

PART THREE: PEACE

VI. Tolerance

The Palestinian textbooks emphasize the need for inter-religious tolerance. They are based on Islam's traditional tolerance towards followers of the other monotheistic religions, known as "the People of the Book", i.e. Christians and Jews. But when the discussion assumes a more specific and practical nature the Jews are no longer mentioned.

"Unit 1: The Arabs before Islam

Goals of the Unit:

4. Acceptance of members of the monotheistic religions." **(History of the Arabs and Muslims, Grade 6, p.2-3)**

"Unit 2: The Emergence of Islam

Goals of the Unit:...

"4. Respecting the People of the Book in their religion, property and ceremonies." **(History of the Arabs and Muslims, Grade 6, pp. 24-25)**

"Unit 3: We and the Others

Goals of the Unit: ...

B. On the Practical Level

1. Writing down evidence from the divine books which call for tolerance and reject violence and reading that to the students.
2. Visiting the religious places of the various religions and getting to know their organizations and their cultural and social activities."

C. On the Moral Level

1. Opposing fanaticism phenomena of any form.
2. Respecting tolerant positions towards the other."

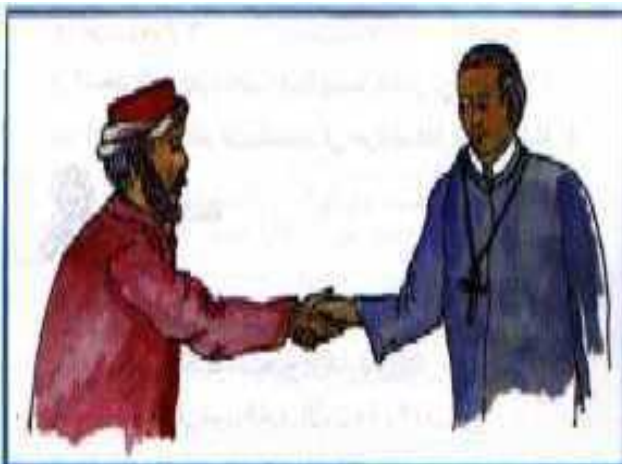
(National Education, Grade 6 (2000), pp. 64-65)

A special lesson dedicated to inter-religious tolerance concentrates solely on Muslim-Christian relations. There is no mention of the Jews.

"Unit 3, Lesson 17

Tolerance

Let us look at the following picture thoroughly



Let us think and respond:

1. What do we see in the picture?
2. What does the hand-shaking of the sheikh and the priest indicate?
3. What is the position of the Muslim and Christian religions regarding the relations among people?

Tolerance is the receptivity by an individual of the opinions of others and respect of their beliefs, ideas, customs and traditions, even if they do not coincide with his own ideas.

First

- A. Islam calls for tolerance and fraternity among human beings, and gives respect and freedom to [any] person whatever his religion, nation or color may be. God has said: 'We have honored the sons of Adam' – Verse 70 of Surat al-Israa, 'There shall not be coercion in religion' – Verse 256 of Surat al-Baqarah.*
**Free translation from the Arabic text.*
- B. The life of the honored Messenger, Muhammed, is based on tolerance and love. A delegation of the Christians of Najran came to the Messenger in Medina and he entered his mosque after al-'Asr [prayer]. The time for their [own] prayer came and the Messenger invited them to perform it, so they turned eastward and prayed.
- C. The course of our Arab Islamic history emphasizes the Muslims tolerance towards the others. One example for that is the attitude of Caliph 'Umar Bin al-Khattab towards the Christians of Jerusalem at the time of its conquest. He granted them security for their lives, property and churches and ordered to treat them well.
- D. Saladin's attitude towards the invading Crusaders after their defeat at Hittin was recorded by history. He showed a great degree of noble manners and magnanimity and forgave them all: commanders and soldiers, men, women and children. He granted the Christians the freedom of pilgrimage to Jerusalem without demanding from them any payment.
- E. The Palestinian Independence Declaration has confirmed that the Palestinians are equal before the law and judgement and it does not discriminate between them because of religion or sect, or sex, or color, or political opinion.

