



## Report

EUROMID - Resource centre  
on Euro-Middle East Affairs

# The role of textbooks in the Middle East conflict

On 21 March 2006, the European Parliament hosted a conference on the role of textbooks in the Middle East conflict. The conference, organised under the auspices of Jana Hybášková MEP, chairwoman of the EP Delegation for relations with Israel, put the focus on the attitude towards the Jews, Israel and peace as expressed in Palestinian, Arab and Iranian school textbooks and, conversely, on the attitude towards Arabs, Palestinians, Islam and Peace in Israeli Schoolbooks.

Dr. Yohanan Manor and Dr. Arnon Groiss, fellows at the Center for Monitoring the Impact of Peace (CMIP), an NGO devoted to the analysis of school textbooks and teachers' guides in the context of the Israeli-Palestinian conflict, intervened in the capacity of panellists.

Euromid presents a report collecting excerpts from Dr. Groiss and Dr. Manor's presentation at the EP's conference integrated with examples taken from the authors' research paper which can be found at [www.edume.org](http://www.edume.org).



Poster announcing the conference. "Jerusalem, the city that is sacred to the three religions". From an exhibition "Children Draw Jerusalem".

**About Euromid.** Euromid is an organisation founded in 2004 and is dedicated to research and informed debate pertaining to European-Middle Eastern political relations.

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- **Dr. Yohanan Manor. The attitude to Arabs, Palestinians, Islam and Peace in Israeli Schoolbooks**

Dr. Yohanan Manor, chairman of CMIP since 2005, is a French national, immigrated to Israel in 1957. Graduate of the Ecole Nationale d'Administration (ENA), he obtained a PHD in Political Science at the Fondation Nationale des Sciences Politiques with a thesis titled "Palestine in the Foreign Policy of Gamal Abd El Nasser". Lecturer at the Faculty of Political Science, Hebrew University of Jerusalem, he was the coordinator of the campaign to rescind the UN General Assembly resolution equating Zionism with racism (1984-1991). Chairman of the Israel-France Friendship League from 1982 to 1994, he is since 1991 the founding Chairman of the Europe Israel Foundation, since 1991.



Dr. Yohanan Manor: 'This presentation is based on the findings of two surveys<sup>1</sup> carried out by CMIP on more than 500 school textbooks, most of them in use in the public sector<sup>2</sup>, the rest in use in the private H'areidi (Jewish orthodox) educational networks. The reading and evaluation of these books were based upon a combination of UNESCO and CMIP criteria<sup>3</sup>.'

#### **A lack of Negative stereotypes.**

No negative stereotypes or offensive remarks with regard to the Arabs, the Palestinians or the Muslims were found in the books of the general state-run schools or the religious state-run schools.

Several offensive expressions were found in textbooks of the private "H'areidi" networks.

In most of the literature readers in the Ultra Orthodox stream there are no stories at all about Arabs. In the few textbooks in which Arabs are mentioned they are presented in a negative manner.

In a literature reader there is a story about God offering the Torah to the nations of the world. When He came to the Children of Esau and told them that among the

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<sup>1</sup> CMIP, *Arabs and Palestinians in Israeli Textbooks*, September 2000, 143 pages. CMIP, *Arabs, Palestinians, Islam and Peace in Israeli School Textbooks*, July 2002, 55 pages. These books were in use in the school years 1999-2000 and 2001-2002. They covered all the twelve grades for the following disciplines: language, literature, communication, history, geography, civics, Biblical studies, religious education and interdisciplinary subjects.

<sup>2</sup> The public sector is divided in three sub-divisions: *mamlah'ti* (general state run) [54% of all the pupils in Israel], *mamlahti dati* (religious state run) [18% of the pupils] and *Arab* [18% of the pupils]. The private or "independent" sector [10% of the pupils] although receiving public funding, is solely responsible for the content of its textbooks and the recruitment of its teachers. It contains mainly the ultra-orthodox 'haredi' networks of the Agudat Yisrael and Shas parties.

<sup>3</sup> UNESCO's criteria: Are data accurate and complete? Are illustrations, maps and graphs up-t-date and accurate? Are the achievements of others recognized? Are equal standards applied? Are political disputes presented objectively and honestly. Is wording likely to create prejudice, misapprehension? Are ideals of freedom, dignity and fraternity being advocated? Is the need for international cooperation, for the formulation of common human ideals and the advancement of the cause of peace, as well as the rule of law, emphasized? CMIP's criteria: Does one side recognize the other Are they accepted? Are they respected? Or are they stereotyped and prejudiced? Does education fosters peace? Does it support the peace process? Is there room for improvement?

commandments in it is “You shall not murder”, the Children of Esau said: “No, we do not want the Torah. We are used to murdering people. When He came to the Children of Ishmael and told them that in the Torah it was written: “You shall not steal”, they said to him: “We do not want the Torah. We are used to stealing things from people”. *Davar bel'to, Mikraah leKita Aleph*", Talat, 1999, pp 233-234.

