذَابِ بِحَقِّ الْأَسْرَى وَالْأَسِيرَاتِ فِي سُجُونِهِ، نُوضِّحُ ذَلِكَ.

2- *The Zionist occupation uses various kinds of torture against male and female prisoners in its jails. Let us clarify that.*

90. *Arabic Language (2): Literature and Rhetoric (Literature and Sharia Tracks)*, Grade 12, 2020, p. 45. (Previously—*Arabic Language (2): Literature and Rhetoric [Literature and Sharia Tracks]*, Grade 12, 2019, p. 45).

Glorification of martyrs is used to teach grammar, in this case metaphor and simile.

٣- الشُّهَدَاءُ مِثْلُ الْقَنَادِيلِ نَوْرًا وَبِهَاءً.

3- *Martyrs are bright and brilliant like candles.*

91. *Social Studies*, Vol. 1, Grade 7, 2020, p. 57. (Previously—*Social Studies*, Vol. 1, Grade 7, 2019, p. 57).

Cities in Israel proper are considered to be under occupation. In this example, the city of Ramleh “still succumbs to the yoke of Zionist Occupation.”

احتلت العصابات الصهيونية مدينة الرملة بتاريخ ١٢/٧/١٩٤٨م، فقامت بتجهيز سكانها تحت تهديد السلاح، على الرغم من أن اتفاق تسليم المدينة نصَّ على السماح للأهالي البقاء في مدينتهم، إلا أن العصابات الصهيونية لم تلتزم بهذا الاتفاق، وما زالت المدينة تروح تحت نير الاحتلال الصهيوني.

*The Zionist gangs occupied the city of Ramleh on July 21, 1948 . . . and the city still succumbs to the yoke of Zionist occupation.*

92. *Arabic Language*, Vol. 2, Grade 7, 2020, p. 94. (Previously—*Arabic Language*, Vol. 2, Grade 7, 2019, p. 94).

The curriculum uses subliminal messaging to insert violent content. *Jihad* is given as an example to explain syntactic end-vowel marking in Arabic grammar:



نَمَازِجُ إِعْرَابِيَّةٍ:

١- الْجِهَادُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ.

مِنْ: حَرْفُ جَرٍّ، مَبْنِيٌّ عَلَى السُّكُونِ، لَا مَحَلَّ لَهُ مِنَ الْإِعْرَابِ.  
أَبْوَابٍ: اسْمٌ مَجْرُورٌ، وَعَلَامَةٌ جَرُّهُ الْكَسْرَةُ الظَّاهِرَةُ عَلَى آخِرِهِ.

*Desinential Inflection Examples:*

*1- grade*

*is one of the gates to paradise.*

*[end-vowel marking of each word explained]*

93. *Social Studies*, Vol. 2, Grade 9, 2020, pp. 62–65. (Previously—*Social Studies*, Vol. 2, Grade 9, 2019, pp. 64–67).

Children are taught that the solution to Gaza's population density is resettling the Gazan population in territories currently in Israel proper such as Ashkelon, Beersheba, Ramleh and Lod in a passage about population density, drawing a connection to the refugee problem and the necessity of return uniquely to pre-1967 Israel. Images show a refugee holding a key symbolizing the Right of Return and a land certificate of registration [image on right]; The Palestine Nakba, 1948 and Al-Shati refugee camp in the Gaza Strip [image on left].

**نشاط (٥/ب)** نلاحظ الصورتين، ونقرأ النص، ونستنتج، ثم نقترح:

**نشاط (٥/أ)** نلاحظ الصورتين، ونستنتج، ثم نفهم:

مخيم الشاتي في قطاع غزة  
نكبة فلسطين عام ١٩٤٨ م

فلسطيني يحمل مفتاح العودة  
شهادة تسجيل - حكومة عموم فلسطين

**أنا تعلمت**

أن حل مشكلة الاكتظاظ السكاني في قطاع غزة يكمن بالدرجة الأولى في عودة السكان المهجّرين إلى بيوتهم التي لا يزالون يحملون مفاتيحها في بئر السبع، وعراق المنشية، والفالوجة، وبيتا، وغيرها من المدن والقرى والبلدات والديار البدوية، وعودتهم إلى زراعة أراضيهم التي لا يزالون يحتفظون بشهادات تسجيلها في سهول المسمية، وسلسة، وعافر، وقطرة، وخذلا، وغيرها، وبذلك تحل مشكلاتهم السكنية والغذائية.

أما السبب الحقيقي للاكتظاظ السكاني في غزة فيعود إلى عمليات التهجير القسري التي مارستها العصابات الصهيونية بحق الفلسطينيين إثر احتلالها لفلسطين عام ١٩٤٨م، وتشريدتها للسكان من مدنهم وقراهم، مثل الرملة واللد وبيت جبرين ويازور والمجدل وعسقلان، وغيرها من المدن والقرى والبلدات والقبائل البدوية، فقد وصل منهم إلى قطاع غزة أكثر من ١٩٠ ألف مهجر، وعاشوا في مخيمات أقامتها لهم الأمم المتحدة.

السؤال الخامس: ناقش الحلول الممكنة للمشكلات التي يعاني منها السكان في قطاع غزة.

*The Dimensions of the Population Problem in the Southern Districts (The Gaza Strip):*

*Activity 5/a: We will examine the two pictures, draw conclusions, and then explain:*

[Picture on right:] *The Palestine Nakba, 1948.*

[Picture on left:] *The Al-Shati Refugee Camp in the Gaza Strip.*

1- *The overpopulation problem in the Gaza Strip.*

2- *The Gaza Strip is considered among the most densely populated regions in the world.*

*The real reason for the overpopulation in Gaza is the forced displacement operations that were perpetrated by the Zionist gangs against the Palestinians after their occupation of Palestine in 1948, and their displacing of the population from their cities and villages, such as Ramleh, Lod, Beit Jibrin, Yazour, Askalan [Ashkelon] and other cities, villages, municipalities, and Bedouin tribes. Among them, more than 190 thousand immigrants arrived at the Gaza Strip, and they have been living in refugee camps that were built for them by the UN.*

*Activity 5/b: We will examine the two pictures, read the text, draw conclusions, and then make suggestions:*

*Registration Certificate – the All-Palestine Government.*

*A Palestinian Carrying the Key of Return.*

*I have learned:*

*The solution to the problem of overpopulation in the Gaza Strip lies primarily in the return of the displaced population to their homes, for which they are still holding their keys in Beersheba, Iraq al-Manshiyya, Falluja, Webna, and other cities, villages, towns and Bedouin homes, and their return to the cultivation of their lands, for which they still keep their registration certificates in the plains of Al-Masmiyya, Salamah, Aqar, Qatra, Khulda, and others, thus solving their housing and food problems.*

*Fifth Question: I will discuss possible solutions to the problems of the population in the Gaza Strip.*

94. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, pp. 41, 55–56. (Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, pp. 41, 55–56).

In a lesson entitled: “*The Cities of Palestine*” the city of Jaffa is described as a Palestinian city.

مدينة يافا:

نشاط (1): نلاحظ الخريطة والصورة، ثم نقوم بما يأتي:



مدينة يافا

مركزه ضحى

- نُحَدِّدُ الموقعَ الجغرافيَ لمدينة يافا.
- نستنتج أهمية موقع مدينة يافا.
- نعلِّقُ: يُطلِّقُ على مدينة يافا عروس البحر.



ساحة برج الساعة



مسجد حسن بك

تشتهر مدينة يافا بصيد الأسماك، وزراعة الحمضيات التي تُصدَّرُ للدول العالم، وتحمل اسمها. وشكلت يافا قبل النكبة مركزاً ثقافياً، فوجدت فيها دور الطبع والنشر، إلى جانب احتوائها على أهم دور السينما، والمسارح، والأندية الثقافية، التي كان يُصدَّرُ بعضها الصحف والمجلات الفلسطينية التي نُهت إلى مخاطر الهجرة الصهيونية إلى فلسطين في وقت مبكر.

95. *Our Beautiful Language*, Vol. 1, Grade 3, 2020, pp. 105–108. (Previously—*Our Beautiful Language*, Vol. 1, Grade 3, 2019, pp. 105–108).

A chapter and poem for nine-year-olds present the city of Jaffa as a Palestinian city.

القراءة

عروس البحر

ننأمل الوحة الآتية، ونناقش:

مدينة يافا

أنا يافا، أنا عروس البحر، أنا مدينة فلسطينية، ناسي الأجدادكم  
 أفرحت أقدما، قل بيك الأب عام على ساحل البحر المتوسط، كنت  
 توتة لهم إلى العلم العارفين، وما راب الشرف لرسو في مينائي.  
 في تراسي لزرق الجسبات والقواقع، زلفاني من الجوزة أتراب  
 أفرطال في العلم، بُشاهد السائح عندما يروني الأمانج التاريخة.  
 والأحباء القديمة تنحني العنق، كما تطرت وهو يتنقع صوت أفراسي  
 الكلابي يعبق صوت الأذان في المساجد، ويُصلِّي في مسجد حسن  
 بك، ويُصلي وفقاً مُبشعاً على شاطئ الخليل.



*The City of Jaffa*

*I am Jaffa; I am the Sea Bride; I am a Palestinian city. Your ancient Arab forefathers built me six thousand years ago on the Mediterranean coast . . .*

An instance of Israeli soldiers “giggling” while killing Palestinians is found in an entire chapter that depicts Israelis blood thirsty “criminal murderers” who look like “the face of death.” Jews who immigrated to the country are described in the chapter as “Zionist gangs” which had intentionally planned genocide against the Palestinians.

**مَجَزَّةُ الطَّنْطُورَةِ**  
ذَاكِرَةٌ لِنِ تَمُوتِ

الْوَحْدَةُ  
الثَّانِيَّةُ

بَيْنَ يَدَيِ النَّصِّ:

(فريق التَّأليف)

المَعَالِ الَّذِي يَبِينُ أَيْدِينَا يَلْقِي الضُّوْءَ عَلَى إِحْدَى الْمَجَارِرِ الَّتِي ارْتَكَبَتْهَا الْعِصَابَاتُ الصَّهْيُونِيَّةُ عَامَ التَّكْوِينِ وَمَا بَعْدَهَا، وَيَلْعَ عَدَدُهَا مَا يَزِيدُ عَلَى ثَمَانِينَ مَجَزَّةً، وَمِنْ أُنْبَسَحِ هَذِهِ الْمَجَارِرِ الَّتِي كَشَفَتْ عَنْ تَفَاصِيلِهَا مُؤَخَّرًا مَجَزَّةٌ فَرِيَّةٌ الطَّنْطُورَةُ (إِحْدَى الْفَرَى الْفِلَسْطِينِيَّةِ الْمُهْجَرَةِ) التَّابِعَةَ لِقَضَاءِ مَدِينَةِ حَيْفَا، وَقَدْ رَاحَ ضَحِيحَتُهَا الْمِنَاتُ مِنْ أُنْبَاءِ هَذِهِ الْقَرْيَةِ، وَشَرَّدَ مَنْ نَجَا مِنْهُمْ، ثُمَّ دُمِّرَتْ تَدْمِيرًا كَامِلًا، وَسُوِّتَتْ مَبَانِيهَا بِالْأَرْضِ، مَا يَتَسَجَّمُ مَعَ سِيَاسَةِ الصَّهَابِيَّةِ الْقَائِمَةِ عَلَى التَّظْهِيرِ الْعَرَقِيِّ، وَتَهْجِيرِ الْفِلَسْطِينِيِّينَ مِنْ مُدُنِهِمْ وَقُرَاهِمِ.



[Left]

*The Tantura Massacre—A Memory that Shall Never Die.*  
The article that is in our hands sheds a light on one of the massacres perpetrated by the Zionist gangs during and after the Nakba . . . Hundreds of the village’s population were killed, whoever survived was expelled, and then the village was completely destroyed, its structures being leveled to the ground, as consistent with the Zionist policy of ethnic cleansing and expelling the Palestinians from their cities and villages.