Second

Christianity calls for safeguarding human dignity and freedom and calls for tolerance, love, peace and harmony among [all] humans, as Lord Christ said: 'treat your enemies well'.*
**Free translation from the Arabic text.*

Third

Tolerance is not restricted to the relations between followers of [different] religions, but rather expands to include the numerous [types of] relations between human beings [in general] such as tolerance among members of competing sports teams – the spirit of sportsmanship should overwhelm all – both winners and losers, as well as tolerance between the national [political] parties that differ in their views, for they agree on one goal which is serving the homeland and the citizens.

I will test myself:

1. What is the attitude of the Muslim religion towards followers of the other monotheistic religions?
2. I will mention some of the episodes in our Islamic history that indicate tolerance and mercy.
3. I will answer by 'yes' or 'no':
 - a. Tolerance leads to prosperity and progress of society
 - b. Fanaticism leads to internal disputes among the members of the society
 - c. Tolerance is [one] of the values that are advocated by the monotheistic religions."

(National Education, Grade 6 (2000), pp. 70-72)

VII. Peace

The concept of peace with Israel is not to be found anywhere in the Palestinian textbooks. The peace process that is based on the Oslo Accords (and their formal culmination in the Declaration of Principles that was signed at the White House in 1993) is not mentioned. The agreements themselves are mentioned three times, in short passages, none of which mention peace. One of these passages talks of the Accords in a military context:

“The [Palestinian] National Council decided to create armed Palestinian battalions which were named “the Palestinian Liberation Army” for the liberation of Palestine and for the defence of the Palestinian revolution. The battalions of this army were stationed in Egypt, Syria, Iraq and Jordan. After the signing of the Oslo agreement between the PLO and Israel in September 1993 most forces of the Liberation Army entered Palestine.” **(National Education, Grade 6 (2000), p. 23)**

“The reason for this decrease [in the percentage of Palestinians living in the diaspora in 1998, compared to 1980] may have stemmed from the Iraqi-Iranian war in 1980, the Gulf War in 1991, the signing of the Declaration of Principles agreement between the PLO and the government of Israel on September 13, 1993 in Washington and the return of a number of Palestinians from the diaspora to the homeland.” **(The Palestinian Society – Demographic Education, Grade 11, P. 22)**

“Following the Declaration of Principles agreement that was signed in Washington between Israel and the PLO on September 13, 1993, several Palestinian plans for economic and social development were proposed for the Palestinian arena in the West Bank and the Gaza Strip.” **(The Palestinian Society – Demographic Education, Grade 11, p. 131)**

VIII. *The struggle for the Liberation of Palestine*

30. *The Liberation in the 7th Century*

“It [Jericho] remained under Byzantine rule until the Arabs liberated it in the reign of the just Caliph, ‘Umar Bin al-Khattab, in the seventh century CE” **(Our Beautiful Language, Grade 7, pt. 1, p. 32)**

“Palestine... since its liberation by the Arabs in the reign of the just Caliph ‘Umar Bin al-Khattab...” **(The Palestinian Society – Demographic Education, Grade 11, p. 162)**

“ ‘Amr Bin al-‘Aas, the liberator of Palestine, was one of the Arabs’ shrewd men.” **(Our Beautiful Language, Grade 7, pt. 1, p. 28)**

‘Amr Bin al-‘Aas was the Muslim commander who entered Palestine in the 7th century.

31. *The Struggle in the Past*

“Let us organize a dialogue and a discussion between groups of students in order to discuss the following questions:

- a. Comparing the Frankish settlement to the successive occupations of Palestine.
- b. The Franks lived in the Muslim Orient nearly two hundred years, 1096-1291, but they were finally defeated. Explain that.”

(History of the Middle Ages, Grade 7, p. 38)

“The Palestinian people resisted the British rule and the Israeli occupation, staged several revolts and sacrificed thousands of martyrs and victims.” **(National Education, Grade 6 (2000), p. 13)**

“The Palestinians resisted the British occupation of Palestine which started in 1917, by [staging] several revolts in protest against British practices and Zionist greedy ambitions. Among them [are the following ones]:

- a. The revolt of 1921. This was the first popular revolt which encompassed all of Palestine’s cities and villages against the idea of establishing a Jewish national home...
- b. The revolt of 1929... It spread to all parts of Palestine...
- c. The revolt of the *Jihad* fighter Sheikh ‘Izz al-Din al-Qassam in 1933...
- d. The revolt of 1936 which started in the form of disturbances to be transformed into an organized strike, armed clashes and civil disobedience against the English and lasted six full months.
- e. The Palestinian resistance of 1947-48, following the resolution to partition Palestine into an Arab state and a Jewish one. This resolution was issued by the UN on November 29, 1947. Among the most famous battles fought by the Palestinians is the battle of al-Qastal in 1948...”

