

Israel, Jews and Peace In Schoolbooks and Teachers' Manuals Of the Palestinian Authority

By
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Introduction

- The following presentation is based on a study of over two hundred Palestinian Authority (PA) textbooks and teachers' manuals, most of which are used in UNRWA schools (grades 1-10) in Judea, Samaria, the Gaza Strip and East Jerusalem. A number of items from grades 11 and 12 were also included in the presentation to make the picture more complete.
- These are mandatory books taught in all schools in the above-mentioned areas, whether government, municipal and private schools, as well as those run by UNRWA, Islamic charitable associations, and Christian churches (with the exception of a limited number of schools in East Jerusalem that have adopted the Israeli curriculum, or that use PA books that have been "censored" by the Jerusalem Municipality). All books are from the latest editions. Most were published in 2020 (textbooks) and 2018 (teachers' manuals). A few were published in earlier years, but all are in use in the current school year.
- This is a comprehensive study that examined books of all subjects: Arabic, English, mathematics, Islamic education, Christian education (for Christian students in the PA education system), national education, social studies, history, geography, science, technology, arts and crafts, and vocational education. Each of the books was read page by page from beginning to end.
- The study included textual material (including exercises, review questions, and footnotes), photographs, illustrations, maps, tables, diagrams, and cartoons. Attention was also paid to lack of references to subjects relevant to the conflict on the basis of the researcher's familiarity with parallel studies – of Israeli schoolbooks, for example (They contain expressions that are missing from their Palestinian counterparts, such as advocating a peaceful resolution of the conflict, providing objective information about the opponent alongside the details of the conflict with him, positive reference to individual members of the opposing side and self-criticism).

Introduction (Continued)

Three fundamentals characterize the way in which the Palestinian Authority's schoolbooks, including those ones in UNRWA use, teach the conflict to the students:

1. De-legitimation of the State of Israel's existence, as well as the presence of its Jewish inhabitants in the country, including the denial of their history and the existence of their holy places there.
2. Demonization of both Israel and the Jews. Jews are also condemned religiously, with serious implications on their image in the eyes of Palestinian children who mostly come from a traditional society.
3. Absence of advocacy for peaceful resolution of the conflict with Israel. Instead, the books call for a violent struggle for the liberation of the country in its entirety, including Israel's pre-1967 territory. This struggle is given a religious character, with terror consisting an inseparable part thereof, which carries an implied call for the killing of Jews.

Examples:

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De-legitimation

The PA schoolbooks do not show Israel on the map. Instead, Palestine appears in its place:

“[Lesson] 2: Palestine is Arab and Muslim”

The lesson features a map titled “Map of the Arab Homeland” on which the whole country is painted red, with the name “Palestine “ next to it and with the Palestinian flag flying above.

(*National and Social Upbringing, Grade 4, Part 1 (2020) p. 8*)



Palestine replaces Israel as the sovereign state in the country in texts as well:

"Palestine is found in the Asian wing of the Arab homeland, within the area known as 'Bilad al-Sham' [the Levant] which includes the states of Palestine, Jordan, Syria and Lebanon, as Palestine is found in the south-western part of Bilad al-Sham."

(Geography and Modern and Contemporary History of Palestine, Grade 10, Part 1 (2020) p. 7)

تقع فلسطين في الجناح الآسيوي من الوطن العربي، ضمن المنطقة المعروفة ببلاد الشام التي تضم
دول: فلسطين، والأردن، وسوريا، ولبنان، حيث تقع فلسطين في الجزء الجنوبي الغربي من بلاد الشام،

In an accompanying map titled “Map of Palestine and the Levant” Palestine appears as a sovereign state, instead of the State of Israel, next to Lebanon, Syria and Jordan.

(Geography and Modern and Contemporary History of Palestine, Grade 10, Part 1 (2020) p. 8)



أ- أُلَوِّنُ خَرِيطَةَ وَطَنِي بِأَلْوَانِ الْعَلَمِ الْفِلَسْطِينِيِّ.



The Palestinians' exclusive ownership of the whole country is emphasized in a student's assignment:

"A. I will color the map of my homeland with the colors of the Palestinian flag." A map of the whole country appears underneath this sentence upon which colored lines signal the borderlines of the colors the student should use.

(National and Life Education, Grade 2, Part 1 (2019) p. 8)

According to the PA narrative shared by UNRWA, Palestine has been occupied since 1948, not since 1967:

"As regarding the prisoner-of-war, he is the one captured during a war, or in battle, like prisoners-of-war. As for the Palestinians who are found in Israeli jails, they are called 'prisoners-of-war' out of respect for them and because Palestine has been under Israeli occupation since 1948 to this very day."

(Teacher's Manual, *Geography and Modern and contemporary History of Palestine*, Grade 10 (2018) p. 188. Emphasis added, corresponding to the underlined part of the text)

أما الأسير، فهو الذي يتم القبض عليه أثناء الحرب، أو أثناء المعركة،
كأسرى الحرب. أما بالنسبة للفلسطينيين الموجودين في السجون
الإسرائيلية فيطلق عليهم اسم أسرى؛ تكريماً لهم، ولأنّ فلسطين
واقعة تحت الاحتلال الإسرائيلي منذ عام ١٩٤٨م حتى يومنا هذا.

Accordingly, the term “the territories occupied in 1948” replaces in the schoolbooks the expression “Israeli [pre-1967] territory”:

“The following chart clarifies the numbers of Palestinians in the year 2015 according to the Palestinian Statistics Center:

Region	Number of Inhabitants
The West Bank and the Gaza Strip	4,750,000
Inside the territories occupied in 1948	1,470,000
In the Arab states	5,460,000
In the Foreign States	685,000

I will organize the regions where the Palestinians are found in a descending order according to the numbers of inhabitants:
[4 empty squares]”

(*Mathematics*, Grade 4, Part 1 (2020) p. 22. **Emphasis added**. Please see the source material in the next slide)

٥
الجَدُول الآتِي يُوضِّح أَعْدَاد الفِلَسْطِينِيّين فِي العَام ٢٠١٥م، حَسَب
مَرَكز الإِحْصَاء الفِلَسْطِينِيّ:



عَدَد السُّكَّانَ	المنطقة
٤٧٥٠٠٠٠	الضفة الغربية وقطاع غزة
١٤٧٠٠٠٠	داخل الأراضي المحتلة عام ١٩٤٨م
٥٤٦٠٠٠٠	في الدول العربية
٦٨٥٠٠٠	في الدول الأجنبية

أَرْتَبْ مَنَاطِقَ تَوَاجَدِ الفِلَسْطِينِيّين تَنَازِلِيًّا حَسَبَ أَعْدَادِ السُّكَّانِ:

In accordance with this notion, the term “Zionist occupation” usually appears in the schoolbooks instead of the name “Israel”.

“...The Arab armies withdrew from Palestine and the Rhodes Armistice was signed in 1949 separately between the Zionist occupation and each of Jordan, Egypt, Syria and Lebanon...”

(Geography and Modern and Contemporary History of Palestine, Grade 10, Part 2 (2020) p. 7)

يتمركز فيها الجيش المصري، وانسحبت الجيوش العربية من فلسطين، وتم توقيع هدنة رودس عام ١٩٤٩م بشكل منفرد بين الاحتلال الصهيوني، وبين كل من الأردن، ومصر، وسوريا، ولبنان، وأعطت هذه الهدنة

In contrast to the “Zionist occupation”, the Palestinian Authority describes itself as “the State of Palestine” and considers itself a full state under foreign occupation the boundaries of which are not restricted to the 1967 lines, as we have seen.