وَهُوَ فُورِي مَعْمُودٌ طَلَّجِي مَشَاهِدًا مِنْ هَذِهِ الْجَرِيمَةِ الْكَبِيرَةِ قَائِلًا: "جَمَعُوا كُلَّ الرِّجَالِ فِي مَقْبَرَةِ الْقَرْيَةِ ثُمَّ أَخَذُوهُمْ، عَشْرَةٌ تَلُو عَشْرَةٍ، وَقَتْلُوهُمْ عِنْدَ شُجَيْرَاتِ الصَّبَّارِ وَهُمْ يَفْتَهِّهُونَ، وَبَدَتْ جُنُثُ الشُّهَدَاءِ نَحَتْ أَنْظَارَنَا كَأَشْجَارٍ مُقَطَّعَةٍ، ثُمَّ أَمْرُونَا بِالْفِيهِمْ فِي مَقْبَرَةِ جَمَاعِيَّةٍ، أُجْبِرُ الْمَعْدُورُونَ عَلَى حَفْرِهَا قَبْلَ اسْتِشْهَادِهِمْ"، وَوَصَفَ الطَّلَّجِي مَشَاعِرَهُ فِي تِلْكَ السَّاعَاتِ الرَّهِيْبَةِ بِقَوْلِهِ: "لَوْ عَشْتُ أَلْفَ سِنَةٍ، فَلَنْ أُنْسَى مَلَامِحَ أَوْلِيَاكَ الْقَتْلَةَ الْمُجْرِمِينَ، فَقَدْ بَدَّلُوا لِي كَهَيْئَةَ الْمَوْتِ، وَأَنَا أَنْتَظِرُ دَوْرِي مُبْتِغِنًا أَنَّهَا اللَّحَظَاتُ الْآخِرَةُ فِي حَيَاتِي".

(١٩٤٩م)، بَيْنَمَا حَالَ الْإِحْتِلَالُ يَجْمَعُهُ مِنْ قَوَائِمِهِ الْعَضْرِيَّةِ، وَمَا رَالَ بِحَوْلِ دُونَ عَوْدَةِ أَهَالِي الطَّنْطُورَةِ، وَغَيْرِهَا مِنَ الْفَرَى الْمُدَمَّرَةِ الَّتِي بَلَغَ عَدَدُهَا خَمْسَمِئَةٍ وَالثَّمَانِينَ وَثَلَاثِينَ قَرْيَةً إِلَى يَوْمِهِمْ وَأَرْضِيهِمْ، وَمَعَ ذَلِكَ فَإِنَّ سِيَاسَةَ التَّبْطِشِ وَالْقَتْلِ وَالتَّدمِيرِ الَّتِي اتَّبَعَهَا الْكِيَانُ الصَّهْيُونِيُّ، وَتَكَبَّرَ بِهَا الْأَلْفُ الْمُؤَلَّفَةُ مِنْ أُنْبَاءِ شَعْبِنَا، لَنْ تُحَقِّقَ لَهُ الْأَمْنُ وَالْأَمَانُ -كَمَا يَبْهَمُهُمْ- بَلْ سَنَنْظُرُ قَضِيَّتَهُمْ الْعَادِلَةَ مُلْتَمِسِينَ، وَأَسْلَاهُمْ بِالْعَوْدَةِ وَالْعَرِيَّةِ خِيَّةً نَابِضَةً يَبْرُؤُوتُهَا جِيلًا بَعْدَ جِيلٍ حَتَّى يَتَحَقَّقَ الْحُلْمُ، وَسَتَبْقَى الطَّنْطُورَةُ وَغَيْرُهَا مِنَ الْفَرَى الْمُدَمَّرَةِ الْأَعْيُنِ، وَالْقَصِيدَةِ وَالْوَحْدَةِ وَالرَّوَايَةِ وَالْحِكَايَةِ تُطَارِدُ الْمُحْتَلَّ فِي تَوْبِهِ وَيَنْقَطِعُ حَتَّى يَبْتَهِي طَغْيَانَهُ وَاحْتِلَالَهُ كَمَا انْتَهَى طَغْيَانُ كُلِّ الْفِرَاةِ الطَّارِنِينَ وَاحْتِلَالَهُمْ.

- ١- نَتَذَكَّرُ الدَّوْفَعِ مِنْ مُمَارَسَةِ الْعِصَابَاتِ الصَّهْيُونِيَّةِ الْإِبَادَةِ الْجَمَاعِيَّةِ، وَالتَّهْجِيرِ الْقَسْرِيِّ لِأُنْبَاءِ شَعْبِنَا عَامَ ١٩٤٨م.
- ٢- نَتَذَكَّرُ مِنَ النَّصِّ مَا يَدُلُّ عَلَى الْإِرْدَاءِ الصَّهَابِيَّةِ بِالْقِيمِ الْإِنْسَانِيَّةِ.
- ٣- أَقَامَ الصَّهَابِيُّ كِيَانُهُمْ عَلَى الْإِرْهَابِ وَالْإِبَادَةِ وَالْإِسْتِعْمَارِ، مُبِينٌ ذَلِكَ.
- ٤- هُنَا عِبَارَةٌ بِرُدُّهَا قَادَةُ الصَّهَابِيَّةِ: «الْكِبَارُ يَمُوتُونَ، وَالصَّعَارُ تَبْسُونَ»، بِمِ تَوْدُّ عَلَيْهِمْ؟
- ٥- مُبِينٌ الدَّلَالَةَ الَّتِي تُوْحِي بِهَا كُلُّ عِبَارَةٍ مِنَ الْعِبَارَاتِ الْآتِيَةِ:  
أ- (وَقَتْلُوهُمْ عِنْدَ شُجَيْرَاتِ الصَّبَّارِ وَهُمْ يَفْتَهِّهُونَ).
- ب- (فَلَنْ أُنْسَى مَلَامِحَ أَوْلِيَاكَ الْقَتْلَةَ الْمُجْرِمِينَ، فَقَدْ بَدَّلُوا لِي كَهَيْئَةَ الْمَوْتِ).

[Right]

. . . and they killed them on the Sabra bushes, and they were giggling as they did so. The bodies of the martyrs seemed to us as severed trees. Then, they ordered us to bury them in a mass grave . . . I will never forget the features of these criminal murderers; they looked to me like the face of death.

However, the Policy of violence, killing, and destruction employed by the Zionist entity, which brought disaster to thousands upon thousands of our people, will never bring it security and safety—as it falsely imagines—because the flame of their just cause will continue to burn, and their dreams of return and freedom will continue to be as a vibrate snake, as they inherit it generation after generation until the dream is fulfilled . . . while chasing after the Occupier in its sleep and waking him up, until its tyranny and occupation will end, just as the tyranny and occupation of all foreign invaders ended.

6- We will point to the motives leading the Zionist gangs to perpetrate genocide and forced displacement of our people in 1948.

8- We will extract from the text what proves the contempt the Zionists show to human values.

1- The Zionists established their entity based on terrorism, annihilation, and colonialism; we will explain.

2- There is a common expression among the Zionists: 'The old will die and the young will forget'; how can we answer them?

3- We will explain the significance of the following expressions:

a. 'And they killed them on the Sabra bushes, and they were giggling as they did so.'

b. 'I will never forget the features of these criminal murderers; they looked to me like the face of death.'


97. *Mathematics*, Vol. 1, Grade 3, 2020, p. 13. (Previously—*Mathematics*, Vol. 1, Grade 3, 2019, p. 13).

A math problem uses the issue of Palestinian prisoners to teach arithmetic to third-grade students.

٤) نشاط تعاوني:

في العام ألفين وأربعة عشر للميلاد بلغ عددُ الأسرى في  
سجون الإحتلال ٦٥٠٠ أسير، بينما بلغ عددهم في العام  
ألفين وخمسة عشر للميلاد ٦٨٠٠ أسير، في أيِّ عامٍ كان  
عددُ الأسرى أكبر؟

الحلّ:



In 2014, the number of prisoners in the occupation prisons totaled 6,500 prisoners, while in 2015 the number of prisoners was 6,800 prisoners. In what year was the number of prisoners larger?

98. *Social Studies*, Vol. 1, Grade 9, 2020, pp. 27–29. (Previously—*Social Studies*, Vol. 1, Grade 9, 2019, pp. 35–37).

Students are taught that Israel tortures Palestinian women and children detainees in its prisons as part of a “policy of interrogation and torture” resulting in the deaths of prisoners who “became martyrs” and others being “inflicted by chronic diseases and perpetual disability.”

• اجراءات القمع التي يمارسها الاحتلال الصهيوني في فلسطين:

نشاط (٣)

نقرأ النَّصَّ الآتي، ونلاحظ الصُّور، ونستنتج، ثمَّ نُجيب عن السؤال الذي يليهما:

"لا يجوز معاقبة أيِّ شخصٍ محميٍّ عن مخالفة لم يقترفها هو شخصيًّا، وتحظر العقوبات الجماعيَّة، وبالمثل جميع تدابير التَّهديد والإرهاب".

(نصّ المادَّة ٣٣ من اتفاقية جنيف الرابعة)



البوابات الإلكترونية في فلسطين

أسرى فلسطينيون

• الاعتقال والتعذيب: فمنذ احتلاله للضفة الغربية وقطاع غزة عام ١٩٦٧م، رجَّح الاحتلال ما يزيد عن نصف مليون فلسطينيٍّ في المعتقلات والسجون، ومراكز التحقيق، وشمل مختلف فئات المجتمع الفلسطيني بما فيهم النساء والأطفال، ومارست الإعتقال الإداري دون محاكمة وفرض الإقامة الجبرية، والحبس البيتي للأطفال خاصة في مدينة القدس؛ ما ترتب على ذلك أعباء وآثار نفسية صعبة على الأسرة الفلسطينية. ويتعرض الأسرى أثناء الاعتقال لمعاملة تفتقر إلى أدنى مقومات الحياة الإنسانية، فانتهج المحققون سياسة تحقيق وتعذيب بطرق محرمة قانونيًا ودوليًّا، ونتيجة لذلك استشهد ٢٢٠ أسير فلسطيني حتى حزيران عام ٢٠١٩م، وأصيب عدد كبير من الأسرى بأمراض مزمنة، وإعاقات دائمة، وغالبًا ما اقترنت

*Occupation has sent more than half a million Palestinians to detention centers, prisons, and investigation centers. This includes different groups in Palestinian society, including women and children. Administrative detention with no trial has been carried out, as well as the imposing of house arrest and home confinement on children, especially in Jerusalem. This has carried a serious psychological burden and impact regarding Palestinian families. The prisoners are subjected during their detention to a treatment that lacks the minimal basic needs of human life. The interrogators have adopted a policy of interrogation and torture methods forbidden legally and internationally. As a result, up until June 2019, 220 prisoners have died of torture and became martyrs, and many prisoners have been inflicted by chronic diseases and perpetual disability...*

Graphic descriptions of the Nakba include teaching fifth-graders Arabic through stories about corpses of friends, body parts of neighbors, panic and pain. The “return” motif is also employed by a repeated call of “return” to “raise the flag of Palestine . . . on our green hills.”

**القراءة**

أجلس كل صباح هنا على باب هذا المخيم، أسترجع وتكراري التي لا تفارقني منذ سنين، تأتي كل يوم **تشدني** من يدي، وتأخذني إلى هناك، إلى صفد، فأجد نفسي وإيقاً أمام عتبة داري مستودعاً كل ما فيها عند اللوح حتى عودتي، لن تطول غزوتي، هكذا أخبرني أجدادي، فقد تركت كل ما أجد داخل داري، وأغلقت بابها، ووضعنت الميخاع في جيبتي، وحملت وتكراري، عازرت صفد رهنماً عتي، وقلبي مليء **بالفزع** والخيرة والألم.

• تشدني: تجذبني.  
• الفزع: الخوف الشديد.  
• بعشي: يطمئني.

لم أكن أعلم أنني سأعيش في دار غير داري، وأني سأجيب أولادي في بقعة ستنسى مخيم لاجئين، لم أكن أعلم أنني سأخفي ميخاع داري تحت وسادتي لأكثر من ستين سنة، لم أكن أعلم بأن العودة ستكون جوفاء، مغلقة بالكذب.