(National Education, Grade 7, p. 21)

32. *The Struggle at Present*

Following are explicit or implicit references to the liberation of Palestine as a whole.

“In the case of our country, Palestine, this interaction [between the inhabitants’ efforts and the available resources] faces challenges of which the most important ones are: ... the establishment of the independent Palestinian state on our entire national soil.” **(The Palestinian Society – Demographic Education, Grade 11, p. 134)**

“There is no (relinquishment) of our right in Palestine.” **(Language exercise, Our Beautiful Language, Grade 6, pt. 1, p. 27)**

“I thought it advisable to return to my book in order to reassemble it anew and present it to the sons of Arabdom in general and to the sons of Palestine in particular, so that they will remember their usurped homeland and work for its rescue.” **(From the preface of Mustafa Murad al-Dabbagh’s book “Our country, Palestine” as quoted in: Our Beautiful Language, Grade 6, pt. 1, p. 112)**

Mustafa Murad al-Dabbagh, who fled from Jaffa in 1948, published an encyclopedia entitled “Our Country, Palestine” of which the first volume came out in Beirut in 1964. In the paragraphs immediately following the passage from the introduction to Volume I, one can find the following sentences:

“... the Jewish claim to historical rights to Palestine has no justification, it is a deceitful and disproved claim with no parallel in history, it is a blatant lie ... they [the Arabs] have resided in it [Palestine] since the dawn of the land’s history, before there were Jews in the world ... The Jews entered our homeland and left it just as other transient nations have entered and left it” (p. 8) “The Arabs, and not the Jews, are those who have the connection [to the land]. The return of the Jews to Palestine and permitting them to establish a Jewish State contradicts history” (p. 9).

Immediately after this introduction, under the title “The Geographical Part”, there is a banner which reads: “There is no alternative to destroying Israel” (p. 13).

Among the exercises that the pupils are requested to carry out regarding the chapter about Mustafa Murad al-Dabbagh, there is an exercise “5. A composition describing the importance of your city or village”. This exercise alludes to the use of Dabbagh’s work, which contains much information on each village and city of Palestine, from the historical, geographical, demographic, botanical, zoological and cultural points of view. Mustafa Dabbagh’s work is dedicated to “those who are battling for the expulsion of the enemy from our land”(p. 5)

“The Achievements of the Palestinian Liberation Organization

1. The establishment of the independent Palestinian entity on the Palestinian lands that would be liberated.”
(National Education, Grade 6, 2000, p. 23)

33. Military Liberation

“The [Palestinian] National Council decided to create armed Palestinian battalions which were named “the Palestinian Liberation Army” for the liberation of Palestine and for the defense of the Palestinian revolution. The battalions of this army were stationed in Egypt, Syria, Iraq and Jordan. After the signing of the Oslo agreement between the PLO and Israel in September 1993 most forces of the Liberation Army entered Palestine.” **(National Education, Grade 6 (2000), p. 23)**

“The Palestinian Liberation Army” was created following the establishment of the Palestine Liberation Organization in June 1964.

The concept of military liberation is sometimes conveyed through symbols, as seen in the following poem and the accompanying questions:

“We Shall Return

We shall return with the resounding storms;

With the sacred lightening and the star

With the winged hope and the songs;

With the soaring vulture and the eagle

[Question I:]

How did the poet describe the return to Palestine?

[Question II:]

To what does the poet hint by [the phrase]: ‘the soaring vulture and the eagle’?”

(Our Beautiful Language, Grade 7, pt. 1, p. 40, Question I – p. 41, Question II – p. 42)*

**A more explicit verse of this well-known poem, which talks of returning to the homeland with flags stained with blood above swords and bayonets, has been omitted.*

“Palestinian

I shall redeem my country with my soul I, the Palestinian child”
(Our Beautiful Language, Grade 1, pt. 1, p. 132)

“The Muslim Loves His Homeland and Defends It

[Question:] How would we protect Palestine, in your opinion?”
(Islamic Education, Grade 6, p. 68)

34. The Demographic Weapon

Planned increase in population is a demographic weapon that plays a positive role in winning the Arab-Israeli conflict.