"There is no logical explanation for the strange vision of the flight of the Arab fellaheen ... It seems that they did not strike any roots in this land, did not connect to it in any way. They dwelled on it, for hundreds of years, but did not settle on it. they were like foreigners to it, like wayfarers who rest along the way. ", in *Yaldutenu 8, Yalkut Sifuti Haredi*, Yeshurun, 1989, p. 350.

### **Raising Awareness Against Prejudices.**

An effort to raise awareness against prejudices has been noted. One book invites the pupils to compile a folder throughout the school year on the topic "What is Said, but it is not True", with specific examples and then explanations on why these statements are manifestations of prejudices.<sup>4</sup> Another book states that the Arabs are like the Jews, "There are nasty people and decent people among both groups", and they should not be labelled<sup>5</sup>.

### **References to the "Others" as First and Foremost Human Beings.**

Stories relating the rescue of Arabs by Jews and of Jews by Arabs are introduced in readers. A textbook tells the story of a Jew who saved an Arab even though the later was among rioters who attacked Jews in Baghdad.<sup>6</sup> Another book tells the story of Abu H'amis, "the most famous seaman in Jaffa" who rescued two Jewish children.<sup>7</sup>

### **Respect for and Knowledge of the Arabs and Islam.**

Basic information as well as expressions of respect and sympathy are provided in regard to Islam, its Prophet, its five pillars, its main holy sites.<sup>8</sup> Bravery, courage and a deep sense of justice are mentioned several times as characteristic cultural traits of the Arabs.<sup>9</sup> Regarding their contribution to human civilization, the Arabs are presented "not simply as cultural middlemen ... [but also] as creators of culture ... they were the first to discover the existence of infectious diseases ... [and] to build public hospitals."<sup>10</sup> The deep and joint attachment to

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<sup>4</sup> Avraham Cohen, *Did I understand?* (Hebrew), Reches, 1993, p 259.

<sup>5</sup> Rivka Motzafi, Michal Shachar What is the Connection? What is the Interpretation? Comprehension B, Reches, p.184

<sup>6</sup> Nathan Perski, *The New Israel Readers*, (Hebrew), 1987, Masada, pp. 181-184.

<sup>7</sup> Avraham Cohen, *Op. cit.*, p. 222.

<sup>8</sup> On all these aspects, see CMIP, *Op. cite*, 2000, pp. 14-25

<sup>9</sup> Tsipi Elder & Lili Yaffe, *From Conservatism to Progress, History for Eighth Grade*, (Hebrew), Maalot, Ministry of Education, 1998, p. 374; E. Domka (ed), *Op cit.*, p. 229.

<sup>10</sup> Akiva Doron, Hava Frankel, Kizia Tabibian & Malka Kaz, *From Generation to Generation. Lessons in History for the State Religious Schools, Part II*, (Hebrew), Maalot, Ministry of Education, 1994, p. 220

the Holy Land and Jerusalem is not avoided or ignored but explicitly referred to<sup>11</sup> as in the well known poem "Jerusalem 1967" by Yehuda Amichai, one of the most famous contemporary Israeli poets<sup>12</sup>.

However, in a literature reader in the Ultra Orthodox stream, the Arab is presented as avaricious, lying, breaking his word and sycophantic. The story is about a Jew who is travelling through the desert and asks an "Ishmaelite caravan" if he, in return for payment, can join them. The leader of the caravan promises the Jew that the caravan will not travel on the Sabbath, but he breaks his word. (No Author stated, *On the Heels of the Flock D – Literature Reader and Exercises in Expression and Language*, No date, pp. 116-117).

### **The legitimacy of the Palestinian national movement.**

The Israeli-Palestinian conflict is now presented as a clash between two national movements, "the Jewish-Zionist movement and the Arab-Palestinian movement"<sup>13</sup>, hence conferring some legitimacy upon the rival movement. A textbook, recalling that the 1936-1939 clashes were then defined by the Jews as "disturbances" while the Arabs called them "Arab Revolt", points now to their fundamental national character.<sup>14</sup>

A geography textbook, in use in the "intermediate classes" of Ultra Orthodox schools, states: "The Land of Israel is a small country, its area at present, including Judea, Samaria, the Gaza strip and the Golan, being 27,800 square kilometres".

A map contained in the textbook makes no reference to the areas of the Palestinian Authority. The Golan Heights are shown separate from Syria. In one question pupils are asked: "I. Do you know what the 'Green Line' is? State the names of Jewish settlement known to you over the green line..."