The name “the State of Palestine”, not “the Palestinian Authority”, appears on the cover of all schoolbooks. The example here, taken from the cover of an Arabic language textbook for grade 8, part 1, published in 2020, shows the PA emblem with the inscription underneath saying “the State of Palestine; Ministry of Education and Higher Education” (marked by a red circle on top right).



Israel and its Jewish inhabitants are considered a foreign colonialist entity:

“I will compare the tragedy of the Indians, America’s original inhabitants, to the tragedy of the Palestinian people.”

(*Social Studies, Grade 8, Part 2 (2020) p. 34*)

نفكر،
ونناقش:

أوازن بين مأساة الهنود الحمر سكان أمريكا الأصليين، ومأساة الشعب الفلسطيني.



Having been considered foreign settlers, the Jews in the country are not counted among its inhabitants. Accordingly, the cities they have built, including Tel Aviv, are absent from the maps featured in PA textbooks. The map shown here, titled “Map of Palestine”, does not show these cities at all, except for Eilat that appears under the Arabic name of the desolate place where it was later built – “Umm al-Rashrash”.

(*Social Studies, Grade 6, Part 1 (2020) p. 6*)



رقم (١): خريطة فلسطين

Hebrew – the Jews' national language in the country – is erased, literally, from a British Mandate coin reproduced in a mathematics textbook:

(*Mathematics*, Grade 6, Part 2 (2020) p. 65, and see the original coin on the left)



نشاط (١):

أمرز قلمي على الدائرة فيما يأتي:



أناقش: كيف يُمكنني قياسُ محيطِ قطعةِ النِّقْدِ، باستخدامِ المِسطرةِ فقط؟
وباستخدامِ خيطٍ ومِسطرةٍ؟



The schoolbooks explicitly deny the Jews' history in the land, including its archaeological evidence:

“...[The occupier] has built for himself an artificial entity that derives its identity and the legitimacy of its existence from fairy tales, legends and phantasies and tried in various methods and ways to create living material evidence for these legends, or archaeological [and] architectural proofs that would attest to their correctness and authenticity, but in vain.”

(Arabic Language – the Academic Track, Grade 10, Part 2 (2020) p. 68)

أَرْضَهُ، وَشَرَّدَ أَبْنَاءَهُ، وَنَهَبَ ثَرَوَاتِهِ، وَشَوَّهَ هُوِيَّتَهُ، وَبَنَى لِنَفْسِهِ كِيَانًا مُصْطَنَعًا يَسْتَمِدُّ هُوِيَّتَهُ، وَشَرَعِيَّةَ
وُجُودِهِ مِنْ حِكَايَاتٍ، وَأَسَاطِيرَ، وَأَخْيَلَةٍ، حَاوَلَ بِأَسَالِيبَ وَطُرُقٍ شَتَّى إِيجَادَ شَوَاهِدَ مَادِّيَّةٍ حَيَّةٍ عَلَى
هَذِهِ الْأَسَاطِيرِ، أَوْ أُدْلِيَّةٍ أَثَرِيَّةٍ مِعْمَارِيَّةٍ، تُثَبِّتُ صِحَّتَهَا وَمِصْدَاقِيَّتَهَا، وَلَكِنْ دُونَ جَدْوَى.

Beside the denial of the country's Jewish history, the schoolbooks also ignore the existence of Jewish holy places there, including the Western Wall, the last remnant of the Jews' ancient temple in Jerusalem, as shown in this example (please note that the photograph appearing in the book has been cut in a way that would "hide" the Jews who pray there):

“Al-Buraq Wall

Illumination: The Al-Buraq Wall is thus named after Al-Buraq [the divine beast] that carried the Messenger [Muhammad] in the Nocturnal Journey [from the Mecca mosque to Al-Aqsa Mosque in Jerusalem according to Muslim belief]. Al-Buraq Wall is part of the western wall of Al-Aqsa Mosque. Al-Aqsa Mosque, including the wall, is a Palestinian land and the Muslims' exclusive right.”

(*Islamic Education, Grade 5, Part 1 (2020) p. 63*)



حائط البراق

إضاءة: سُمِّي حائطُ البراقِ بهذا الاسم؛ نسبةً إلى البراقِ الَّذي حملَ الرَّسول ﷺ في رحلةِ الإسراءِ والمعراج، وحائطُ البراقِ جزءٌ من السورِ الغربيِّ للمسجدِ الأقصى، والمسجدُ الأقصى بما فيه السورِ أرضٌ فلسطينيةٌ وحقٌّ خالصٌ للمسلمين.

The Jews' historical and religious ties to Jerusalem are completely ignored:

“Al-Quds [Jerusalem] is an Arab city built by our Arab ancestors thousands of years ago. Al-Quds [Jerusalem] is a holy city for Muslims and Christians.”

(National and Social Upbringing, Grade 3, Part 1 (2020) p. 29)

الْقُدْسُ مَدِينَةٌ عَرَبِيَّةٌ بَنَاهَا أَجْدَادُنَا الْعَرَبُ مِنْذُ آلَافِ السِّنِّينَ.
الْقُدْسُ مَدِينَةٌ مُقَدَّسَةٌ عِنْدَ الْمُسْلِمِينَ وَالْمَسِيحِيِّينَ.

A text dealing with the history of Jerusalem's names presents a huge 1,000 year-gap between the Jebusites and the Romans, namely, that of the Jewish historical period. The name "Jerusalem" itself, so common worldwide, is also ignored:

"The city of Al-Quds was known by the name Jebus, after the Arab Jebusites who built it 5,000 years ago. When the Romans occupied it, they called it by the name Aelia. Later, it came to be known as Al-Quds and Bayt al-Maqdis, after the Muslims conquered it at the hands of [Caliph] Umar Bin al-Khattab in the year 637..."

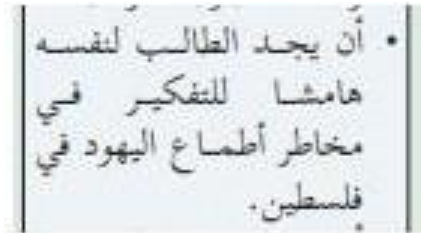
(Geography and Modern and Contemporary History of Palestine, Grade 10, Part 1 (2020) p. 43)

عُرِفَتْ مَدِينَةُ الْقُدْسِ بِاسْمِ مَدِينَةِ (يَبُوس)؛ نَسَبَةً إِلَى الْعَرَبِ الْيَبُوسِيِّينَ الَّذِينَ بَنَوْهَا قَبْلَ ٥٠٠٠ سَنَةٍ،
وَعِنْدَمَا احْتَلَّهَا الرُّومَانُ أَطْلَقُوا عَلَيْهَا اسْمَ (إِيلِيَاء)، ثُمَّ أَصْبَحَتْ تُعْرَفُ بِالْقُدْسِ، وَبَيْتِ الْمَقْدِسِ بَعْدَ أَنْ فَتَحَهَا
الْمُسْلِمُونَ عَلَى يَدِ الْخَلِيفَةِ عُمَرَ بْنِ الْخَطَّابِ عَامَ ٦٣٧ م / ١٥ هـ، وَدَخَلَهَا بِنَفْسِهِ، وَتَسَلَّمَهَا مِنَ الرُّومَانِ
وَأَعْطَى الْأَمَانَ لِلْمَسِيحِيِّينَ فِيهَا، مِنْ خِلَالِ الْعَهْدَةِ الْعُمَرِيَّةِ.

Instead of rights in their ancestral homeland, Jews only have greedy ambitions there (أطماع in Arabic). The teacher is instructed to remind the student to think about that:

"The student should find for himself spare time for reflection about the dangers of the Jews' greedy ambitions in Palestine."