“The demographic problem has occupied a central place in the Arab-Israeli conflict during the last two decades. From the Palestinian point of view it has become the numerical challenge that will enable the Palestinian people during the coming two decades to stand against the Zionist settlement expansion and overcome it. From the Israeli point of view the demographic problem has become the danger hidden in the rates of natural increase among Palestinian families, which threatens in the foreseeable future the existence of a Jewish majority population.

“Therefore, the increase of fertility rates is a demographic weapon that can be used in resisting the occupation. It plays a positive role in winning the Arab-Israeli conflict.” **(The Palestinian Society – Demographic Education, Grade 11, p. 29)**

“The net migration of the Palestinians from 1948 until 1992 was always negative, in the sense that the number of emigrants from Palestine was much greater than the number of those who entered it. The net migration became positive in 1992. According to the assessments of the Palestinian Central Department of Statistics it is expected that the net [positive] migration rates will increase.

“... Expectations indicate that the rate of population growth in the Palestinian areas [i.e., territories of the Palestinian Authority] will stay relatively high... and immigration will continue to have its weighty role in changing the data in the future, as it did in the past. We hope that this role will be positive as the sons of Palestine will return from exile to their land and relatives.” **(The Palestinian Society – Demographic Education, Grade 11, p. 36)**

35. A Struggle of Civilizations

“Turn to the school library and write a report about the Muslims’ struggle over Jerusalem with the other civilizations that succeeded one another in Palestine.” **(History of the Middle Ages, Grade 7, p. 77)**

“Let us organize a class debating group in which the students will talk about the invasions that the city of Jerusalem has faced.” **(History of the Middle Ages, Grade 7, p. 43)**

IX. *The Return of Every Refugee*

The only solution to the refugee problem acceptable in the Palestinian textbooks is the return of every refugee to his original home. Sometimes such a return is perceived as part of the liberation campaign.

“The camp is not considered an original home for the Palestinian refugee. Rather, it is a temporary place where he has been forced to live. All the Palestinians wait for the return of every Palestinian to his city or village from which he was made to emigrate.” **(Islamic Education, Grade 6, pt. 1, p. 69)**

“The camp: a place established for the Palestinian refugees who had been forced to depart from their cities and villages in Palestine and who are determined to return to them.” **(National Education, Grade 7, p. 36)**

“We Shall Return

“Beloved Palestine, how would I live far away from your plains and heights
The greened foothills call me and in the horizons there are traces of green
The shores call me weeping and in time’s ear there is an echo of a lament
Your orphan cities call me; Your villages call me with their domes
Tomorrow we shall come back and the ages shall listen
to the footfalls during the return
We shall return with the resounding storms;
With the sacred lightening and the star
With the winged hope and the songs; With the soaring vulture and the eagle
Yes! The thousands victims shall return;
Victims of oppression shall open every door

(Our Beautiful Language, Grade 7, pt. 1, p. 40)*

**A verse of this well known poem, which talks of returning to the homeland with flags stained with blood above swords and bayonets, has been omitted in the version given here.*

“[Questions:]

1. Why do the cities and villages call the poet?
2. How did the poet describe the return to Palestine?
3. The poet cannot live far away from his homeland. Which is the verse that carries this meaning?
4. Let us explain the last verse in the poem.
5. The poet has described the cities in Palestine as orphans. Do you agree with the poet regarding this description? Why?
6. The poet’s pain was plainly evident at the beginning of the poem. Later, this pain was transformed into a hope. Let us clarify that.
7. Can we live far away from our homeland? Why?
8. What did the poet mean by “victims of oppression” in the last verse? What are the forms of oppression he was talking about?”

(Our Beautiful Language, Grade 7, pt. 1, p. 41.)