كنت أرى زحف الأعداء بجناح وطني، ولكنني كنت أحدث نفسي أنني سأعود. مرت الأيام، وتوالي الشون، وأنا لم أزل أقب في مخيم لاجئين، أقب على **ناصية** الحلم وأقاتل، فأنا على بقة بأننا سنعود، سنعود مع السور المحلقة، سنعود مع الريح **العائبة**، سنعود إلى الكرم والزيتون، سنعود؛ ليرقع علم فلسطين، إلى جايب زهرة الحتون على زوايا الحضراء.

٨٤

**الدخري التي لن تموت**

(فريق التأليف)

**بين يدي النص**

تعد التكة التي حدثت للشعب الفلسطيني عام ألف وتسعمائة وتسعين وأربعين أم الماسي، فقد ولدت كثيراً من المصائب من تهجير، وهدم للبلدان والقرى والبيوت، وقتل وترويع، وجوع وترويح وقهر... وعلى الرغم من مرور عشرات السنين عذبتها؛ فإنها لن تنسينا مدناً وقرانا التي هجرنا منها، وكلما مرت الأيام ازداد الشوق والأمل بالعودة إليها، والنص الذي سنقرؤه بؤوي لنا حكاية لاجي.



٨٣

*I sit every morning here, at the camp's gate, living [through] my memories that have never left me for years. They come to me every day, take me by the hand there, to Safed. I find myself standing in front of my house's doorstep, entrusting in Allah's hands everything in it until my return. My sojourn in exile will not be long—so I was told by my grandparents.*

*I left everything I loved inside my house, closed its door, put the key in my pocket and carried my memories with me. I left Safed against my will with my heart full of panic, bewilderment and pain. I left behind the corpses of my friends, and the body parts of my neighbors. I could not bury them; everyone was running, fear covered the faces, the pain breaking the hearts, and we were walking in a hurry.*

*I did not know then that I would get older in a house that is not my own and that I would bring my children to the world in a place called 'refugee camp.' I did not know that I would hide my house's key under my pillow for over sixty years. I did not know that the promises would be empty and shrouded with lies.*

*I could see the swarm of the enemies sweeping my country, but I was telling myself I would return. The days went on, and the years passed, and I remained in the refugee camp. I stood in the corner of the dream, fighting, confident that we will return, we will return with the hovering eagles, we will return with the mighty wind, we will return to the vineyard and the olives, we will return, to raise the flag of Palestine, alongside the flower of the anemone, on our green hills.*

100. *Mathematics* (Science and Industrial Tracks), Vol. 2, Grade 11, 2019, p. 53. (Previously—*Mathematics* [Science and Industrial Tracks], Vol. 2, Grade 11, 2018, p. 53).

In a *Mathematics* textbook, geometry is used to teach that Israel exploits Palestinian water.

Finite Geometric Series and Sum المتسلسلة الهندسية المنتهية، ومجموعها ٦ - ٥

نشاط ١:  
تعاين معظم التجمعات السكانية الفلسطينية من نقص في مياه الشرب؛ بسبب سياسات الاحتلال الصهيوني التي تسيطر على المياه الجوفية الفلسطينية، ولعلاج النقص الحاصل قام المجلس المحلي لتلك القرية ببناء خزان ماء سعته ٥٠٠٠ م<sup>٣</sup>، ضخ فيه في اليوم الأول ٦٠٠ م<sup>٣</sup> وفي اليوم الثاني ضخ فيه ثلثا الكمية التي ضخته في اليوم الأول، وفي اليوم الثالث ضخ فيه ثلثا كمية المياه التي ضخته في اليوم الثاني وهكذا ...  
كمية الماء التي ضخته في الأيام الخمسة الأولى: .....

*Activity 1: Most Palestinian localities suffer from shortage of drinking water due to the policy of the Zionist Occupation that controls the Palestinian ground water. In order to treat the prevailing shortage, the local council of this village built a reservoir with the capacity of 5,000 cubic meters...*

101. *Arabic Language*, Vol. 1, Grade 9, 2020, pp. 121–23. (Previously—*Arabic Language*, Vol. 1, Grade 9, 2019, pp. 121–23).

A libel passage teaches that Israel exercises a policy of “slow death,” sentencing sick Palestinian prisoners to death and depriving them of hospital care.

وأول مطالب الحركة الأسيرة، كما ذكر عيسى قراقع رئيس هيئة شؤون الأسرى والمحررين، الإفراج عن الأسرى المصابين بأمراض خطيرة، وكذلك تقديم العلاج للأسرى المرضى، الذين رفضت إدارات السجون تقديم العلاج المناسب لهم، وتكتفي فقط بتقديم المسكنات، التي لا يمكنها أن تكون العلاج الناجع، كما أن إدارات السجون ترفض نقل المرضى إلى المستشفيات لتلقي العلاج.  
وهذا المطلب الإنساني-الذي له الأولوية- يدلُّ بصورة لا تدع مجالاً للشكِّ على أن إدارات السجون تُمارسُ تجاه هؤلاء المرضى سياسة الموت البطيء، الذي يتعارض مع أبسط حقوق الأسرى المتعارفين عليها دولياً.

*The first of the demands of the Prisoner Movement, as mentioned by Issa Qaraq'a, head of the Prisoners and Freed Men Affairs Authority, is the release of prisoners with serious diseases, as well as the provision of treatment to the sick prisoners, who the prison administration refused to provide appropriate treatment for them, and only provide painkillers, which cannot be the good treatment, and the prison administration refuses to transport them to hospitals to receive treatment. This humanitarian demand, a priority, shows a picture that leaves no doubt that prison administrations are exercising the policy of a slow death towards these sick people, which conflicts with one of the most basic international prisoner rights.*

102. *Social Studies*, Vol. 1, Grade 9, 2020, pp. 19–23. (Previously—*Social Studies*, Vol. 1, Grade 9, 2019, pp. 24–30).

Israel is accused of conducting a policy of “ignorant education” to keep Palestinians and Arabs uninformed and thus subservient. Israel is also characterized as intentionally trying to destroy Palestinian education. Students are asked to discuss examples of Israeli aggression towards Palestinian education and school children, and how one can go about resisting them. Pictures accompanying the section show students being arrested by Israeli police officers with no context given. An activity even asks students to form a “fake court” to judge Israel and its crimes against the Palestinian people in regards to education. Moreover, students are asked to examine how Israel attempts to steal Palestinian heritage.

• انتهاكات الاحتلال الصهيوني للتعليم في فلسطين:

نشاط (٥)

نقرأ النصّ الآتي، ونلاحظ الصّورتين، ثمّ نجيب عن الأسئلة التي تليهما:

”تكفل دولة الاحتلال، بالاستعانة بالسلطات الوطنية والمحلية، حسن تشغيل المنشآت المخصصة لرعاية الأطفال وتعليمهم، ووجب على دولة الاحتلال أن تتخذ إجراءات لتأمين إعالة الأطفال الذين تيمّوا أو افتروا عن والديهم، وتعليمهم بسبب الحرب، في حالة عدم وجود قريب، أو صديق يستطيع رعايتهم، على أن يكون ذلك ما أمكن، بوساطة أشخاص من جنسيتهم، ولغتهم، ودينهم.“

السؤال (٥) من اتفاقية جنيف الرابعة




اعتداءات الاحتلال الصهيوني على طلبة المدارس      الحواجز الإلكترونية

١- نذكر أمثلة على ممارسات الاحتلال الصهيوني تجاه التعليم في فلسطين.  
٢- نستنتج أهداف سياسة التجهيل التي مارستها الاحتلال بحق الشعب الفلسطيني.  
٣- هل يلتزم الاحتلال الصهيوني بمضمون المادة (٥٠) من اتفاقية جنيف الرابعة؟ ولماذا؟

• نناقش: المحاولات الصهيونية لسرقة التراث المادّي والمعنويّ الفلسطينيّ.

أنا تعلّمت:

أثبتت سلطات الاحتلال منذ احتلالها فلسطين مجموعة من الإجراءات التعسّفية بحق التعليم، ومن أهمّها: إصدار القوانين والأوامر العسكرية المقيّدة لحرية التعليم وتطلّعاته الوطنيّة، وإقامة الحواجز والبوابات العسكرية، وجدار الضمّ والترويض العنصريّ، وهدم المدارس، واعتقال الطلبة والمعلمين، وموظّفي التربية والتعليم في محافظات الوطن، كما مارست تهويد التعليم في القدس عاصمة دولة فلسطين؛ لطمس هويتها العربيّة والإسلاميّة، والتّزوير والدسّ على جغرافيا والتاريخ، من خلال فرض المناهج الصهيونيّة، ومحاولاتها المستمرة للتّدثّل في المناهج الفلسطينيّة منذ عام ٢٠٠٠م، والتضييق على مدارس الأوقاف التابعة لوزارة التربية والتعليم، إضافة إلى تعدّد الجهات المشرفة على التعليم، ومنعت المعلمين من الشقّة الغربيّة العمل في مدارس القدس، إلّا إذا حصلوا على تصاريح خاصّة.

نشاط تطبيقي

• نؤنق الانهياكات الصهيونية للتعليم في مطنفتي، ونشكّل محكمة صوريّة؛ لمحكمة الاحتلال على هذه الانهياكات.

[Excerpts]

*The Zionist Occupation’s violations against the education in Palestine:*

*Activity 5- We will read the text, look at the pictures, and then answer the following questions:*

• • •

Left image—*Electronic checkpoints*

Right image—*Zionist occupation assaults against students in schools*

*1- We will recall examples of the Zionist Occupations’ actions toward the education in Palestine.*

*2- We will deduce the goals of the ‘ignorant policy’ used by the Zionist Occupation against the Palestinian people.*

*3- Does the Zionist Occupation fulfill the content of article 50 of Geneva Convention IV? Why?*

*We will discuss: The Zionist attempts to steal the Palestinian physical and moral heritage.*

*I learned:*

*Occupation authorities have since occupying Palestine taken a number of arbitrary measures against education, the most important of them include: publishing military laws and orders restricting the freedom of education and its national aspirations; the establishment of military checkpoints and gates and the construction of the racist Wall of Annexation and Expansion; the destruction of schools; and arresting students, teachers, and employees of the Ministry of Education in the homeland’s governorates. Furthermore, they took measures to Judaize the education in Jerusalem, the capital of the state of Palestine, to erase its Arab and Islamic identity, and to distort and plot against geography and history . . .*

*Practical Activity:*

*We will document the Zionist violations against education in my area, and we will form a fake court, to judge the Occupation for its crimes in regards to these violations.*

103. *Our Beautiful Language*, Grade 4, Vol. 1, 2020, pp. 57–59, 62–63. (Previously—*Our Beautiful Language*, Grade 4, Vol. 1, 2019, pp. 57–59, 62–63).

Graphic and violent illustrations of the Nakba in Jaffa, the refugee issue, and the Palestinian right of return are taught in this fourth grade textbook, as the following story, titled “Hasanah's Doll,” includes descriptions of horror with words such as explosions, screaming, and crying. Questions following this text further emphasize the themes of horror and visualization of return to Israel proper.

### دُمِيَّةٌ حَسَنَةٌ



جَلَسَتِ الْحَاجَّةُ حَسَنَةُ وَحَوْلَهَا أَحْفَادُهَا فِي مَشَيِّمٍ عَيْنِ الْخُلُوةِ فِي لُبْنَانَ، فَقَالَ لَهَا حَفِيذُهَا مَحْمُودٌ: حَدِّثِينَا عَنِ النَّكْبَةِ يَا جَدَّتِي، فَأَنْحَدَرَتْ مِنْ عَيْنِهَا دُمْعَةً، وَقَالَتْ: كُنْتُ حَبِيْبَةً بِتَكْ تَشَعِ بِنِينِ، وَالْفَضْلُ رَيْبِغٌ، فَخَرَجْتُ مَعَ صَدِيقَاتِي إِلَى تِيَارَةِ جَمِيلَةٍ فِي يَافَا، وَعِنْدَمَا تَعَبْنَا مِنَ اللَّعِبِ، جَلَسْنَا تَحْتَ شَجَرَةِ بُرْتُقَالِي كَبِيرَةٍ، فَقَالَتْ صَدِيقَتِي فَاطِمَةُ: هَيَّا نَصْنَعِ دُمِيَّةً مِنَ الْقَمَاشِ.