(Teacher's Manual, *Arabic Language*, Grade 9 (2018) p. 30)



• أن يجد الطالب لنفسه
هامشا للتفكير في
مخاطر أطماع اليهود في
فلسطين.

Demonization

- The PA textbooks never contain any objective information about Israel and the Jews. Both are presented as absolutely evil.
- Throughout the research period, over forty accusations against Israel and the Jews in various fields have been found, beginning in usurpation of the country, massacre of its inhabitants and killing of children, and ending in setting loose wild boars to damage Palestinians' crops.
- Especially alarming are the accusations related to religious issues and those presenting Jews and Zionists as an existential threat to the Palestinians.

Following is an example given to the teacher in the lower grades regarding the presentation of the conflict to the students in a way that would put the blame on the Jews alone:

"The teacher will tell a short story about our homeland Palestine: 'My grandfather was living in a beautiful village in [the vicinity of] Haifa. He worked in agriculture, loved the land and guarded it. On [one] sad day, foreign faces came to expel my grandfather from his land, burn the seeds and make him emigrate to distant lands'."

(Teacher's Manual, *Our Beautiful Language*, Grade 2 (2018) p. 124)

يسرد المعلم قصة قصيرة عن وطننا فلسطين (كان جدي يعيش في قرية جميلة في حيفا، يعمل بالزراعة، ويحب الأرض، ويحافظ عليها. في يوم حزين جاءت وجوه غريبة لتطرد جدي من أرضه، وتحرق الزرع، وتهجره إلى بلاد بعيدة).

Jews are demonized in the context of the conflict:

"The Jews have committed war crimes against our people relentlessly."

(Teacher's Manual, *Arabic Language*, Grade 9 (2018) p. 150)

— ارتكب اليهود جرائم حرب في حق شعبنا، دون هوادة. —

Killing intentionally Palestinian children is a recurring theme in PA textbooks. Following is an example appearing in a language exercise:

"4. The soldiers attack the children out of fear of their dreams."

(*Arabic Language, Grade 9, Part 2 (2020) p. 60*)

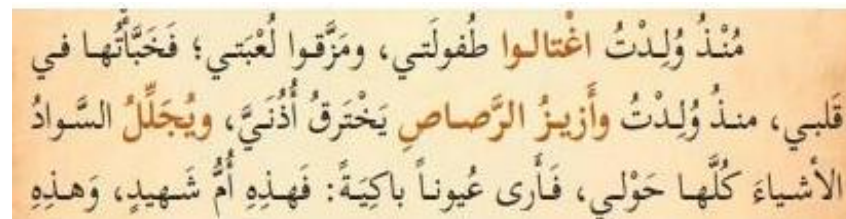
٤- يُهَاجِمُ الْجُنُودُ الْأَطْفَالَ خَوْفًا مِنْ أَحْلَامِهِمْ.

Demonization of Israel by way of self-victimization in a literature textbook. Following are excerpts from “a Letter by a Palestinian girl to children of the world”:

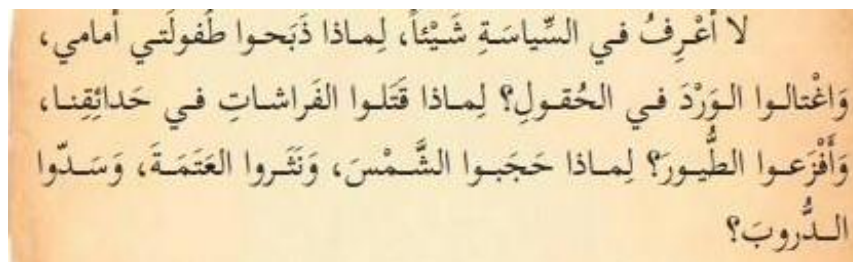
“Since I was born, they have murdered my childhood. They tore my doll into pieces and I have hidden it in my heart. Since I was born, the bullets’ whistle has pierced my ears, and blackness has covered everything around me...

...Why did they slaughter my childhood in front of me and murder the roses in the fields? Why did they kill the butterflies in our gardens and scare the birds away? Why did they hide the sun, spread darkness and block the roads?”

(*Arabic Language*, Grade 8, Part 1 (2020) pp. 47, 48, respectively)



مُنذُ وُلِدْتُ اغْتَالُوا طُفُولَتِي، وَمَزَّقُوا لُعْبَتِي؛ فَخَبَّأْتُهَا فِي
قَلْبِي، مِنْذُ وُلِدْتُ وَأَزِيزُ الرِّصَاصِ يَخْتَرِقُ أُذُنِي، وَيُجَلِّلُ السَّوَادُ
الْأَشْيَاءَ كُلَّهَا حَوْلِي، فَأَرَى عُيُوناً بَاكِئَةً: فَهَذِهِ أُمُّ شَهِيدٍ، وَهَذِهِ



لَا أَعْرِفُ فِي السِّيَاسَةِ شَيْئاً، لِمَاذَا ذَبَحُوا طُفُولَتِي أَمَامِي،
وَاجْتَالُوا الْوَرْدَ فِي الْحُقُولِ؟ لِمَاذَا قَتَلُوا الْفَرَاشَاتِ فِي حَدَائِقِنَا،
وَأَفْرَعُوا الطُّيُورَ؟ لِمَاذَا حَجَبُوا الشَّمْسَ، وَنَشَرُوا الْعَتَمَةَ، وَسَدُّوا
الدُّرُوبَ؟

Demonization of Israel is also found in schoolbooks that are usually not expected to deal with issues related to the conflict, unlike language, history, geography and social studies textbooks. Following are two examples taken from mathematics textbooks:

"1. The number of martyrs during the first *Intifadah* (the stone *Intifadah*) is about 1,392. The number of the Al-Aqsa *Intifadah* reached 4,673.

The number of martyrs in both *Intifadahs* is _____."

(*Mathematics*, Grade 4, Part 1 (2020) p. 27)



١ بَلَّغَ عَدَدُ شَهَدَاءِ الْإِنْتِظَاضَةِ الْأُولَى (الْتِظَاضَةُ الْحِجَارَةُ) حَوَالِي ١٣٩٢ شَهِيدًا، وَبَلَّغَ عَدَدُ شَهَدَاءِ الْإِنْتِظَاضَةِ الْأَقْصَى ٤٦٧٣ شَهِيدًا.

عدد الشهداء في الانتفاضتين = _____ شهيداً

The second example shows a broken palm tree and poses a question in geometrics in this context:

"Activity 1: Growing date palms is widespread in Palestine, like in the region of Jericho and the Jordan Valley, the Gaza Strip and Beisan [Beit She'an]. As a result of Israeli abuses in sweeping trees, some of them are being broken. If one of the palm trees is broken, like in this picture, and the length of the tree part that inclines towards the ground is 13 meters, while the total length of the tree before it fell down had been 20 meters – is it possible to know the measure of the angle created by the fallen part with the ground?"

(*Mathematics*, Grade 9, Part 2 (2019) p. 8)



نشاط (١) : تنتشر زراعة النخيل في فلسطين مثل منطقة أريحا والأغوار، وقطاع غزة، وبيسان؛ ونتيجة للانتهاكات الإسرائيلية في تجريف الأشجار تتعرض بعضها للتكسير. إذا تعرضت إحدى أشجار النخيل للكسر، كما في الشكل المجاور، وكان طول الجزء المائل من الشجرة على الأرض ١٣ متراً، وكان طول الشجرة قبل سقوطها ٢٠ متراً، فهل يمكن معرفة قياس الزاوية التي يصنعها الجزء المائل مع سطح الأرض؟

History lessons are utilized to compare the Zionists' case to that of ancient and medieval destructive empires, such as the Romans' attitude to Carthage:

"Q[uestion] 6 – We will conclude the points of similarity between the policy of the Roman occupation vis-à-vis Carthage and the policy of the Zionist occupation vis-à-vis the Palestinian people.