“[More questions:]

1. What does the poet’s repeated phrase “call me” in the poem indicate?
1. Let us clarify the literary form in the poet’s phrase “Your orphan cities call me”.
2. Let us clarify the beauty of the illustration in the poet’s phrase “and in time’s ear there is an echo of a lament”.
3. To what does the poet hint by [the phrase] “the soaring vulture and the eagle” in the seventh verse?
4. Let us extract the phrases that indicate pain, and the phrases that indicate hope.
5. Two [kinds of] emotions were prevailing upon the poet in the poem. What are they?
6. Let us determine the verses which indicate the following two ideas:
 - a. The insistence of the forced emigrants on the return to their homeland.
 - b. The sun of liberty shall rise no matter how long darkness prevails and no matter how prevalent oppression is.”

(Our Beautiful Language, Grade 7, pt. 1, p. 42)

“We shall return”



(Our Beautiful Language, Grade 7, pt. 1, p. 41)

“The Phoenix Story

This is a Canaanite legend dealing with a legendary bird that emigrated from the homeland looking for food. It lived in exile... and after a while longings for the homeland overcame it... and it endeavored tirelessly and with no respite to return to the land where it had grown up... until it landed on its land... and all gathered and there was the joy of mutual encounter under the protection of freedom and independence.

Questions:

1. What is the exalted idea that is dealt with in this story?
2. To what extent is the story of the phoenix bird applicable to the Palestinian people living in exile?“

(National Education, Grade 7, p. 7)

“The [Palestinian Declaration of Independence [in Algiers, in 1988] emphasized the Right of Return” **[Civic Education, Grade 7, p. 44]**

X. *Jihad and Martyrdom*

“*Jihad* comes first after worship.” (Our Beautiful Language, Grade 6, pt. 1, p. 20)

“Lord of the Martyrs”*

The goals: Our dear students, may peace be upon you and God’s mercy and blessings.

We expect you, after studying this unit, to realize the following goals:

... Glorification of the concept of martyrdom and martyrs.”

(Our Beautiful Language, Grade 6, pt. 1, p. 46)

*“*Lord of the Martyrs*” is the title given to Hamzah Bin ‘Abd al-Muttalib, the first Muslim martyr.

“The Martyr” by ‘Abd al-Rahim Mahmud [Excerpts]

I shall carry my soul in my palm

And toss it into the abyss of destruction

By your life! I see my death

But I hasten my steps towards it

I see my death without my stolen right

And without my country as a desired one

Hearing [weapons’] clash is pleasant to my ear

And the flow of blood gladdens my soul

And a body thrown upon the ground

Skirmished over by the desert predators

Whose blood covered the land with crimson

And burdened the east wind with perfume

He fell asleep in order to dream the dream of eternity [i.e., Paradise]

And enjoy in it the loveliest visions

By your life! This is the death of men

And who asks for a noble death – here it is

I shall throw my heart at the enemy’s face

My heart is iron and my fire is a blaze”

(Our Beautiful Language, Grade 7, pt. 1, p. 97)

“[Questions:]

1. Let us choose the right answer for the following:

A. the life desired by the poet is:

1. A life of traveling and migration.
2. A life of freedom and dignity.
3. An ordinary life devoid of hardship.

B. What is meant by the phrase “a noble death” in the poet’s verse “And who asks for a noble death - here it is” is:

1. Death as a result of a disease.
2. A sudden death.
3. Martyrdom in defense of the homeland.

2. The poet sees his death close, yet he hurries towards it. Why?

3. The poet has described the martyr’s body in the seventh and eighth verses. Let us clarify that.

4. What will the poet throw at the face of the enemy?

5. Why does the poet want to be a martyr?

6. The poet defined his attitude towards life and death in the poem. What is this attitude?”

(Our Beautiful Language, Grade 7, pt. 1, p. 98.)

“Let us connect between the name of the martyr in the first column and the place of his martyrdom in the second column:

Yusuf al-‘Azmah	Libya
‘Izz al-Din al-Qassam	Syria
‘Umar al-Mukhtar	Morocco
‘Abd al-Karim al-Khitabi	Egypt

Suleiman al-Halabi **Palestine”**
(Our Beautiful Language, Grade 6, pt. 1, p. 52)

Special attention is given to the martyrs of Palestine:

“In the history of Palestine there are many battles. Let us mention three of the martyrs of these battles.” **(Our Beautiful Language, Grade 6, pt. 1, p. 52)**

“Let us express [in writing]:

- An event of martyrdom of a hero in the land of Palestine, using the following phrases: they have fulfilled what they had promised to God; they have stood the test; he is defending his religion and homeland; a bullet hit him in ...; he fell as a martyr; he watered the land with his pure blood.
- The emotions of a mother whose son fell as a martyr on the soil of Palestine.”