There is, however, no explanation in the textbook of what the green line is and of its significance.

(P. Dina, *The Language of The Map – Map of the Land of Israel*, Textbook for Homeland Studies for Intermediate Grades, 1996, pp. 38, 101, 111).

### **The presentation of the Conflict.**

Embarrassing matters are no more omitted. Textbooks and Atlases provide now data about the Arab population of Palestine in the nineteenth and the twentieth centuries.<sup>15</sup> The role of lands

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<sup>11</sup> As the illustration [on the poster announcing this seminar](#), cf. Rina Ben Shachar, *In OtherWords, Language, Expression and Communication, Grade 5*, Masada, 1999, p. 149. This drawing is taken from an exhibition "Children Draw Jerusalem".

<sup>12</sup> "The city plays hide-and-seek among her names: Yerushalayim, al-Quds, Salem, Jeru, Yeru, all the while Whispering her first, Jebusite name: Y'vus, Y'us, Y'vus, in the dark. She weeps with longing: Ilia Capitolina, Ilis, Ilia. She comes to any man who calls her At night, alone. But we know who comes to whom.", in P. Shirav, Dr. B. Rubinstein et al., *Variations, ninth grade reader*, Tal, 1994, p. 252.

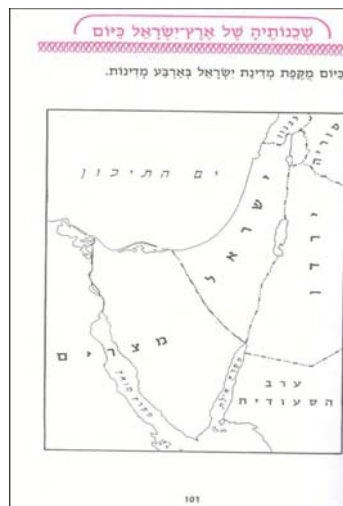
<sup>13</sup> Eyal Naveh, *The Twentieth Century – On the Threshold of Tomorrow*, History for Ninth Grade, (Hebrew), Sifrei, Tel Aviv, 1999, p. 85.

<sup>14</sup> K. Tabikian, *Journey to the Past- The Twentieth Century, By Dint of Freedom*, (Hebrew), 1999, Matah – The Center for Educational Technology, 1999, p. 137.

<sup>15</sup> Moshe Braver, *Atlas for the Elementary and Middle Schools*, (Hebrew), Yavne, 11<sup>th</sup> edition, 1999; *Physical, Political and Economic Atlas*, (Hebrew), Yavne, 11<sup>th</sup> edition, 2000.

purchased by the Zionist movement in the confrontation between the two peoples is now addressed. The tragedy of the Palestinian refugees is no longer imputed exclusively to the Arab side, but also partly to Israel<sup>16</sup>. The content of the Oslo Accords and their political and territorial implications are presented<sup>17</sup>, although the expression "Palestinian territories" is rarely used and no map is provided to delimit them. The Brawer's atlases compensated somehow for these important shortcomings. The Arab and Palestinian point of view on the conflict is also presented.

A geography textbook, in use in the Ultra Orthodox sector, speaks of the border with Jordan, while totally ignoring the Palestinian Authority: "... Jordan is our neighbour to the east. The River Jordan is the border between the Land of Israel and the State of Jordan... The neighbours of the Kingdom of Jordan are: to the west - Israel; to the north - Syria; to the east - Iraq; and to the south – Saudi Arabia... Before the Six Day War the west bank of the Jordan, the region of Judea and Samaria, was under the rule of the Kingdom of Jordan for a short period". (T. Miller, Geography, Grade 5 – Part B: Countries of the Middle East, 2000, p. 8).



An Ultra Orthodox geography textbook entirely ignores the question of the refugees and states without explanation or elaboration: "The number of inhabitants in Jordan is some two and one quarter million. Half of them are Arabs who crossed over from Israel to Jordan". (T. Miller, Geography, Grade 5 – Part B: Countries of the Middle East, 2000, p. 19).