[The answer:] Destruction of villages and cities, perpetration of massacres, deportation of the inhabitants, capture [of people] and forceful plunder of what is not their own property."

(Teacher's Manual, *Social Studies*, Grade 6 (2018) p. 101)

س٦- نستنتج أوجه الشبه بين سياسة الاحتلال الروماني تجاه قرطاجة، وسياسة الاحتلال الصهيوني تجاه الشعب الفلسطيني.
تدمير القرى والمدن، وارتكاب المجازر، والحصار، وتهجير السكان، والأشر، وسلب ما ليس ملكاً لهم بالقوة.

And a comparison with the Mongols:

"Q[uestion] 1: Write in detail the similarity aspect between the Mongols' policy in the Muslim East and the Zionists' policy in Palestine.

- Racist and expansionist policy, seizure of lands and pillage of their yields, destruction of mosques and houses and uprooting of trees."

(Teacher's Manual, *Social Studies*, Grade 7 (2018) p. 151)

س ١: بيّن وجه الشبه بين سياسة المغول في المشرق الإسلامي، وسياسة الصهاينة في فلسطين.	- سياسة عنصرية توسيعية، والسيطرة على الأراضي، ونهب خيراتها، وهدم المساجد والمنازل واقتلاع الأشجار.
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A bizarre accusation against "Zionist occupation" is the following imaginary one (the marked part):

"...setting loose hordes of boars that caused damage to the inhabitants and their yields..."

(*Social Studies*, Grade 9, Part 1 (2020) p. 15)

السّامة، الملوّثة للبيئة الفلسطينيّة، ما أدّى إلى ارتفاع معدّلات الإصابة بالأمراض الخطيرة، وإطلاق
قطعان الخنازير التي ألحقت الضرر بالسُّكّان، ومحاصيلهم، وتدمير المشاريع الإنتاجيّة. وفصل روابطه

According to the PA textbooks, Israel's evil is a result of racism emanating from the [Jews'] perception of the chosen people:

"...The inhabitants of Palestine and the rest of the [world's?] communities and races are suffering presently from the abuses of the Zionist occupation and [their] racial discrimination, as they claim to be God's chosen people..."

(Teacher's Manual, *Social Studies*, Grade 9 (2018) p. 223)

في المقابل يعاني في الوقت الحاضر سكان فلسطين وبقية الطوائف والأعراق من انتهاكات الاحتلال الصهيوني، ومن التمييز العنصري زعمهم أنهم شعب الله المختار، وبناء جدار الفصل العنصري الذي يحرم الفلسطينيين من التواصل مع بقية قراهم

More serious by nature, are the false religious accusations, such as the following one (underlined):

"Q[uestion] 1 – What are the reasons for digging tunnels under Al-Aqsa Mosque by the Zionist occupation?

We all know the Zionists' extent of cunning and malice towards Al-Aqsa Mosque and their effort to eliminate and destroy it by various means. At times they embark upon burning it, and at other times they try to convince the whole world that the area named the Dome of the Rock Mosque – which is part of Al-Aqsa Mosque – is actually Al-Aqsa Mosque, so that our attention would focus on its defense, rather than on the Mosque's other parts. Nowadays they continue their digging under Al-Aqsa Mosque, claiming that they look for their alleged temple."

(Teacher's Manual, *Geography and Modern and Contemporary History of Palestine*. Grade 10 (2018) p. 103)



A verse in a poem refers to Al-Aqsa Mosque and demonizes the Jews within this context as infidels and as the Devil's aides:

“Where are the horsemen [who will ride] to Al-Aqsa [Mosque] to liberate it
From the grip of infidelity, from the Devil's aides?”

(Arabic Language, Grade 7, Part 1 (2020) p. 67)

أَيْنَ الْفَوَارِسُ لِلْأَقْصَى تُحَرِّرُهُ
مِنْ قَبْضَةِ الْكُفْرِ مِنْ أَعْوَانِ شَيْطَانٍ؟

Jews are demonized as well outside the context of the conflict, as enemies of Prophet Muhammad and Islam in its early years, with attributed traits such as treachery and hostility, thus making them enemies of Muslims even today:

“But the Jews [in the city of Medina] did not respect the treaty [they had concluded with Muhammad] and resorted to all sorts of treachery, betrayal and hostility, which forced the Muslims to fight them.”

(*Islamic Education, Grade 7, Part 1* (2020) p. 52)

ولكنّ اليهودَ لم يحترموا العهد، ومارسوا كلّ صُورِ الغدرِ والخيانةِ والعدوان، فاقتضى ذلك
من المسلمين أن يُحاربوهم.

Moreover, Jews are portrayed as enemies of God’s prophets and, by implication, enemies of God Himself, which makes them a target for any Muslim believer. The following is the first out of several lessons to be learned from the chapter about Jesus Christ (who is considered in Islam one of God’s prophets):

“1. Revealing the Children of Israel’s nature and their hostility to the prophets.”

(Islamic Education, Grade 9, Part 2 (2020) p. 21)

١- كَشَفُ طَبِيعَةِ بَنِي إِسْرَائِيلَ وَعَدَاوَتِهِمُ لِلْأَنْبِيَاءِ.

Zionists are demonized and accused of genocidal intentions, thus making them an existential threat to the Palestinians:

"1. The Zionists based their entity on terror, extermination [*ibadah*] and colonialism. We will explain that."

(*Arabic Language – the Academic Track, Grade 10, Part 2 (2020) p. 28*)

أقام الصَّهَابِيَّةُ كِيَانَهُمْ عَلَى الْإِرْهَابِ وَالْإِبَادَةِ وَالْإِسْتِعْمَارِ، نُبِّئُ ذَلِكَ. 🌟

An important part of the demonization campaign in the PA schoolbooks is the stress on massacres. Following is an assignment the teacher should give the students:

"Activity 2 – Drawing a picture that would describe the massacre [in a story about the village of Duwaimah in 1948]: The students will be divided into non-homogenous groups. Every group will be required to imagine the events of the massacre, draw them and paint them with appropriate colors. The paintings will be hanged in a visible place in class and some of the paintings will be selected for discussion."

(Teacher's Guide, *Arabic Language*, Grade 7 (2018) p. 153)

نشاط (٢) رسم لوحة تجسد المجزرة: تقسيم الطلبة إلى مجموعات غير متجانسة، ويُطلب من كل مجموعة تخيل أحداث المجزرة، ورسمها، وتلوينها بالألوان المناسبة، وتُعلق اللوحات في مكان ظاهر في الصف، وتُختار بعض اللوحات للمناقشة.

The next slide has been taken from a teacher's manual. The teachers' manuals, mostly printed in 2018, clearly show the indoctrination methods used, including the intensification of Jew-hatred.

Here we can see an example of a student evaluation sheet covering three items of which the last one (marked in red) talks about the reasons for massacres perpetrated by Zionist Jews against Arabs in 1948.

The highest grade was given to students who connected the massacres to the Jewish religious thought.

A lesser grade was given to students who connected the massacres to the Zionist thought.

The “unsatisfactory” grade was given to students who accurately wrote the reasons for the massacres but did not connect them to either the Jewish or Zionist thought.