(Our Beautiful Language, Grade 6, pt. 1, p. 58)

“Let us express the importance of our city or village, using the following expressions: ... Its martyrs are: ...” **(Our Beautiful Language, Grade 6, pt. 1, p. 119)**

“Let us write about one of the following subjects: ... A martyr from Palestine.” **(Our Beautiful Language, Grade 7, pt. 1, p. 107)**

“Among the most famous battles fought by the Palestinians is the battle of al-Qastal in 1948 where the *Jihad* fighter ‘Abd al-Qader al-Husseini fell as a martyr on April 8, 1948.” **(National Education, Grade 7, p, 21)**

[Assignment:] “Mention the names of Palestinian and Arab *Jihad* fighters who fell as martyrs while defending Palestine.” **(National Education, Grade 7, p. 22)**

“Let us write down the biography of some of the martyrs of Palestine, who sacrificed their lives for the sake of their homeland, and put that in the class’s wall magazine.” **(National Education, Grade 7, p. 23)**

“Let us mention the name of the Arab commander who fell as a martyr at Ya’bad in 1935 in his struggle against British imperialism.” **(National Education, Grade 6 (2000), p. 15)**

The correct answer is ‘Izz al-Din al-Qassam, whose photograph appears on the same page.

“The Martyr”



(Our Beautiful Language, Grade 7, pt. 1, p. 98)

XI. Terror

There are no references to terrorist activities against Israeli civilians in the Palestinian textbooks. However, the textbooks show a positive attitude towards people who were known to be engaged in such activities.

36. Fida'i

“My Country’s Anthem (excerpts)

Fida’i, Fida’i, Fida’i O my land, the ancestors’ land
Fida’i, Fida’i, Fida’i O my people, the people of eternity
I shall live as a *Fida’i* and continue as a *Fida’i*
And shall die as a *Fida’i* until it returns

Fida’i, Fida’i, Fida’i O my land, the ancestors’ land
Fida’i, Fida’i, Fida’i O my people, the people of eternity

To the teacher: The teacher will repeat with the pupils the national anthem several times.”

(National Education, Grade 1, pt. 2, pp. 57-58.)

The term “Fida’i”, i.e., “a warrior who is ready to sacrifice his life for a cause” has been a common epithet for members of the Palestinian organizations that have been engaged in terrorist activities against Jewish and Israeli civilians.

37. Martyr Terrorists and Murderers

“The commander ‘Izz al-Din al-Qassam fell as a martyr while fighting against the [British] occupation, whereas the commander Khalil al-Wazir (Abu Jihad) fell as a martyr while fighting against the [Israeli] occupation.” **(National Education, Grade 6 (2000), p. 18)**

‘Izz al-Din al-Qassam was a Syrian-born Muslim cleric who emigrated to British Palestine where he established a religiously inspired organization that attacked British soldiers and Jewish civilians between 1933-35. He was killed by British soldiers in 1935. Hamas, a Palestinian Islamic terrorist organization today names its military squads after him.

Khalil al-Wazir, alias Abu Jihad, was a senior commander of the Fatah terrorist organization and was responsible for numerous terrorist attacks against Israeli civilians. He was killed in Tunis in April 1988.

“Let us turn to the library and write down in our copybook the poem ‘Red Tuesday’ by Ibrahim Tuqan which talks about the three martyrs who were executed by Britain in 1929 – ‘Ata al-Zir, Muhammad Jamjum, Fu’ad Hijazi.” **(National Education, Grade 6 (2000), p. 19)**

“Britain executed some of the revolutionaries in its [the revolt’s] wake, of whom the most famous ones were Muhammad Jamjum, Fu’ad Hijazi and ‘Ata al-Zir.” **(National Education, Grade 7, p. 21)**

The “revolt” of 1929 was a massacre of Jewish civilians who resided in Arab cities such as Hebron and Safed. The British authorities sentenced the main culprits to various terms of imprisonment and hanged the three people mentioned above.

38. Prisoners and “Prisoners of War”

A distinction is made between “ordinary” prisoners and “national” ones. The latter are described as “prisoners of war” [asra] rather than prisoners [sujanaa].