وَتَيْتَمَا كُنَّا نَصْنَعُ الدُّمِيَّةَ، سَمِعْنَا انفِجَارَاتٍ كَثِيرَةً قَامَتْ بِهَا الْعِصَابَاتُ السُّهْمِيَّةُ أَثْنَاءَ هُجُومِهَا عَلَى الْمَدِينَةِ، وَسَمِعْنَا صِيحَاً مِنْ كُلِّ مَكَانٍ، وَجَاءَ أَهْلُنَا يَبْحَثُونَ عَنَّا، فَجَدَّتْنِي أَبِي بِشْرَعَةٍ، فَأَخَذْتُ أُصْبِيحَ: أَبِي، أَبِي، دُمِيَّتِي دُمِيَّتِي!! وَلَكِنْ أَبِي مَضَى بِي مُسْرِعاً إِلَى الْجِهَةِ الْخَرْقِيَّةِ مِنَ الْمَدِينَةِ.

وَجَاءَ بِنَا أَبِي إِلَى هُنَا، وَلَمْ تَخْطُرْ بِرَأْيِي أَنَّ غُرْبَتَنَا سَتَطُولُ إِلَى هَذَا الْحَدِّ، وَمَا زِلْتُ أَنْتَظِرُ الْيَوْمَ الَّذِي أَعُودُ فِيهِ؛ لِأَكْمِلَ صُنْعَ الدُّمِيَّةِ تَحْتَ الْبُرْتُقَالِي، وَيَأْذِنُ اللَّهُ سَعُودَ حَتْمًا، وَإِنْ طَالَ الزَّمَنُ.

٢- لماذا لم تفقدي الحَاجَّةُ حَسَنَةُ الأمل بِالْعُودَةِ؟

٣- كيف يُمكن أن تُحقِّقِ حلمَ العُودَةِ؟

٣ - نَكْتُبُ مَا يَأْتِي بِحِطِّ النَّسْخِ:

وَمَا زِلْتُ أَنْتَظِرُ الْيَوْمَ الَّذِي أَعُودُ فِيهِ.

٢- نَكْتُبُ إِمْلَاءً غَيْرَ مَنْظُورٍ:

وَتَيْتَمَا كُنَّا نَصْنَعُ الدُّمِيَّةَ، سَمِعْنَا انفِجَارَاتٍ كَثِيرَةً قَامَتْ بِهَا الْعِصَابَاتُ السُّهْمِيَّةُ أَثْنَاءَ هُجُومِهَا عَلَى الْمَدِينَةِ، وَسَمِعْنَا صِيحَاً مِنْ كُلِّ مَكَانٍ.

وَجَاءَ أَهْلُنَا يَبْحَثُونَ عَنَّا، فَجَدَّتْنِي أَبِي بِشْرَعَةٍ، فَأَخَذْتُ أُصْبِيحَ: أَبِي، أَبِي، دُمِيَّتِي دُمِيَّتِي!!

### Hasanah's Doll

Hajjah Hasanah sat in the refugee camp Ein al-Hilwah in Lebanon with her grandchildren around her. Her grandson Mahmoud said to her: “Tell us about the Nakba, O grandma.” Then, a tear dropped from her eye and she said: “I was nine years old and it was springtime. I went with my girlfriends to a nice orchard in Jaffa, and when we were tired of playing, we sat under a big orange tree, and my friend Fatima said: 'Let us make a doll of cloth.'”

While we were making the doll, we heard many explosions made by the Zionist gangs during their attack on the city, and we heard shouting [coming] from all places. Our family members came looking for us, and my father dragged me quickly. I started crying: 'Daddy, Daddy, my doll, my doll!!', but my father hurried with me to the eastern side of the city. My father brought us here, and it never occurred to me that our exile would last this much. I am still waiting for the day on which I will return to finish making the doll under the orange tree. God willing, we shall return, even if after a long time.”

2- Why did Hajjah Hasanah not lose the hope of returning?

3- How can we realize the dream of the return?

3- We will copy the following:

“I am still waiting for the day on which I will return.”

2- We will write with unseen dictation:

“While we were making the doll, we heard many explosions made by the Zionist gangs during their attack on the city, and we heard shouting [coming] from all places.

Our family members came looking for us, and my father dragged me quickly. I started crying: 'Daddy, Daddy, my doll, my doll!!'”

104. *Science and Life*, Vol. 1, Grade 8, 2020, p. 15. (Previously—*Science and Life*, Vol. 1, Grade 8, 2019, p. 15).

In a chapter that discusses the constituent make-up of the air, a passage describes an incident where the Israeli army shot tear gas at a peaceful protest of Palestinian villagers in the Ramallah area. This fuels misleading stereotypes about the conflict (Israel using unwarranted aggression to combat peaceful Palestinian activity). In addition, there is a reference to the fact that the purpose of the march was to protest against the separation fence that 'swallows' much of the village's agricultural land.



### نشاط (٤) الانتشار



تأثر طلاب مدرسة بلعين الثانوية المختلطة، في محافظة رام الله والبيرة بقنابل الغاز المسيل للدموع، التي أطلقها جنود الاحتلال الصهيوني تجاه المسيرة السلمية التي انطلقت من القرية، احتجاجاً على جدار الضمّ والتوسّع، الذي ابتلع معظم الأراضي الزراعيّة التابعة للقرية والقرى المجاورة.

- ١- نُشِئَم رائحةُ الغاز المسيل للدموع الذي يطلقه جيشُ الاحتلال من مكانٍ بعيد. فسّر ذلك.
- ٢- أعطِ أمثلة لمواد أخرى تنتقل بالانتشار.
- ٣- ما أثر هذا الغاز في الصحة والبيئة؟
- ٤- ما إجراءات السلامة الواجب اتباعها، عند التعرّض لهجمات جيش الاحتلال بالغاز المُسيل للدموع؟

*Bil'in Integrated High School students were hit by tear gas grenades fired by Zionist Occupation soldiers at a peaceful march out of the village in protest of the separation fence that swallows much of the agricultural land belonging to the village and surrounding villages.*

1. You can smell the tear gas that the occupation army is firing from a distant place. Explain this.
2. Give examples of other materials that go through the air and spread.
3. What is the effect of this gas on the environment and health?
4. What safety measures should be taken when encountering tear gas attacks by the Occupation Army?

105. *Arabic Language*, Vol. 2, Grade 9, 2020, pp. 50–55. (Previously—*Arabic Language*, Vol. 2, Grade 9, 2019, pp. 50–55).

A reading comprehension exercise uses a story about a Palestinian boy who was seriously maimed by an Israeli sniper. The story, which opens with an image of an IDF soldier pointing his gun next to a one-eyed recently injured child, presents the story of Yusuf who ends up losing sight in one eye after being struck by a bullet in the back of the head during a confrontation with IDF forces. During the confrontation, the story describes, using violent and explicit imagery, how some children are wounded and some become martyrs, something considered to be honorable. At the end of the story, the passage brings up the pain of the Palestinian child through the mouthpiece of Yusuf who describes how he will not be able to return to normalcy as he has suffered immense trauma and agony. Questions at the end of the section reference the violence of the confrontation and the cowardice of IDF forces compared to the bravery of the Palestinian children in the streets. Moreover, the questions accuse the IDF of injuring many children, thereby forming an altogether demonic image of the IDF.

قِصَّةُ  
فَتَاصٍ يَخْطِئُ بَصْرَهُ



لَمْ يُعَدِّ يَوْسُفُ ذَلِكَ الطِّفْلَ الَّذِي كَانَ يَكْتُمِبُهُ الْأَنْبِيَاءُ إِلَى سُرْحِ الْمُعَلِّمِ، كَيْ يَخْجِرَ مَرْتَبَةً مُتَقَدِّمَةً  
بَيْنَ أَوْلِيَاءِ الصَّفِّ، تُرَاجِعُ تَرْبِيئَهُ، لَمْ يُعَدِّ كُرَّةَ الْقَدَمِ الَّتِي كَانَتْ تُرْفَعُ إِلَى جَانِبِ وَسَادَتِهِ تُرَاوِدُ خِيَالَهُ،  
ابْتَعَدَتْ عَنْ عَيْنِهِ الْعَابِ (الْأْتَارِي)، أَصْبَحَ كُلُّ هَمِّهِ الْآكَةَ الْإِتْعَادَ عَنْ بَاقِي أَقْرَابِهِ، نَحَوَلَتِ الصُّورَةُ أَمَانَهُ  
إِلَى خَيَالَاتٍ، كُلُّ أَحْلَامِهِ الْآنَ مَخْصُورَةٌ فِي تَعْيِيرِ تِلْكَ الْعَيْنِ الرَّجَائِيَّةِ الَّتِي رَادَ عُمُرُهَا عَلَى الْعَالَمِينَ، حَتَّى  
الدَّوَاءُ الَّذِي حَمَلَهُ أَبُوهُ مِنْ مَسْتَشْفَى الرِّيَاضِ الْعَاصِ بِتَنْظِيفِ بَاطِنِ الْعَيْنِ نَيْدًا، وَلَمْ تُجَدِ مُحَاوَلَاتُ الْأَبِ  
نَفْعًا فِي سَبِيلِ إِبْرَاجِهِ أَوْ تَوْفِيرِهِ.

فَهَلْ يُمْكِنُ أَنْ يَحْوِرَ عَلَى عَيْنٍ رَجَائِيَّةٍ أُخْرَى تَتَنَاسَقُ مَعَ هَيْئَةِ عَيْنِهِ الْبَاقِيَةِ الَّتِي بَدَأَ الصُّورَةَ يُخَسِرُ  
عَنْهَا سَيِّئًا فَنَشِئًا؟

رَكِبِي الْعَمَلَةَ أَخَذَ كِتَابَ الْوِشْيَةِ الْقَصِيرَةَ فِي فِلَسْطِينِ، وَبَدَأَ فِي مُنَاقَشَةِ (جَنَابِلِ) يَهْيَاغِ  
عَرَفَةَ عَامَ ١٩٩٠م، لِأَشْرَفِ هَمْرَتِ بْنِ (يَهْيَا) عَامَ ١٩٩٨م. مِنْ مَشْهُورِيهِ الْقَصِيدَاتِ: الْعَطْفُ،  
وَالخَبَلُ لَا يَأْسِي، وَغَيْرَهَا. وَبَدَأَ وَاقِفَةُ النَّبِيَّةِ إِتْرَ مَرْحَمِي فَصَالِ عَامَ ٢٠٠٨م.  
يَحْمِلُونَ الْكَيْبِ فِي هَذِهِ الْوِشْيَةِ أَنْ تَبْرَزَ مَا تَعْرِضُ لَهُ أَعْمَالُ فِلَسْطِينِ مِنْ جَرَامِهِ وَخَسِيئَتِهِ  
عَلَى أَيْدِي جُنُودِ الْإِحْيَالِ فِي الْإِتْفَاضَةِ الْأُولَى، إِذْ وَاجِبَةُ الْأَطْفَالِ بِأَحْلَابِهِمُ الصُّورَةَ  
السُّدُجِسِينَ بِالْأَشْلُفَةِ الْغَلِيظَةِ مَا أَدَّى إِلَى اسْتِشْهَادِ بَعْضِهِمْ، وَإِسَابَةِ بَعْضِهِمْ الْإِسِي بِإِعْلَابِهِ،  
كَمَا خَدَّتْ نَحْ يَوْسُفَ الَّذِي قَدَّ هَيْئَةَ الْإِسْرَى جِرَاءَ خَطِيئَتِهِ خَطَفَتْ لِرِزَاهِ، وَأُخْلِفَتْ نِزْرَ الْعَيْنِ  
الْأُخْرَى، فَصَوَّرَتْ أَحْلَامَهُ إِلَى كَرَامِيَسَ تَحْسُدُهَا الْعَيْنُ الرَّجَائِيَّةُ التَّرْوَعَةُ مَكَانَ الْعَيْنِ الْمَقْفُودَةِ.