Chart 2: Matrix of Accomplishment Levels [please read the items from right to left]

Accomplishment Level/ Tested Subject	Good (3)	Satisfactory (2)	Unsatisfactory (1)
---	---	---	---
---	---	---	---
Clarification of the Zionist gangs' goal of perpetrating massacres	[The student] connected accurately the perpetration of Zionist massacres to Jewish religious thought	[The student] connected correctly the Zionist gangs' thought to their perpetration of massacres	[The student] defined correctly the Zionist gangs' goal of perpetrating massacres

(Teacher's Manual, *Geography and Modern and Contemporary History of Palestine*, Grade 10 (2018) p. 164.
Please see the source material in the next slide)

جدول (٢): مصفوفة مستويات الأداء:

المحك / مستوى الأداء	جيد (٣)	مرضٍ (٢)	غير مرضٍ (١)
تعداد أسماء شخصيات عربية وفلسطينية دافعت عن فلسطين.	ذكر أسماء قياديين دافعوا عن فلسطين بشكل دقيق وصحيح.	معظم المعلومات التي قدمها عن القادة صحيحة.	معظم المعلومات التي قدمها عن مفهوم الالتزام غير صحيحة.
تفسير أسباب سقوط المدن والقري الفلسطينية بيد العصابات الصهيونية.	المعلومات التي قدمها عن سبب سقوط المدن والقري دقيقة وصحيحة.	معظم المعلومات التي قدمها عن سبب سقوط القري صحيحة.	معظم المعلومات التي قدمها عن سبب سقوط المدن والقري غير صحيحة.
توضيح هدف العصابات الصهيونية من ارتكاب المجازر.	ربط بين ارتكاب المجازر الصهيونية والفكر الديني اليهودي بشكل دقيق.	ربط بين فكر العصابات الصهيونية وارتكابها للمجازر بشكل صحيح.	حدّد هدف العصابات الصهيونية من ارتكاب المجازر بشكل صحيح.

?Peace

The only reference in the schoolbooks in UNRWA use to the issue of peace with Israel is found in a history textbook where Arafat's letter to Rabin prior to the signing of the Oslo Accords in 1993 is reproduced. But peace and co-existence with Israel are never advocated in any schoolbook throughout the entire curriculum. Following are the relevant excerpts from Arafat's letter:

“...The Palestine Liberation Organization recognizes the State of Israel's right to live in peace and new security. The Organization accepts the UN Security Council's resolutions Nos. 242 and 338. The Organization commits itself to the peace process in the Middle East and to the peaceful resolution of the conflict between the two parties and declares that all the political issues related to the permanent situation will be solved through negotiations. Accordingly, the Organization denounces the use of terror and other violent actions...”

(Geography and Modern and Contemporary History of Palestine, Grade 10, Part 2 (2020) p. 77)

خطاب اعتراف منظمة التحرير بإسرائيل، بتاريخ ١٩٩٣/٩/٩ م:
من الرئيس ياسر عرفات إلى إسحق رابين رئيس وزراء إسرائيل:
إنّ التوقيع على إعلان المبادئ، يفتح عهداً جديداً في تاريخ الشرق الأوسط. وبقناعة راسخة، أؤكد على التزامات منظمة التحرير الفلسطينية الآتية:
تعترف منظمة التحرير الفلسطينية بحقّ دولة إسرائيل في العيش بسلام وأمن جديد، وتقبل المنظمة قراراً من مجلس الأمن الدولي رقمي ٢٤٢ و ٣٣٨. إنّ المنظمة تلتزم نفسها بعملية السلام في الشرق الأوسط، وبالحلّ السلمي للصراع بين الجانبين، وتعلن أنّ كلّ القضايا الأساسية المتعلقة بالأوضاع الدائمة سيتمّ حلها من خلال المفاوضات...
وطبقاً لذلك، فإنّ المنظمة تُدين استخدام الإرهاب، وأعمال العنف الأخرى...، وتؤكد منظمة التحرير الفلسطينية أنّ الفقرات الواردة في الميثاق الفلسطيني التي تنفي حق إسرائيل في الوجود لم تُعدّ سارية المفعول، وتتعهد منظمة التحرير الفلسطينية برفع التعديلات الضرورية في الميثاق الوطني إلى المجلس الوطني الفلسطيني للمصادقة الرسمية عليها.
ياسر عرفات رئيس منظمة التحرير الفلسطينية

Instead of peace advocacy, the PA schoolbooks call for a violent struggle for the liberation of Palestine in its entirety, as we shall see in the following slides. A hint of the war indoctrination is given in the Palestinian Authority's national anthem that is learned in class and includes recurring expressions of violence:

Expressions of violence in the Palestinian Authority's national anthem taught in school:

"Let us know our national anthem:

Activity 1: We will listen and repeat:


*Fidai**, *fidai*, *fidai*, O my land, O land of the forefathers
Fidai, *fidai*, *fidai*, O my people, O people of eternity
With my determination, my fire and the **volcano of my revenge**
And my blood's yearning to my land and my home
I have climbed mountains and embarked on a struggle
I defeated the impossible and shattered the shackles
Fidai, *fidai*, *fidai*, O my land, O land of the forefathers
Fidai, *fidai*, *fidai*, O my people, O people of eternity
In the winds' storm and **the weapon's fire**
And my people's determination to carry on the struggle
Palestine is my home and the road to my victory
Palestine is my revenge and the land of steadfastness
Fidai, *fidai*, *fidai*, O my land, O land of the forefathers
Fidai, *fidai*, *fidai*, O my people, O people of eternity
By the oath under the flag's shadow
By my people's determination, and by the pain's fire
I shall live as a *fidai* and I shall continue as a *fidai*
And I shall die as a *fidai* until I return
Fidai, *fidai*, *fidai*, O my land, O land of the forefathers
Fidai, *fidai*, *fidai*, O my people, O people of eternity“

(*National and Social Upbringing*, Grade 3, Part 1 (2020) pp. 16-17. **Emphasis added**)


***Fidai** – a self-sacrificing person; this term is used nowadays to denote the members of the Palestinian terrorist organizations.

نَعْرِفُ نَشِيدَنَا الْوَطَنِيَّ

نشاط (١): نَسْتَمِعُ، وَنُرَدِّدُ:



فِدَائِي فِدَائِي فِدَائِي **** يا أَرْضِي يا أَرْضَ الْجُدُودِ
فِدَائِي فِدَائِي فِدَائِي **** يا شَعْبِي يا شَعْبَ الْخُلُودِ
بِعَزْمِي وَنَارِي وَبُرْكَانِ ثَارِي
وَأَشْوَاقِ دَمِّي لِأَرْضِي وَدَارِي
صَعَدْتُ الْجِبَالَ وَخُضْتُ النَّضَالَ
قَهَرْتُ الْمُحَالَ حَطَّمْتُ الْقَيْودِ
فِدَائِي فِدَائِي فِدَائِي **** يا أَرْضِي يا أَرْضَ الْجُدُودِ
فِدَائِي فِدَائِي فِدَائِي **** يا شَعْبِي يا شَعْبَ الْخُلُودِ



بِعَصْفِ الرِّيحِ وَنَارِ السَّلَاحِ
وَإِضْرَارِ شَعْبِي لِيَخُوضِ الْكَيْفَاحِ
فِلَسْطِينُ دَارِي وَدَرْبُ أَنْتِصَارِي
فِلَسْطِينُ ثَارِي وَأَرْضُ الصُّمُودِ
فِدَائِي فِدَائِي فِدَائِي **** يا أَرْضِي يا أَرْضَ الْجُدُودِ
فِدَائِي فِدَائِي فِدَائِي **** يا شَعْبِي يا شَعْبَ الْخُلُودِ
بِحَقِّ الْقَسَمِ تَحْتَ ظِلِّ الْعَلَمِ
بِأَرْضِي وَشَعْبِي وَنَارِ الْأَلَمِ
سَاحِيَا فِدَائِي وَأَمْضِي فِدَائِي
وَأَقْضِي فِدَائِي إِلَى أَنْ أَعُودِ
فِدَائِي فِدَائِي فِدَائِي **** يا أَرْضِي يا أَرْضَ الْجُدُودِ
فِدَائِي فِدَائِي فِدَائِي **** يا شَعْبِي يا شَعْبَ الْخُلُودِ

The liberation struggle as depicted to grade 1 students:

(Our Beautiful Language, Grade 1, Part 2 (2020) p. 83)



An open question with no immediate answer:

"Activity 2: How, in your opinion, will we be able to work together for the liberation of our homeland Palestine from the occupying Zionists?"