“How do we look at a prisoner who is a thief and a prisoner who resists the occupation?” **(Our Beautiful Language, Grade 6, pt. 1, p. 126)**

“ From the “Prison Literature”*

The Goals: ... Appreciation of the sacrifices of our prisoners-of-war for the sake of freedom and independence.” (**Our Beautiful Language, Grade 6, pt. 1, p. 122**)

**The “Prison Literature” is a Palestinian literary genre that deals with the life of Palestinian prisoners in Israeli jails.*

“Let us name one of the prisoners-of-war in our hometown.” (**Our Beautiful Language, Grade 2, pt. 1, p. 73**)

“A Visit to the Negev Prison” [Excerpts]

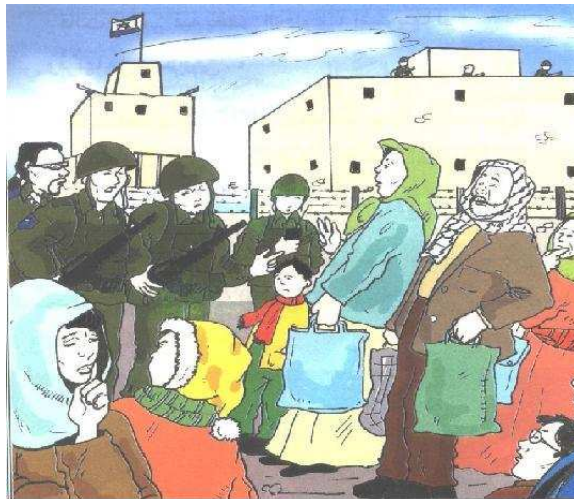
... where the Red Cross buses were waiting for the families of the prisoners-of-war...

Questions:

- ... Where did the bus go with the families of the prisoners-of-war?
- ... When did the families of the prisoners-of-war arrive at the prison?
- ... When did the soldier peep down at the families of the prisoners-of-war?
- ... What did the soldier say to the families of the prisoners-of-war?

**The Negev prison is one of the places where Palestinians who were involved in terrorist activities against Israeli civilians are jailed.*

(**Our Beautiful Language, Grade 2, pt. 1, pp. 71, 73**)



“Let us fill in the blank with the appropriate phrase from among the framed ones, and read:

The prisoners-of-war are in the bus
The families are behind bars
The passengers are in front of the prison gates”
(**Our Beautiful Language, Grade 2, pt. 1, p. 77**)

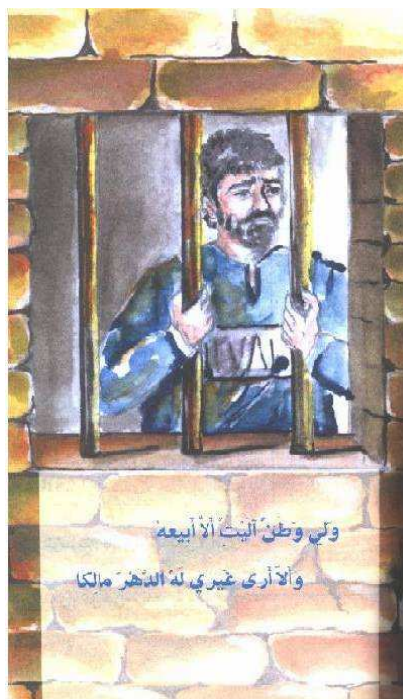
Pictures of prisoners behind bars appear several times. Examples can be seen below:



National Education, Grade 6 (2000), p. 3;



Arts and Crafts – Teacher’s Guide, Grade 1, p. 41



Our Beautiful Language, Grade 6, pt. 1, p. 123

“A released prisoner-of-war”

[Question:]

“What is the feeling of the citizen after his release, and [after] the liberation of his homeland from the colonialists?”

(National Education, Grade 6 (2000), p. 73)

One of the 23 ministries of the Palestinian National Authority is dedicated to the prisoners-of-war:

“The Ministry of the Affairs of the Prisoners-of-War [*Wizarat Shu’un al-Asra*] is concerned with pursuing the affairs of the prisoners-of war and [those of] the released ones. **(National Education, Grade 6 (2000), p. 41)**