حُرُوفُ السُّخْرِيَمِ مِنَ الثَّابِتَةِ السُّلَامِيَّةِ، إِطَارَاتُ مُشْتَقَّةٌ، هَهَاهُنَا،  
عَرَفَةَ مَقْفُودَةٌ، تَرَامِيَلُ فَارِغَةٌ، ثَمَّةُ مَشْهُورَةٌ مِنَ السُّبُوتِ يَحْمِلُونَ جِجَارَةً  
وَخَسِيَّتَهُ فِي أَقْفُومِ الطَّرِيْقِ، يَدَاهُتُ، أَوَاقِفُ مِتَارَاتِ إِسْعَابِي، رِصَاصُ  
يَنْتَازِلُ حَوْلَ الْبَيْتِ، الصُّورَةُ يَتَمَرَّسُونَ خَلْفَ خَوَازِيجِ إِسْتِشْقِيَّةٍ بَعِيدَةٍ،  
مَسَافَةٌ لَا تَقْبَلُهَا جِجَارَةُ السُّبُوتِ، خَدِيْقَةُ طَائِرَةٍ، رَفْعَاتُ رَقَاصِي، قَامَتِ  
يَحْمِلِي سَاسِي بَاطِلُونَ، يُوْرَعُ رِصَاصِيهِ، وَيَنْزَعُهَا نَاجِيَةَ الْبَيْتِ.  
السُّكَّانُ مَكْشُوفٌ، يَتَبَيَّحُ الْبَيْتَةَ عَلَى الْإِسْفَلِيَّةِ، يَحْمَدُونَ  
بِجِجَارَةِ الرِّصِيفِ، يَتَشَبَّرُونَ عَنْ جِلْبَلٍ وَبَعْدَاوِ، رِصَاصِ الْقَفْصِ يَنْزِعُ  
مِنْ فَوْقِ دُرُوبِهِمْ، يَحْمِلُونَ الْإِحْيَاءَ بِأَيْ خَسِيَّةٍ، يَنْشَقِرُونَ بِسَفْعَةِ  
السَّارِعِ، يَتَوَقَّفُ الْإِسْمَاعُونَ لَوَائِي، يُوْرَعُ يَوْسُفَ رَأْسَهُ، يَنْشَقِرُ خَيْرًا،  
رِصَاصَةَ نَشَقَرِي فِي رِقْوِهِ، خَطِيئَةُ تَقْلُوعِ هَيْئَةِ، سَرَّاعِ، أَسَابِيَةُ تَقْلُوعِ  
بِالْهَوَاوِ، خَسْرَتُهُ، يَتَقَلَّبُ عَلَى جَنْبِهِ، يَنْزَعُ، لِمَا يَرَى التَّجَسُّمَ.

يَهْيَاغِ: يَهْلَعُ وَيَهْتَشِكُ.  
خَسْرَتُهُ: تَوَدُّ الْعَيْنَ فِي الْخَسْرَةِ

مَنْ يُعِيدُ إِلَيْهِ الْأَجْبَحَةَ الَّتِي فَارَقَتْهُ، وَالسُّوَارِعَ الَّتِي غَادَرَتْهُ؟  
مَنْ يُعِيدُ التَّرْوَةَ إِلَى عَيْنَيْهِ اغْتَالَهُمَا فَتَاصٌ بِالطَّائِرَةِ وَالرَّشَاشَاتِ وَسَوَاتِرِ الْبَاطِلُونَ؟

المُنَاقَشَةُ وَالتَّحْلِيلُ:

١. اِحْتَسَى الْجُنُودُ مِنَ الْجِحَارَةِ بِالْمَتَارِسِ الْإِسْمِيَّةِ، وَاحْتَسَى السُّبَّانُ مِنَ الرِّصَاصِ بِرِصِيفِ السَّارِعِ،  
نَصِفْ مَشَاعِرَ كُلِّ مَبْنِيٍّ لِحُطَّةِ الْمَوَاجِبَةِ.
٢. أَتَرَّتِ الْإِحْيَاءُ عَلَى حَيَاةِ يَوْسُفَ التَّسْبِيَةِ وَالْأَسْرِيَّةِ، لَوْضَحْ ذَلِكَ.
٣. كَانَ لِيَوْسُفَ أَحْلَامُهُ الطَّفُورِيَّةُ قَبْلَ الْإِحْيَاءِ كَثِيْبَةً أُنْفَالِ الْعَالَمِ، لَكِنَّ قَدَّ عَيْنِهِ جَعَلَهُ يَحْلُمُ بِأَسْيَاءِ  
أُخْرَى، لَوْضَحْ تِلْكَ الْأَحْلَامَ.
٤. تَعْرِضُ كَثِيرٌ مِنَ أُنْفَالِ فِلَسْطِينِ لِلْإِعْلَاقَةِ نَتِجَةً إِسَابَتِهِمْ بِرِصَاصِ جُنُودِ الْإِحْيَالِ، مَا وَاجِبًا نَحْوَهُمْ؟
٥. انْطَلَقَتْ سُرَّارَةُ الْإِتْفَاضَةِ الْأُولَى مِنَ مُحْتَمِ جَنَابِلِ فِي فِطَاعِ عَرَفَةَ، نَحِّثُ فِي أَسْبَابِ ذَلِكَ.

[Left]

*The Sniper Kidnapped His Sight:*

...

*In this story, the writer tries to describe the savage crimes that Palestinian children were exposed to by occupation soldiers during the first intifada, when the children, equipped with their small dreams, faced armed soldiers with heavy armor, and some were martyred, and others were injured, It happened to Yusuf who lost his left eye due to a sliver that blinded her, and impaired vision with his other eye, and now his dreams have turned into nightmares that carry the image of the glass eye that was transplanted to him instead of the lost eye . . .*

*“On the north side of the camp were burning tires, cries, a reverse car, empty barrels. A group of boys carrying stones and pebbles in their hands . . . Bullets scattered around the boys . . . A sniper hides behind a concrete shelter, splits his projectiles and fires toward the boys.*

*The place is exposed, the boys fell on the asphalt . . . The sniper shoots over their heads . . . The sniper stops for a second, Yusuf raises his head, a bullet gets stuck in the back of his neck, a piece sticks his eye, screams, fingers clutching the air . . .*

[Right photo]

*Yusuf will not return to being the same happy boy who only listened to the teacher, to be the first of the amongst the outstanding of the class . . .*

*Who will return the wings he lost, and the streets that abandoned him? Who will return the light to the eyes assassinated by a sniper, who defends himself in the plane and with machine guns, and guards himself with concrete?*

*Discussion and Analysis*

- 1. The soldiers took shelter from the rocks using cement barricades, and the boys took shelter from bullets on the pavement. We will describe the feelings of both sides in the moment of confrontation.*
- 2. The injury affected Yusuf’s life mentally and family-wise, explain this.*
- 3. Yusuf had childhood dreams before his injury, like the rest of the children in the world, but the loss of his eye made him dream of other things. Explain what those dreams are.*
- 4. Many of the Palestinian children became disabled as a result of their injuries from shooting from the occupation soldiers. What is our duty to them?*

A reading comprehension exercise formulates a Palestinian victim narrative while demonizing Israeli actions. The passage uses violent language while relaying a story about a fisherman and his son who return late to shore after a fishing trip. The “Zionist officer” who catches them subsequently hands them down a brutal punishment of a month-long ban for their tardiness. In light of the unfair punishment, the son becomes enraged but is silenced when the Israeli soldiers unjustly shoot the father and decide to arrest the son for five years, leaving him longing of home. The story directly promotes resistance against Israel and a return to the homeland. Follow up questions reinforce these ideas, asking students to reflect and elaborate on the harshness of the punishment, the characters’ resistance to the punishment, and the current problems that plague Gazan fisherman.

## هجرة النورس الخريفية



وُلد الأديب الفلسطيني عُثمان خالد أبو جمجوم في مدينة خانيونس سنة ١٩٥١م، لأسرة هجرت من قرية الجوزة (غسقلان) على الساحل الجنوبي لفلسطين، انتسبها والده في غابضة خانيونس عام ١٩٥٦م. تعلّم في مدارس المدينة، وعمل معلماً فيها، تربطه علاقة وثيقة بالبحر والصيد، أكسبته خبرة واسعة في هذا المجال، انعكست في أعماله القصصية والروائية، حصل على كثير من الجوائز والألقاب الأدبية، وأقته النشأة عام ٢٠٠٩م. توالج البضعة معاناة الصياد الفلسطيني، من خلال الرّبط البارح بين تحديات مهنة الصيد من جهة، وجزور القوايين العسكرية التي يفرضها الاحتلال من جهة ثانية. قد تأخر سعيد ووالده عن موعده العودة إلى الشاطئ ساعة إثر غلوق الشراك في الصخور، فعاقبهما الجندي الصهيوني بالمنع من دخول البحر شهراً كاملاً؛ ما أثار غضبهما، ودفعهما للشجار مع المسؤول وجنوده، الذين أطلقوا النار على الأب فأزده قتيلاً، واعتقلوا الابن خمس سنوات، خرج بعدها بملأه الخيل إلى الوطن الذي هجر منه قسراً، ويتنسى العودة إليه كما تعود النورس من هجرتها.

كثير الأمر كان صعب التوضيح، فالفرق كبير بين من يأكل السمك، وبين من يصيده.  
- استكثت... استغنى... ممنوع دخول البحر شهراً كاملاً. قال ذلك الصايغ الصهيوني، وهو يقف

الفتاح: الفخيل والمقل بالصلاح.

بمؤخرة وسط خراسه المدججين بصفوف الغداب، يترك القراز يبرودة شديدة أعاطت البحر، فأنجز كركان هاليج، وعاب

- فكلون يوماً يا ظالم! ساعة من التآخير تعني في مذهبكم شهراً! هل أصبح البحر...؟  
كثير العورة الدم المتفجرة من صدره كانت أسرع من أن يكمل سؤاله، فاخضن الرّتل المفروض بالجأء جسده الصريع والمنسول بماء البحر، وكان الفحص العبيدي هو المايغ الأول طيلة خمس سنوات من ركوب البحر ومدّ شراك الصنار.

٦- ما الذي دفع سعيداً إلى الاعتراض على قرار الجندي؟

### المناقشة والتحليل:

- ١- كانت العورة التي تلقاها الصياد وابته قاسية جداً، توضح ذلك.
- ٢- ماذا قصد الكاتب بقوله: الفرق كبير بين من يأكل السمك، ومن يصيده؟
- ٣- ماذا نفهم من ردّ الأب: من رضي بقليله عاش؟
- ٤- هل رضح الصياد لعنوة المحتلين؟ كيف نفسر ذلك؟
- ٥- ما رال صيادو السمك في غزة عزيمة لمعوقات كثيرة في صيدهم، نبيّن أهم تلك المعوقات.

أ- قصة (هجرة النورس الخريفية) إشارة إلى ظلم:

- ١- الصياد.
- ٢- الاحتلال.
- ٣- الأب.
- ٤- البحر.

٢- كان الأمر صعب التوضيح بين الصياد والمحتلين لاختلاف التريية.

٣- بعد جوار الصياد مع جنود الاحتلال نشبت المشاجرة.

٤- رفض الصياد الاستسلام للقرار الجائر.

١- حدثت المشكلة بسبب تأخر الصياد.

- أدى القرار الجائر إلى تملل الصياد وغضبه.