(*Islamic Education*, Grade 5, Part 1 (2020) p. 106)

نشاط (٩)
برأيك، كيف يمكننا العمل سوياً على تحرير وطننا فلسطين من الصهاينة المحتلين؟

The answer is found in a teacher's manual for a higher grade:

"Jihad in God's cause for the liberation of the homelands from the occupation's contamination."

(Teacher's Manual, *Arabic Language*, Grade 8 (2018) p. 235)

الجهاد في سبيل الله؛ لتحرير الأوطان من دنس الاحتلال.

Praise of Jihad in Palestine specifically appears in a text instructing the teacher to stress to the students the importance of national feelings:

“...and Praising the Jihad for the liberation of Palestine.”

(Teacher’s Manual, *Arabic Language*, Grade 10 (2018) P. 248 – the marked part)

٥- عاطفة الفخر والاعتزاز بالأمة العربية، والألم لما حل بفلسطين، والإشادة بالجهاد لتحرير فلسطين.

The PA textbooks also use the Islamic traditional ideal of martyrdom (*Shahadah*). The martyr (*Shahid*) gains, according to Islamic belief, much reward in Afterlife, including his marriage to 72 virgins. In the following example, taken from a teacher's manual in the school subject of arts, this particular item is included among drawing options for the students (marked in red):

“Alternative suggestions:

...

3. Drawing a Shahid's wedding scene

...”

(Teacher's Manual, *Art Education*, Grade 6 (2017 – latest edition so far) p. 54)

مقترحات بديلة:

- ١- رسم مناسبة دينية وطنية.
- ٢- رسم مشهد لتحرير أسير.
- ٣- رسم مشهد عرس شهيد.
- ٤- مشهد فعاليات مدرسية.
- ٥- موقف إنساني.
- ٦- حفلة عرس فلسطيني.
- ٧- حفلة تخرج أحد الأقرباء في الجامعة.

The following chart explains to the teacher how to deal with various difficulties, including one related to lack of information among the students about the martyr's religious status:

"Expected Difficulties

Some of the students do not know the qualities granted by God to the martyrs exclusively.

Suggested Solutions

Encouragement of research and quest either by resorting to the Internet, or to reference books or to the teacher of the Islamic education subject in order to become familiar with the martyr's status and his exclusiveness given to him by God out of respect to him and to his family.“

(Teacher's Manual, *Arabic Language 1*, Grade 11 (2018) p. 74)

الصعوبات المتوقعة	الحلول المقترحة
<ul style="list-style-type: none">• الإتيان بالجذر اللغوي لبعض المفردات الواردة.• المفارقة بين معاني بعض المفردات (البأس والبؤس)، (الثرى والثراء والثريا)، (المنية، المثنية، الأمنية).• <u>بعض الطلاب لا يعرف الخصال التي اختص الله بها الشهداء.</u>• إعراب بعض الأساليب، كأسلوب التذية (يا حسرتا)، وإعراب اسم لا النافية للجنس (لا بد من يوم لهم، لا شكوى من الطغيان).	<ul style="list-style-type: none">• توظيف المعجم اللغوية في العرقة الصفية، وفي جميع فروع العربية - ما أمكن، حيث يعتاد الطالب استخراج الجذر من المعجم نفسه. وفي الوقت نفسه يعتاد التفريق بين المفردات المتشابهة، والاتيان بالمعنى أو المفرد حسب المطلوب.• تشجيع البحث والتنقيب سواء أكان ذلك بالرجوع للشبكة العنكبوتية، <u>أم للكتب المعرفية، أم لمعلم التربية الإسلامية؛ للوقوف على مكانة الشهيد، وما اختصه الله به إكراماً له ولأهله.</u>• الوقوف على بعض القضايا النحوية المهمة التي لم يسبق للطالب التعرف عليها، كأسلوب التذية، والتذكير بالقضايا التي سبق له التعرف عليها (لا النافية للجنس).

The liberation of Palestine does not end at the 1967 lines. Haifa and Jaffa, two cities inside Israel's pre-1967 territory, are included too:

“Let us sing:

Children of Palestine

I am a lion cub*; I am a flower**

We have given the soul to the Revolution***

Our forefathers have built houses

For us in our free country

I am a lion cub; I am a flower

We have carried the ember of the Revolution

To Haifa, to Jaffa

to Al-Aqsa [Mosque], to the [Dome of the] Rock”

*Lion cub – Male member of the Fatah youth movement

**Flower – Female member of that movement

***Revolution – Fatah terrorist activity that began on 1.1.1965

(*Our Beautiful Language*, Grade 2, Part 1 (2020) p. 44.
Emphasis added)



أَطْفَالُ فِلَسْطِينِ

إِبْرَاهِيمُ الْغَلِي

أَنَا سَيْبٌ أَنَا زَهْرَةٌ	وَهَبْنَا الرُّوحَ لِلثَّوْرَةِ
بَنِي أَجْدَادُنَا دَوْرًا	لَنَا فِي أَرْضِنَا الْحُرَّةِ
أَنَا سَيْبٌ أَنَا زَهْرَةٌ	حَمَلْنَا جَمْرَةَ الثَّوْرَةِ
إِلَى حَيْفَا إِلَى يَافَا	إِلَى الْأَقْصَى إِلَى الصَّخْرَةِ

Jaffa, within Israel's pre-1967 boundaries, is considered a Palestinian occupied city that should be liberated, as said in a language exercise:

“2. It would be appropriate for Jaffa to return to our bosom.”

(*Arabic Language*, Grade 8, Part 2 (2019) p. 102)

٢- حرى يافا أن تعود لأحضاننا.

And so is Acre:

"4. We will explain the ways that would guarantee the liberation of Acre from the occupation."

(Teacher's Guide, *Arabic Language*, Grade 10 (2018) p. 168)

٤- نبيّن السّبل الكفيلة بتحرير عكّا من الاحتلال.

In free Palestine there is no room for Israel, as the Palestinian flag covers the whole country:

"FREE PALESTINE"

(Sciences and Life, Grade 3, Part 1 (2020) p. 65)



A similar map appears in a Christian Education textbook accompanied by a cross, thus symbolizing the adherence of Palestinian Christian students within the PA school system to the general national goals:

(Christian Education, Grade 12 (2019) p. 93)



The return of the 1948 refugees to pre-1967 Israel should take place as an integral part of the violent struggle for the full liberation of Palestine. The ending of a story about a refugee's reminiscences emphasizes that:

“We shall return; we shall return with the soaring eagles; we shall return with the fiercely blowing wind; we shall return to the vineyard and the olive trees; we shall return in order to hoist the flag of Palestine next to the anemone flower on our green hills.”

(*Arabic Language, Grade 5, Part 1 (2020) p. 84*)

سَنَعُودُ، سَنَعُودُ مَعَ الشُّسُورِ الْمُحَلَّقَةِ، سَنَعُودُ مَعَ الرِّيحِ الْعَاتِيَةِ، سَنَعُودُ
إِلَى الْكَرَمِ وَالزَّيْتُونِ، سَنَعُودُ؛ لِنَرْفَعَ عَلَمَ فِلَسْطِينَ، إِلَى جَانِبِ زَهْرَةِ
الْحَنُونِ عَلَى رَوَابِنِ الْخَضْرَاءِ.

Part of a poem titled “A Refugee’s Cry” stresses the same point:

“I am the owner of the great right and the one who makes the morrow out of it
I shall retrieve it; I shall retrieve it as a precious and sovereign homeland
I shall shake the world tomorrow and shall march as one army
I have an appointment in my homeland and it is impossible that I forget the appointment”

(*Arabic Language, Grade 5, Part 1 (2020) p. 86*, and see among the accompanying questions: “The poet has determined the form of the return. Let us clarify it, as it appears in the poem.”)

أَنَا صَاحِبُ الْحَقِّ الْكَبِيرِ رِوَصَانِعٌ مِنْهُ الْغَدَا
سَأُعِيدُهُ .. وَأُعِيدُهُ وَطَنًا عَزِيزًا سَيِّدَا
سَأُزَلِّزُ الدُّنْيَا غَدًا وَأَسِيرُ جَيْشًا أَوْحَدَا
لِي مَوْعِدٌ فِي مَوْطِنِي هَيْهَاتَ أَنْسَى الْمَوْعِدَا

Terror is part and parcel of the liberation struggle. Following is the first page of a 4-page lesson that exalts the female commander of the terrorist attack on a civilian bus on Israel's Coastal Highway in 1978 in which more than thirty Israelis – men, women and children were murdered:

“Dalal al-Mughrabi
([by] the writing team)

In front of the text:
Our Palestinian history is replete with many names of martyrs who have given their soul in sacrifice for the homeland. Among them [is] the martyr Dalal al-Mughrabi who has illustrated with her struggle a picture of challenging and bravery that have made her memory eternal in our hearts and minds. The text in front of us speaks of one aspect of her struggle path.”

(*Arabic Language, Grade 5, Part 2 (2020) p. 51*)

دلال المَغْرَبِي

(فريق التّأليف)

تَيْن يَدَي النَّصِّ

يُحْفَلُ تَارِيخُنَا الْفِلَسْطِينِي بِكَثِيرٍ مِنْ أَسْمَاءِ الشُّهَدَاءِ الَّذِينَ قَدَّمُوا أَرْوَاحَهُمْ فِدَاءً لِلْوَطَنِ، مِنْهُمْ الشَّهِيدَةُ دَلالُ الْمَغْرَبِي الَّتِي عَطَّرَتْ بِضَالِهَا صُورَةَ مِنْ صُورِ التَّحَدِّي وَالْإِطْلُوقِ؛ مَا جَعَلَ ذِكْرَهَا خَالِدًا فِي قُلُوبِنَا وَغُفْلِنَا. وَالنَّصُّ الَّذِي تَيْنَ أَيْدِينَا يَتَخَدَّثُ عَنْ طَرْفٍ مِنْ مَسِيرَةِ بِضَالِهَا.



The ultimate goal of the liberation struggle is hinted in one of the teachers' manuals:

"Zionists are the terrorists of the modern era. Their fate is to become extinct."

(Teacher's Manual, *Arabic Language*. Grade 6 (2018) p. 207)

- الصّهاينة إرهابيو العصر
الحديث مصيرهم إلى
زوال.

أَرْضُ الْكُرَمَاءِ

نُغْنِي وَنَحْفَظُ:



A more explicit reference to the fate of the Jews who will survive the violent liberation of Palestine is given in the poem below:

“We will sing and learn by heart: The Land of the Noble Ones I swear! I shall sacrifice my blood in order to water the land of the noble ones

And remove the usurper [Israel] from my country and **exterminate the defeated remnants of the foreigners [in Arabic: *ubid fulul al-ghuraba'*]**

O, land of Al-Aqsa and the holy site [*haram*], O, cradle of pride and nobility

Patience, patience, for victory is ours and dawn is peeping out of darkness”

(*Our Beautiful Language*, Grade 3, Part 2 (2019) p. 66.

Emphasis added)

This poem is sung in class (and see the next slide)

Note

This poem has been removed from the 2020 edition of this textbook, probably as a result of our criticism. But one might wonder whether the students stopped singing it in class.

قَسَمًا سَأُضْحِي بِدِمَائِي لِأُرْوِي أَرْضَ الْكُرَمَاءِ
وَأُزِيلَ الْغَاصِبَ مِنْ بَلَدِي وَأُيَدَّ فُلُوقَ الْغُرَبَاءِ
يَا بَلَدَ الْأَقْصَى وَالْحَرَمِ يَا مَهْدَ النَّخْوَةِ وَالْكَرَمِ
صَبْرًا صَبْرًا فَالْتَّصِرْ لَنَا وَالْفَجْرُ يُبْطِلُ مِنَ الظُّلَمِ

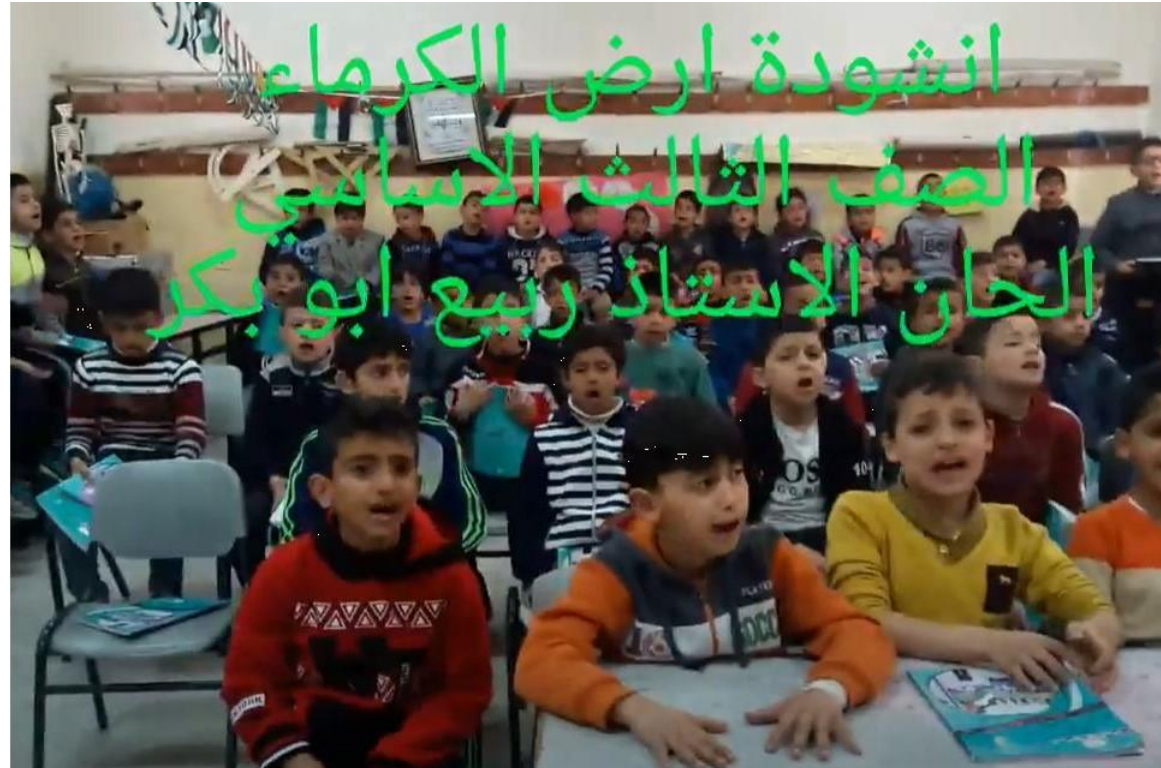
Screenshot of the beginning of a YouTube clip by “the Group of Palestine’s Teachers”. The inscription here says: “The song of ‘The Land of the Noble Ones’, Grade 3 Elementary, Music by Rabi’ Abu Bakr”