[Left Side:]

### *The Seagull's Fall Migration*

*The story was written by Palestinian author Uthman Khalid, who was born in the city of Khan Yunis in 1951 to a family that fled from Al-Jura (Ashkelon) village on the south coast of Palestine, his father was killed (became a martyr ) in the 1956 Khan Yunis massacre....*

*The story deals with the suffering of the Palestinian fishing industry because of the masterful link between professional fishing challenges and the military laws of the Occupation. It tells of a boy named Saeed, when he and his father are late for returning to the beach and are subsequently punished by a Zionist soldier who prevents them from entering the sea for a full month. This made them angry, and the officer and his soldier pushed them to a tree, where the other soldiers shot and killed the father, arresting the son for five years, during which he longed for his homeland he had left and to which he hoped to return to as the seagull returns from its wanderings.*

*But the matter was difficult to explain, and the difference is big between who eats the fish, and who is fishing.*

*– Shut up. . . Listen. . . It is forbidden to go into the sea for a whole month. That Zionist officer said, and he was fluidly standing in the middle of his armed guard with this kind of torment, he reads the decision and strong cold covered the sea . . .*

[Right Side:]

*- 30 days, oppressor! An hour of delay means a month in your doctrine?! Has the sea become... The bloodshed bursting from his chest was faster than him to complete his question, and the sand was decorated with henna from his body washed with sea water, and the iron bar was the first barrier for five years of riding the sea . . .*

*6-What pushed Saeed to confront the soldier's decision?*

### *Discussion and Analysis*

*1- The punishment the fisherman and his son received was harsh, explain this.*

*2- . . .*

*3- . . .*

*4- Did the fisherman resign himself to the occupiers' punishment? How would we explain that?*

*5- Gaza fishermen still face many obstacles in their fishing [work]. We will describe some of these obstacles.*

*A- The story refers to the unfairness of:*

*1- fishing 2- the occupation 3-the father 4-the sea*

*2- It was difficult to clarify between fisherman and occupiers due to the difference in culture*

*3- After the fishermen's dialogue with the occupation soldiers, the quarrel broke out*

*4- The fisherman refused to submit to the unfair decision*

*1- The problem arose due to the fisherman's delay*

*- The unfair decision made the fisherman resentful and angry*

A reading comprehension exercise entitled "A Letter from a Palestinian Little Girl to Children of the World" features extreme and graphic portrayals of violence against children that heavily demonize Israel. The text paints negative, violent images which include: rifle bullets piercing children's ears, the marching of "death and soldiers," the slaughtering of childhoods, veiling the sunlight, spreading darkness that covers everything, and "killing" roses and butterflies in gardens, etc. Comprehension exercises following the passage ask students to thoroughly describe the pain inflicted upon children by Israel and explain the same imagery of violence, suffering, and death.

القرائة

مُنذُ وُلِدْتُ وَأَنَا أَرَى حَقُولَنَا مُسْتَبَاحَةً، وَأَرْقُبْنَا مُغْلَقَةً، يَمْشِي فِيهَا الْمَوْتُ وَالْمَسْكِرُ، وَأَرَى رِكَامَ مَنَارِلٍ مُهْمَمَةً، تَتَأَثَّرُ جِوَارِئُهَا فِي الْأَرْجَاءِ، وَمَا نَرَال تَيْنَ تَحْنُهَا ذِكْرِيَاتِ الْأَطْفَالِ، وَأَسْلَامِ التَّصْفِيرِ.

كُنْتُ أَمْنِي أَنْ أَرَى الْبِسْمَةَ تَعْلُو السَّمَاءَ، وَأَنْ يُقَطَعَ الْخُرُونُ مِنَ الْقُلُوبِ، فَتُشْرِقُ الْوَجُوهُ، أَحْلُمُ أَنْ أَعِيثَ أَمَا وَرَقَائِي فِي أَمْسٍ وَسَلَامٍ، كَكُلِّ الْبَشَرِ، لَنَا قَوْلَةٌ وَخُلُودٌ، وَرَبَابَةٌ وَكَرَامَةٌ.

كُنْتُ أَحْلُمُ أَنْ يَكُونُ لِي مَلْرَسَةٌ لَا أَحَافَ أَنْ يَلُوسَنِي فِيهَا جِنَاءٌ جُنْدِيٌّ غَائِبٌ، أَوْ تَنْقَلُ لَهُ جُذْرَانِ الْمَدْرَسَةِ أَحْلَامِي، كُنْتُ أَحْلُمُ أَنْ يَسْتَجِيبَ الْقَلَمُ لِأَمَانِي الْقَلْبِ، فَيَرْسُمُ شُمْسًا تُشْرِقُ، وَقَفْلًا يَزْرَعُ، وَطِفْلًا يَمْسِكُ يَدَ طِفْلَةٍ لِيُؤَخِّجَ بِهَا، وَفِي الْأُخْرَى تَجْعَلُ حُرَاةً وَقَفْلًا، وَقَلْبًا يَجْعَلُ الْحُبَّ لِأَطْفَالِ الدُّنْيَا.

طِفْلَةٌ فِلَسْطِينِيَّةٌ أَنَا،

لا أَعْرِفُ فِي السِّيَاسَةِ شَيْئًا، وَلَكِنِّي أَعْرِفُ أَنِّي بِنْتُ فِلَسْطِينٍ وَهَذَا الشَّعْبِ، وَفِي شَرَابِيي سَرَى الْأَمَلِ الْفِلَسْطِينِيَّ بِالذُّوْلَةِ الْفِلَسْطِينِيَّةِ، وَفِي وَعْثِي اسْتَقَرَّ خُلْمٌ بَعْدَ فِلَسْطِينِيٍّ مُشْرِقٍ؛ لَا قَتْلَ فِيهِ وَلَا دَمَارًا، وَلَا حُزْنَ فِيهِ وَلَا بُكَاءَ.

طِفْلَةٌ فِلَسْطِينِيَّةٌ أَنَا،

مُنذُ وُلِدْتُ اغْتَالُوا طُفُولَتِي، وَمَرَّقُوا لَعْنَتِي؛ فَخَبَأْتَهَا فِي قَلْبِي، مَنذُ وُلِدْتُ وَأَرِيضُ الرِّصَاصِ يَخْتَرِقُ أَذُنِي، وَيُجَلِّلُ السَّوَادَ الْأَشْيَاءَ كُلَّهَا حَوْلِي، فَأَرَى غُوبًا بَاكِتَةً؛ فَهَلِيزُ أُمَّ شَهِيدٍ، وَهَلِيزُ بِنْتِ أُسْبِرٍ، وَهَلِيزُ أُخْتِ مُتَّفُونٍ، وَهَذَا طِفْلٌ شَوْهَتُهُ قَبِيلَةُ اغْتَالَتْ لَعْنَتِي، وَأَتَرَعَتْ مَعَهَا عَيْنُهُ وَقَلْبُهُ وَقَوْحُهُ، فَمَرَفَ الْخُرُونُ إِلَى قَلْبِي طَرِيقًا لَمْ تَعْرِفْهَا الْفَرْحُ أَبَدًا. وَهَلِيزُ امْرَأَةً شَابَةً قَدَدَتْ رُؤُوسَهَا؛ فَحَقَّرَ الْخُرُونُ فِي وَجْهَتِهَا أَحَادِيدَ الْيَأْسِ بِأَطَافِرَ لَا لَحْمَ عَلَيْهَا.

رسالة من طفلة فلسطينية إلى أطفال العالم

(د. سمح الأهرج)



المناقشة والتخيل

- 1- تُعَيِّرُ عَنْ مُعَانَاةِ الْأَطْفَالِ الْأَسْرَى فِي سِجُونِ الْمُخْتَلِفِينَ.
- 2- تُبَيِّنُ دَلَالَةَ كُلِّ عِبَارَةٍ فِيهَا يَأْتِي:
- أ- عَرَفَ الْخُرُونُ إِلَى قَلْبِهِ طَرِيقًا لَمْ تَعْرِفْهَا الْفَرْحُ أَبَدًا.
- ب- أَرْقُبْنَا مُغْلَقَةً، يَمْشِي فِيهَا الْمَوْتُ وَالْمَسْكِرُ.

الفهم والاستيعاب

- 1- نَضَعُ دَائِرَةَ حَوْلَ رَمُزِ الْإِجَابَةِ الصَّحِيحَةِ:
- أ- "مُنذُ وُلِدْتُ اغْتَالُوا طُفُولَتِي" تُعْنِي أَنَّ الْإِحْتِلَالَ:
- 1- أَعْطَى الطِفْلَةَ حَقُولَهَا كُلَّهَا.
- 2- التَّرَمُّ بِالْإِعْلَانِ الْعَالَمِيِّ لِحَقُوقِ الْأَطْفَالِ.
- 3- قَتَلَ الطِفْلَةَ الَّتِي كَتَبَتْ الرِّسَالَةَ.
- 4- ضَمَّنَ عَلَى الطِفْلَةَ الْفِلَسْطِينِيَّةِ، وَخَرَمَهَا مِنْ طُفُولَتِهَا.

[Letters- from left to right:]

*Since I was born they have assassinated my childhood. They tore my doll apart and I hid it in my heart. Since I was born the bullets' whistle has pierced my ears and blackness has covered everything around me. I see crying eyes: This is a martyr's mother, this is a prisoner-of-war's daughter and this is a missing person's sister. And this is a child whom a bomb has mimed: It killed his doll and, with it, it took away his eye, his heart and his joy. Sadness has found into his heart the way that joy will never know. And this is a young woman who has lost her husband, and sorrow has dug in her cheeks the furrows of despair . . . Since I was born I have seen our fields subjected to appropriation and our alleys closed. Death and soldiers march there. I see the ruins of demolished houses whose stones have been dispersed in all directions and underneath them the children's memories and the birds' dreams still sigh . . . I dreamed that we had a school where I would not be afraid to be trodden by a boot of a usurping soldier . . . Why did they slaughter my childhood in front of my eyes and kill the rose in the fields? Why did they kill the butterflies in our gardens and frighten the birds? Why did they veil the sunlight, spread darkness and block the roads?*

[Right- Image with Girl]

*A Letter from a Palestinian Girl to the Children of the World*

*Discussion and Analysis*

1- We will describe the suffering of the children imprisoned in the Occupation's prisons.

4- We will analyze the expressions that follow:

A- . . .

B- Its alleys are closed, death and soldiers walk in them.

*Understanding and Comprehension*

1- Put a circle around the correct answer

A- Since I was born they murdered my childhood" means that the Occupation:

1- . . .

2- . . .

3- Killed the child that wrote the letter

4- The Occupation made it difficult for the Palestinian girl to prevent her from living her childhood.

108. *Arabic Language*, Vol. 1, Grade 9, 2020, p. 135. (Previously—*Arabic Language*, Vol. 1, Grade 9, 2019, p. 135).

An exercise asking students to practice journalistic writing instructs students to write an article detailing Israeli abuse against Palestinian children while highlighting specific abuses such as: martyrdom of children, arrests, denial of an education, destruction of homes and deportation of families, and a denial of recreational activity.

نَكْتُبُ مَقَالَةً صَحَفِيَّةً نَتَحَدَّثُ فِيهَا عَنِ الْاِنتِهَاكَاتِ الْاِسْرَائِيلِيَّةِ بِحَقِّ الْاَطْفَالِ الْفِلَسْطِينِيِّينَ، مُرَاعِيْنَ  
خَصَائِصَ الْمَقَالَةِ الصَّحَفِيَّةِ، مُسَاطِئِنَ الضَّوْءِ عَلٰى:

١- اِسْتِشْهَادِ الْاَطْفَالِ.

٢- هَدْمِ بُيُوْتِهِمْ وَتَشْرِيدِ اَسْرِهِمْ.

٣- اِعْتِقَالِهِمْ.

٤- جُرْمَانِهِمْ مِنْ التَّعْلِيمِ.

٥- جُرْمَانِهِمْ مِنْ اللَّعْبِ.

١٣٥

We write a newspaper article on Israeli abuse of Palestinian children, according to the standards of a newspaper article, highlighting:

1- Martyring of children

2- Demolishing their homes and deporting their families

3- Their arrests

4- Denying them education

5- Denying them play

109. *Social Studies*, Vol. 2, Grade 8, 2020, p. 82. (Previously—*Social Studies*, Vol. 2, Grade 8, 2019, p. 84).