The link to the clip:

<https://www.youtube.com/watch?v=Yan7tf3E6UU>

And if it does not open, try this one:

<https://vimeo.com/390503872>



A religious schoolbook brings within this context a traditional text speaking of the eventual annihilation of all Jews by the Muslims:

"...7. The fighting against the Jews and the victory over them: The Messenger [Muhammad] has already announced the end of the Jews' oppression upon this holy land and the removal of their corruption and occupation there: [It is told] by Abu Hurayrah [one of Muhammad's Companions] that the Prophet said: 'The End of Days will not come until the Muslims fight the Jews, and the Muslims will kill them, and even if a Jew would hide behind a rock or a tree – the rock or the tree will say: 'O Muslim, O God's servant, there is a Jew behind me, so come and kill him!' – except the salt bush [*Gharqad*], for it is one of the Jews' trees."

(*Faith*, Grade 11 [*Shar'i Stream*] (2013) p. 94)

سابعاً: مقاتلة اليهود والانتصار عليهم: فقد بشر الرسول ﷺ بنهاية ظلم اليهود على هذه الأرض المقدسة، وإزالة فسادهم واحتلالهم لها؛ عن أبي هريرة رضي الله عنه أن النبي ﷺ قال: «لا تقوم الساعة حتى يقاتل المسلمون اليهود، فيقتلهم المسلمون، حتى يختبئ اليهودي من وراء الحجر أو الشجر، فيقول الحجر أو الشجر: يا مسلم، يا عبد الله، هذا يهودي خلفي فتعال فاقتله إلا الغرقد، فإنه من شجر اليهود»^(٢).

Conclusion

- The Palestinian Authority textbooks, including those ones used by UNRWA in its schools, de-legitimize the existence of the State of Israel, a full member-state of the United Nations Organization, and the very presence in the country of its 7 million Jewish citizens, whose history there is denied and whose holy places there are ignored.
- These schoolbooks demonize both Israel and the Jews, to the point of sheer anti-Semitism.
- They never advocate a peaceful solution to the present Israeli-Palestinian conflict. Instead, they call for a violent struggle for liberation which is given a religious character, is not limited by the 1967 lines and in which terror plays a central part.
- So long as this PA curriculum remains in force, there will be no chance for a meaningful settlement between it and Israel. Its suggested participation in the new administrative arrangement in Gaza will leave the incitement that was pursued by Hamas there intact. The textbooks surveyed here were in use under the Hamas government too.
- Being a UN agency, UNRWA is committed to neutrality and peace, but its use of such schoolbooks sharply contradicts that commitment and makes UNRWA a full accomplice in the PA warlike and anti-Semitic indoctrination, to the point of murderousness. Moreover, UNRWA betrays its sacred obligation towards the wellbeing of the Palestinian children and youths under its care, by preparing them for war against their Israeli counterparts.
- This kind of “education” should stop. Following is a list of suggested preliminary changes

Suggested Changes

- Introducing Arafat's letter to Rabin before the signing of the Oslo Accords (slide No. 43 above) into additional schoolbooks in various grades in order to emphasize the PA's strategic goal of peaceful resolution of the conflict with Israel.
- Using Arafat's letter as a tool for expressing the PA's formal recognition of the State of Israel in all relevant schoolbooks, that is, showing Israel within its pre-1967 boundaries on maps, and renewing the use of its name, as done in former PA textbooks, instead of the current "Zionist occupation".
- Restricting the struggle for liberation to the 1967 lines, and to the political level only, in the spirit of the said letter.
- Separating the Islamic traditional ideals that carry belligerent character, such as Jihad and martyrdom (*Shahadah*), from the current conflict and using them in historical contexts only.
- Reflecting the current geographical reality in the books: showing Tel Aviv and other major Jewish cities on maps. Refraining from distortion of historical items (stamps and coins, for example).
- Recognizing the Jews' history and holy places in the country (as used to be done in former PA schoolbooks). Eliminating all expressions of religious bigotry against them.

The Researcher and his Work



- Arnon Groiss is an expert in Middle Eastern affairs holding a Ph.D. degree in this field from Princeton University.
- He is a retired journalist, having worked for forty years at Israel's Arabic radio station.
- Since 2000 he has been studying the attitude to Israel, Jews and peace in schoolbooks of Syria, Egypt, Saudi Arabia, Iran, Tunisia and the Palestinian Authority, with special focus, since 2010, on the PA's schoolbooks, especially those ones in UNRWA use (grades 1-10) in the areas of Judea, Samaria, East Jerusalem and the Gaza Strip, in addition to his familiarity with Israeli schoolbooks.
- So far, he has reviewed over 1,000 textbooks and teachers' manuals of various school subjects.
- He presented his findings many times during the years to policy makers in Israel and worldwide, including at the UN Secretary General's Office, the US Congress, the Israeli Knesset and the European, British, French, Canadian and Swedish parliaments.
- The premise of his research is that schoolbooks might shed the brightest light on the goals of a society in conflict.

UNESCO's Assessment Criteria

- Does the curriculum promote tolerance, understanding and respect of the “other”, its culture, achievements, values and way of life? (Based on the “Declaration of Principles on Tolerance”, proclaimed and signed by member states of UNESCO on November 16, 1995, Articles 1, 4.2).
- Does the curriculum develop capabilities for non-violent conflict resolution? (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-eight session, Paris, November 1995, Article 9, and on the afore-mentioned “Declaration of Principles on Tolerance”, Article 5).
- Does the curriculum promote peace? (Ibid., Article 6).
- Does the curriculum promote international understanding and cooperation? Does it motivate the student to understand and bear responsibility for the keeping of peace? (Based on UNESCO Recommendations 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 III 6 and IV 7).
- Is the curriculum 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? (Ibid., Articles III 6, IV 7, VII 39, and the afore-mentioned “Integrated Framework”, Article 18).
- Is all the educational material (textbooks, workbooks, teachers’ manuals, maps, illustrations, instructional aides) up-to-date, accurate, balanced and unprejudiced? Does it use equal standards to promote mutual knowledge and understanding between different peoples? (Ibid., Articles VI 39, X 45 and the “Declaration of Principles on Tolerance”, Article 4.3).
- Does the curriculum include objective, complete and up-to-date data, as well as critical analysis of the historical and contemporary factors at the root of the differences, conflicts and tension between states and groups, as well as ways to overcoming those differences? (Based on the afore-mentioned “UNESCO Recommendations”, Article V 14).

Examples of Topics not Included in the Study

- Messages of Palestinian patriotism and the promotion of Palestinian national sentiment in general.
- Expressions of love of the land and devotion to Jerusalem and to the holy places – as long as they do not include the rejection of the other party in this context.
- Reference to the entire country historically or geographically – but not politically – as “Palestine” (in parallel with the Israeli textbooks’ use in these respects of the traditional Jewish name “*Eretz Yisrael*” – “the Land of Israel”, as opposed to “*Medinat Yisrael*” – “the State of Israel”).
- Expressing pride in the Palestinian cultural heritage.
- Quranic verses – even in cases where they were used to support negative attitudes to the adversary. The negative attitudes themselves were included in the study.