A section on violence lists reasons for the phenomenon of violence in Palestinian society. The first of these relates to the Zionist occupation and its violent actions towards the Palestinians, which are thoroughly listed. The acts include restricting freedom of movement, arrests, killing Palestinians, and taking Palestinian land.

■ الاحتلال الصهيوني، وممارساته العنيفة؛ من نشر الحواجز، وتقييد حرية الحركة والتنقل، والاعتقالات، والضرب، وقتل الفلسطينيين، والاعتداء على ممتلكاتهم، ومصادرة أراضيهم، التي تسبب معاناة يومية، أثرت بشكل كبير على نفسيات الفلسطينيين، وطموحاتهم.

"The Occupation, such as the Zionist Occupation in Palestine and its violent acts – scattering roadblocks, restricting the freedom of movement and passage, performing arrests, beating and killing Palestinians, attacking their property, and expropriating their lands – which result in daily suffering and significantly impact the Palestinians' mental state and aspirations."

110. *Arabic Language* (Vocational Track), Grade 11, 2020, pp. 98–101, 103. (Previously—*Arabic Language* [Vocational Track], Grade 11, 2019, pp. 98–101, 103).

Arabic poetry is taught through a poem about Iman Hiju, a Palestinian baby who died in 2001 during the Second Intifada. A graphic picture of her body during her funeral accompanies the poem, which blames Israel of pre-meditated murder aimed at ensuring a victory that "the Americans will be pleased with." Hiju's death is used in the poem to relay the notion of deliberate Israeli barbarism, as the poem describes Israeli soldiers who "burn her dimple" and "bomb her smile." Students are then encouraged to hang up pictures and names of babies killed by Israel "with cold hands" on their classroom walls.

### كشفت حساب

أحمد خضير

بين يدي القص:

أحمد خضير (١٩٤٦م-٢٠١٧م) شاعر فلسطيني من مواليد مدينة حيفا، هاجر مع أهله بعد النكبة سنة (١٩٤٨م) إلى لبنان، ثم إلى سورية.

صدرت له عدة دواوين شعرية، منها: (حكاية الولد الفلسطيني)، و(شهادة بالإصابع الخنسي).

هذه القصيدة من الشعر الحر، نظمها مبعراً عن نمطك الفلسطيني بأرضه، وتحذيه للمختل، وعدم تناوله عن حقوقه، ودفاعه عنها، كما يكثف فيها عن جرائم المختل وجذبه، من خلال ملاحقته الأطفال، وقتلهم، كماغيبه الطفلة الرضية إيمان حجوي في مطلع النفاضة الأقصى سنة ٢٠٠١م.



واضرب ما شئت،  
ودجج بالموت العنكز  
فعدوك ملفوف بشهور أربعة  
لم تنبت في فيه الأسنان  
الطفلة في اللغة:  
إيمان.  
هي في كفة  
وجنودك في كفة  
(مترجى للحزب وللميدان)  
فاهجم بالبر وبالفرسان وبالطيران  
أحرق عيارتها  
ولتصغف بسمتها  
تضمن لك نصر أراضى عمه الأمريكان  
١ ما اسم الشهيدة الرضية التي تحدثت الشاعر عن اغتيالها؟

٢ تصح إشارة (✓) أمام الإجابة الصحيحة، وإشارة (✗) أمام الإجابة غير الصحيحة فيما يأتي:  
١ تنتمي هذه القصيدة إلى الشعر الحر. ( )  
٢ كان عمر الطفلة عندما اغتيلت على يد الاخوان الصهيونيين أربعة أشهر. ( )

٣ استخرج من القصيدة الأشرطة الشعرية الدالة على المعاني الآتية:

- ١ الشاعر لا يتوقف عن التفكير بكنهية الدفاع عن أرضه وداره.  
٢ كثر الشاعر العذو بسبب تجرؤه من السانينيه.  
٣ تحدى الشاعر عذوة الذي مهاجم الطفولة بكل ما لديه من وسائل الحزب.

اضرب ما شئت،  
قدمي  
هو ما يتألا تحت الشمس الآن  
وقمي  
هو ما يستصرخ في البرية أشلاء الوجدان  
فاضرب ما شئت،  
سأغذي من جسدي ناري

نشاط: نجمع بعض صور الأطفال الشهداء الذين اغتالهم الاخوان الصهيونيين بدم بارد، ونوثقها بالأشياء، ونعلقها على جدران المدرسة.

[Left side:]

*'Statement of Accounts'*

By Ahmed Dahbour

Ahmed Dahbour (1946–) is a Palestinian poet. He was born in the city of Haifa and was displaced with his family to Lebanon, and then to Syria after the Nakba (1948). He has published several poem collections, including: 'The Story of the Palestinian Boy,' and 'Martyrdom with the Five Fingers.'

He authored a poem, 'Statement of Accounts,' in free style, expressing the Palestinians' devotion to the land and their defiance of the occupier, refusal to relinquish their rights and defending them and reveals the crimes of the occupier and his cowardice as he chases and murders children, such as in the assassination of the baby girl, Iman Hiju, at the beginning of the Al-Aqsa Intifada in 2001.

*Strike down whatever you want  
Because my blood  
Is what currently shines under the sun  
And my mouth  
Is what calls for help in the desert for the remnants of conscience  
So strike down whatever you want,  
I will feed my fire with my body*

[Right side:]

*So strike down whatever you want  
And arm the army with death  
Your enemy of four months old is wrapped [in shrouds]  
Teeth have not yet grown in her mouth  
The baby girl is in shrouds:  
Iman.  
She is on one scale  
And your soldiers are on [the other] scale  
'to war and battlefield!'  
Attack by land, by pirates and by airplanes  
Burn her dimple  
And bomb her smile  
Ensure yourself a victory that the Americans will be pleased with*

2. What is the name of the baby girl martyr who the poet talks about her assassination?
4. We will place the symbol (V) in front of the correct answer, and the symbol (X) in front of the incorrect answer, as following:
  - b. The baby girl was four months old when she was assassinated by the Zionist Occupation.
3. We will extract from the poem the verses that prove the following meanings:
  - c. The poet challenges his enemy, who attacks the baby girl with all the tools of war he possesses.

Activity:

We will gather several pictures of baby martyrs who were assassinated by the Zionist Occupation in cold hands, we will write their names, and we will hang them on the school's wall.

## Methodology

IMPACT-se applies methodological standards based on UNESCO and UN declarations, recommendations and documents on education for peace and tolerance (see below). Our methodology is designed to examine every detail within the textbooks; it does not paraphrase, rely on interpretations, or attempt to illustrate preconceived notions.

The following is an updated condensed version of the IMPACT-se UNESCO-derived standards for peace and tolerance in school education:<sup>96</sup>

1. **RESPECT:** The curriculum should promote tolerance, understanding and respect toward the “Other,” his or her culture, achievements, values and way of life.<sup>97</sup>
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.<sup>98</sup>
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.<sup>99</sup>
4. **NO INCITEMENT:** The curriculum should be free of language, content, and imagery that disseminate ideas or theories which justify or promote acts and expressions of violence, incitement to violence, hostility, harm and hatred toward other national, ethnic, racial or religious groups.<sup>100</sup>
5. **PEACEMAKING:** The curriculum should develop capabilities for non-violent conflict resolution and promote peace.<sup>101</sup>

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<sup>96</sup> 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/>

<sup>97</sup> 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.

<sup>98</sup> 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.

<sup>99</sup> 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.

<sup>100</sup> As defined in Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), adopted by the United Nations General Assembly Resolution 2106 (XX) on December 21, 1965. See also Article 20 of the International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations General Assembly Resolution 2200A (XXI) on December 16, 1966.

<sup>101</sup> 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.

6. **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.<sup>102</sup>

7. **GENDER:** The curriculum should foster equality and mutual respect between women and men. It should refrain from stereotyped gender roles.<sup>103</sup>

8. **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.<sup>104</sup>

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<sup>102</sup> 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.

<sup>103</sup> 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.

<sup>104</sup> 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 Analyzed Palestinian Textbooks 2020–21<sup>105</sup>

## Grade 1

1. *Christian Education*, Grade 1, 2019.
2. *English*, Vol. 1, Grade 1, 2020.
3. *English*, Vol. 2, Grade 1, 2020.
4. *Islamic Education*, Vol. 1, Grade 1, 2020.
5. *Islamic Education*, Vol. 2, Grade 1, 2020.
6. *Mathematics*, Vol. 1, Grade 1, 2020.
7. *Mathematics*, Vol. 2, Grade 1, 2020.
8. *National and Life Education*, Vol. 1, Grade 1, 2019.
9. *National and Life Education*, Vol. 2, Grade 1, 2019.
10. *Our Beautiful Language*, Vol. 1, Grade 1, 2020.
11. *Our Beautiful Language*, Vol. 2, Grade 1, 2020.

## Grade 2

12. *Christian Education*, Grade 2, 2019.
13. *English*, Vol. 1, Grade 2, 2020.
14. *English*, Vol. 2, Grade 2, 2020.
15. *Islamic Education*, Vol. 1, Grade 2, 2020.
16. *Islamic Education*, Vol. 2, Grade 2, 2020.
17. *Mathematics*, Vol. 1, Grade 2, 2020.
18. *Mathematics*, Vol. 2, Grade 2, 2020.
19. *National and Life Education*, Vol. 1, Grade 2, 2019.
20. *National and Life Education*, Vol. 2, Grade 2, 2019.
21. *Our Beautiful Language*, Vol. 1, Grade 2, 2020.
22. *Our Beautiful Language*, Vol. 2, Grade 2, 2020.

## Grade 3

23. *Christian Education*, Grade 3, 2019.
24. *English*, Vol. 1, Grade 3, 2020.
25. *English*, Vol. 2, Grade 3, 2020.
26. *Islamic Education*, Vol. 1, Grade 3, 2020.
27. *Islamic Education*, Vol. 2, Grade 3, 2020.
28. *Mathematics*, Vol. 1, Grade 3, 2020.
29. *Mathematics*, Vol. 2, Grade 3, 2020.
30. *National and Social Upbringing*, Vol. 3, Grade 3, 2020.
31. *National and Social Upbringing*, Vol. 3, Grade 3, 2020.
32. *Our Beautiful Language*, Vol. 1, Grade 3, 2020.
33. *Our Beautiful Language*, Vol. 2, Grade 3, 2020.
34. *Science and Life*, Vol. 1, Grade 3, 2020.
35. *Science and Life*, Vol. 2, Grade 3, 2020.

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<sup>105</sup> All listed textbooks have been researched by **IMPACT-se**; not all were quoted in the examples. Upon request **IMPACT-se** can provide digital versions of all analyzed textbooks.

#### Grade 4

36. *Christian Education*, Grade 4, 2019.
37. *English*, Vol. 1, Grade 4, 2020.
38. *English*, Vol. 2, Grade 4, 2020.
39. *Islamic Education*, Vol. 1, Grade 4, 2020.
40. *Islamic Education*, Vol. 2, Grade 4, 2020.
41. *Mathematics*, Vol. 1, Grade 4, 2020.
42. *Mathematics*, Vol. 2, Grade 4, 2020.
43. *National and Social Upbringing*, Vol. 1, Grade 4, 2020.
44. *National and Social Upbringing*, Vol. 2, Grade 4, 2020.
45. *Our Beautiful Language*, Vol. 1, Grade 4, 2020.
46. *Our Beautiful Language*, Vol. 2, Grade 4, 2020.
47. *Science and Life*, Vol. 1, Grade 4, 2020.
48. *Science and Life*, Vol. 2, Grade 4, 2020.

#### Grade 5

49. *Arabic Language*, Vol. 1, Grade 5, 2020.
50. *Arabic Language*, Vol. 2, Grade 5, 2020.
51. *Christian Education*, Grade 5, 2019.
52. *English*, Vol. 1, Grade 5, 2020.
53. *English*, Vol. 2, Grade 5, 2020.
54. *Islamic Education*, Vol. 1, Grade 5, 2020.
55. *Islamic Education*, Vol. 2, Grade 5, 2020.
56. *Mathematics*, Vol. 1, Grade 5, 2020.
57. *Mathematics*, Vol. 2, Grade 5, 2020.
58. *Programming*, Grade 5, 2019.
59. *Recitation and Intonation*, Grade 5, 2020.
60. *Science and Life*, Vol. 1, Grade 5, 2020.
61. *Science and Life*, Vol. 2, Grade 5, 2020.
62. *Social Studies*, Vol. 1, Grade 5, 2020.
63. *Social Studies*, Vol. 2, Grade 5, 2020.
64. *Technology*, Grade 5, 2020.

#### Grade 6

65. *Arabic Language*, Vol. 1, Grade 6, 2020.
66. *Arabic Language*, Vol. 2, Grade 6, 2020.
67. *Christian Education*, Grade 6, 2019.
68. *English*, Vol. 1, Grade 6, 2020.
69. *English*, Vol. 2, Grade 6, 2020.
70. *Islamic Education*, Vol. 1, Grade 6, 2020.
71. *Islamic Education*, Vol. 2, Grade 6, 2020.
72. *Mathematics*, Vol. 1, Grade 6, 2020.
73. *Mathematics*, Vol. 2, Grade 6, 2020.
74. *Programming*, Grade 6, 2019.
75. *Recitation and Intonation*, Grade 6, 2020.
76. *Science and Life*, Vol. 1, Grade 6, 2020.
77. *Science and Life*, Vol. 2, Grade 6, 2020.
78. *Social Studies*, Vol. 1, Grade 6, 2020.

79. *Social Studies*, Vol. 2, Grade 6, 2020.
80. *Technology*, Grade 6, 2020.

### Grade 7

81. *Arabic Language*, Vol. 1, Grade 7, 2020.
82. *Arabic Language*, Vol. 2, Grade 7, 2020.
83. *Christian Education*, Grade 7, 2019.
84. *English*, Vol. 1, Grade 7, 2020.
85. *English*, Vol. 2, Grade 7, 2020.
86. *Islamic Education*, Vol. 1, Grade 7, 2020.
87. *Islamic Education*, Vol. 2, Grade 7, 2020.
88. *Mathematics*, Vol. 1, Grade 7, 2019.
89. *Mathematics*, Vol. 2, Grade 7, 2019.
90. *Programming*, Grade 7, 2019.
91. *Recitation and Intonation*, Grade 7, 2020.
92. *Science and Life*, Vol. 1, Grade 7, 2020.
93. *Science and Life*, Vol. 2, Grade 7, 2020.
94. *Social Studies*, Vol. 1, Grade 7, 2020.
95. *Social Studies*, Vol. 2, Grade 7, 2020.
96. *Vocational Education*, Grade 7, 2016.
97. *Technology*, Grade 7, 2020.

### Grade 8

98. *Arabic Language*, Vol. 1, Grade 8, 2020.
99. *Arabic Language*, Vol. 2, Grade 8, 2020.
100. *Christian Education*, Grade 8, 2019.
101. *English*, Vol. 1, Grade 8, 2020.
102. *English*, Vol. 2, Grade 8, 2020.
103. *Islamic Education*, Vol. 1, Grade 8, 2020.
104. *Islamic Education*, Vol. 2, Grade 8, 2020.
105. *Mathematics*, Vol. 1, Grade 8, 2020.
106. *Mathematics*, Vol. 2, Grade 8, 2019.
107. *Programming*, Grade 8, 2019.
108. *Recitation and Intonation*, Grade 8, 2020.
109. *Science and Life*, Vol. 1, Grade 8, 2020.
110. *Science and Life*, Vol. 2, Grade 8, 2020.
111. *Social Studies*, Vol. 1, Grade 8, 2020.
112. *Social Studies*, Vol. 2, Grade 8, 2020.
113. *Vocational Education*, Grade 8, 2016.
114. *Technology*, Grade 8, 2020.

### Grade 9

115. *Arabic Language*, Vol. 1, Grade 9, 2020.
116. *Arabic Language*, Vol. 2, Grade 9, 2020.
117. *Christian Education*, Grade 9, 2019.
118. *English*, Vol. 1, Grade 9, 2020.
119. *English*, Vol. 2, Grade 9, 2020.
120. *Islamic Education*, Vol. 1, Grade 9, 2020.

121. *Islamic Education*, Vol. 2, Grade 9, 2020.
122. *Mathematics*, Vol. 1, Grade 9, 2019.
123. *Mathematics*, Vol. 2, Grade 9, 2019.
124. *Programming*, Grade 9, 2019.
125. *Recitation and Intonation*, Grade 9, 2020.
126. *Science and Life*, Vol. 1, Grade 9, 2020.
127. *Science and Life*, Vol. 2, Grade 9, 2019.
128. *Social Studies*, Vol. 1, Grade 9, 2020.
129. *Social Studies*, Vol. 2, Grade 9, 2020.
130. *Vocational Education*, Grade 9, 2016.
131. *Technology*, Grade 9, 2020.

### Grade 10

132. *Arabic Language*, Vol. 1, Grade 10, 2020.
133. *Arabic Language*, Vol. 2, Grade 10, 2020.
134. *Arabic Language* (Vocational Track), Grade 10, 2020.
135. *Chemistry*, Grade 10, 2020.
136. *Christian Education*, Grade 10, 2019.
137. *English*, Vol. 1, Grade 10, 2020.
138. *English*, Vol. 2, Grade 10, 2020.
139. *General Sciences* (Vocational Track), Grade 10, 2020.
140. *Geography and Modern and Contemporary History of Palestine*, Vol. 1, Grade 10, 2020.
141. *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2020.
142. *Geography and Modern and Contemporary History of Palestine* (Voc. Track), Grade 10, 2020.
143. *Islamic Education*, Vol. 1, Grade 10, 2020.
144. *Islamic Education*, Vol. 2, Grade 10, 2020.
145. *Life Sciences*, Grade 10, 2020.
146. *Mathematics*, Vol. 1, Grade 10, 2020.
147. *Mathematics*, Vol. 2, Grade 10, 2019.
148. *Mathematics*, Grade 10 (Vocational Track), 2020.
149. *Physics*, Grade 10, 2020.
150. *Recitation and Intonation*, Grade 10, 2020.
151. *Technology*, Grade 10, 2019.
152. *Vocational Education—Practice*, Grade 10, 2019.
153. *Vocational Education—Theory*, Grade 10, 2019.

### Grade 11

154. *Accounting* (Entrepreneurship Track), Vol. 1, Grade 11, 2019.
155. *Accounting* (Entrepreneurship Track), Vol. 2, Grade 11, 2019.
156. *Arabic Language* (1): Read., Gram., Pres., and Exp. (Acad.Track), Vol. 1, Grade 11, 2020.
157. *Arabic Language* (1): Reading, Grammar, Presentations and Exp., Vol. 2, Grade 11, 2019.
158. *Arabic Language* (2): Literature and Rhetoric (Lit. and Sharia Tracks), Grade 11, 2020.
159. *Arabic Language* (Vocational Track), Grade 11, 2020.
160. *Chemistry* (Science and Agriculture Tracks), Vol. 1, Grade 11, 2019.
161. *Chemistry* (Science and Agriculture Tracks), Vol. 2, Grade 11, 2019.
162. *Chemistry* (Home Economics), Grade 11, 2019.
163. *Christian Education*, Grade 11, 2019.
164. *Communications and Electronics* (Technology Track), Grade 11, 2019.

165. *English*, Vol. 1, Grade 11, 2019.
166. *English*, Vol. 2, Grade 11, 2019.
167. *Entrepreneurship* (Technology Track), Grade 11, 2019.
168. *Geography*, Vol. 1, Grade 11, 2020.
169. *Geography*, Vol. 2, Grade 11, 2019.
170. *History*, Vol. 1, Grade 11, 2020.
171. *History*, Vol. 2, Grade 11, 2019.
172. *Industrial Design* (Industrial Track), Vol. 1, Grade 11, 2019.
173. *Industrial Design* (Industrial Track), Vol. 2, Grade 11, 2019.
174. *Islamic Education*, Vol. 1, Grade 11, 2020.
175. *Islamic Education*, Vol. 2, Grade 11, 2019.
176. *Life Sciences* (Science and Agriculture Tracks), Vol. 1, Grade 11, 2019.
177. *Life Sciences* (Science and Agriculture Tracks), Vol. 2, Grade 11, 2019.
178. *Management and Economics* (Entrepreneurship Track), Vol. 1, Grade 11, 2019.
179. *Management and Economics* (Entrepreneurship Track), Vol. 2, Grade 11, 2018.
180. *Mathematics* (Business, Hotel, Home Economics, Agriculture Tracks), Grade 11, 2019.
181. *Mathematics* (Literature and Sharia Tracks), Grade 11, 2020.
182. *Mathematics* (Science and Industrial Tracks), Vol. 1, Grade 11, 2019.
183. *Mathematics* (Science and Industrial Tracks), Vol. 2, Grade 11, 2019.
184. *Mathematics* (Technology Track), Grade 11, 2019.
185. *Physics* (Science and Industrial Tracks), Vol. 1, Grade 11, 2019.
186. *Physics* (Science and Industrial Tracks), Vol. 2, Grade 11, 2019.
187. *Programming and Automation* (Technology Tracks), Vol. 1, Grade 11, 2019.
188. *Programming and Automation* (Technology Tracks), Vol. 2, Grade 11, 2019.
189. *Scientific Education* (Human and Technological Sciences), Grade 11, 2020.
190. *Small Businesses* (Entrepreneurship Track), Grade 11, 2019.
191. *Technology* (All Tracks), Grade 11, 2019.
192. *Technology* (Science and Industrial Tracks), Grade 11, 2019.

## Grade 12

193. *Accounting* (Entrepreneurship Track), Grade 12, 2020.
194. *Arabic Language* (1): Reading, Grammar, Pres., and Expr. (Acad. Track), Grade 12, 2020.
195. *Arabic Language* (2): Literature and Rhetoric (Lit. and Sharia Tracks), Grade 12, 2020.
196. *Arabic Language* (Vocational Track), Grade 12, 2020.
197. *Chemistry* (Home Economics), Grade 12, 2019.
198. *Chemistry* (Science and Agriculture Tracks), Grade 12, 2019.
199. *Christian Education*, Grade 12, 2019.
200. *Communications and Electronics* (Technology Track), Grade 12, 2019.
201. *English*, Vol. 1, Grade 12, 2019.
202. *English*, Vol. 2, Grade 12, 2019.
203. *Entrepreneurship* (Technology Track), Grade 12, 2019.
204. *Geography*, Grade 12, 2019.
205. *Graphic Design* (Science and Industrial Tracks), Grade 12, 2019.
206. *History*, Grade 12, 2019.
207. *Industrial Design* (Industrial Track), Grade 12, 2019.
208. *Islamic Education*, Grade 12, 2020.
209. *Life Sciences* (Science and Agriculture Tracks), Grade 12, 2020.
210. *Management and Economics* (Entrepreneurship Track), Grade 12, 2019.
211. *Mathematics* (Business, Hotel, Home Economics, Agriculture Tracks), Grade 12, 2019.

212. *Mathematics* (Literature and Sharia Tracks), Grade 12, 2019.
213. *Mathematics* (Science and Industrial Tracks), Grade 12, 2019.
214. *Mathematics* (Technology Track), Grade 12, 2019.
215. *Physics*, Grade 12, 2020.
216. *Programming and Automation* (Technology Track), Vol. 1, Grade 12, 2019.
217. *Programming and Automation* (Technology Track), Vol. 2, Grade 12, 2019.
218. *Scientific Education* (Human and Technological Sciences), Grade 12, 2019.
219. *Small Businesses* (Entrepreneurship Track), Grade 12, 2019.
220. *Stone and Marble*, Grade 12, 2020.
221. *Technology* (All Tracks), Grade 12, 2019.
222. *Technology* (Science and Industrial Tracks), Grade 12, 2019.