A number of the textbooks expressly refer to the fact that in Israeli society there is a dispute over the question of the areas of the West Bank (Judea and Samaria) and Gaza. Most of the textbooks give an account of the arrangements and agreements

<sup>16</sup> David Shachar, From Exile to Independence–The history of the Jewish People in Recent Generation, vol. 2, (Hebrew), Idan, 1989, p312. A. Rap, A. Shiloni-Zvieli, Settlements in Open Space, Lessons in the geography of Settlements in the World, Activity Workbook, Matah, 1999, p. 153. Eyal Naveh, Op. cit,

<sup>17</sup> See CMIP, *Op. cit.*, 2000, pp. 101-105 and CMIP, *Op. cit.*, 2002, pp. 7-10.

with Egypt and Jordan on the subject of borders. A few of them refer to the fact that there is a controversy about them:

“The Six Day War brought about a dispute within Israeli society over a matter of principle between two opposing viewpoints: on the one hand – there is the viewpoint that regards the captured territories as [Israel’s] patrimony and therefore by virtue of its historical right no part of the soil of the Land of Israel is to be given up. Those who adhere to this point of view also contend that because of security considerations these territories must be retained, because they will give Israel strategic depth and thus contribute to its defence. On the other hand there is the view point that the State of Israel will find it difficult to rule and control such a large Arab population for any length of time. In addition there is the danger that Israel will lose some of its cultural and national characteristics just because of its rule over another people. Those who hold this view have argued that from the position of strength, which it attained in the Six Day War, an attempt should be made to reach a peace agreement with the Arab states [emphasis in the original]. Between these two conflicting points of view there is a whole spectrum of views on the subject of the future of the territories and what the policy of the State of Israel should be. In the public discourse within Israel certain loaded expressions have taken root, reflecting [these] political outlooks: ‘liberated territories’ vis a vis ‘occupied territories’, or ‘Judea and Samaria’ vis a vis ‘the West Bank’” (p.312). K. Tabibian, *Journey To The Past – The Twentieth Century, By Dint of Freedom*, 1999, pp. 312-315).

### **Advocating Coexistence and Peace.**

Two examples. One textbook reflecting on the meaning of symbolic acts, such as the burning of thousands of books in Germany in May 1933, describes a symbolic activity involving youngsters from a kibbutz and from a neighbouring Arab village. The youngsters dig a pit in the centre of their villages and remove the earth to the other pit, in a kind of soil transfusion to symbolize and illustrate coexistence and solidarity<sup>18</sup>. (Illustration). Another textbook devoted to water as a vital resource proposes a simulation game to learn the virtues of compromise to reach a peaceful agreement.<sup>19</sup>

### **Conclusions**

In general, the Israeli textbooks embody a genuine effort to improve the pupils' view of the "other" and to cool down the Arab-Israeli conflict. National identity is not built upon the rejection, but rather upon the acceptance, of the Palestinians' national identity and an effort is being made to prepare for coexistence and peace with them’.

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<sup>18</sup> A. Warszawski et al., *Jeremiah, the Man and the Messenger, Topics in the Book of Jeremiah for Teaching and Enrichment in Secondary Schools*, 2001, pp56-59

<sup>19</sup> M. Dressler & R. Zuzovski, *Water in the Era of Peace- Learning Unit about the Water Problem in our Region and Ways to solve it*, (Hebrew), Reches, Publishing and Kibbutzim Seminar, 2000, pp.151-152.

- **Dr. Arnon Groiss. The attitude towards the Jews, Israel and peace in Palestinian, Arab and Iranian school textbooks**

Dr. Arnon Groiss is an Israeli journalist currently deputy director of the Arabic-language newspaper ‘Voice of Israel’. After graduating in 1974 from the Hebrew University, Dr. Groiss completed his Masters and Doctorate degrees in 1985 at the Dept. of Near Eastern Studies, Princeton University, USA. A long time lecturer at the department of History of the of History of the Muslim Countries and Arabic Language and Literature at the Hebrew University in Jerusalem, since 2000, Dr. Groiss has conducted research of school textbooks of various Middle Eastern nations.

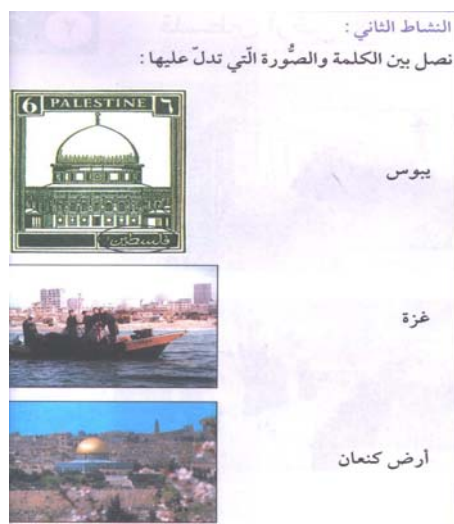


### Palestinian textbooks

Dr. Arnon Groiss: ‘Compared with other Arab textbooks, the Palestinian ones contain fewer crude and abusive terms than those used in other Arab books in reference to Israel and the Jews. On the other hand, they do not differ from the other Arab textbooks in their general approach, which is based on three main elements:

1. Non-recognition of the adversary's legitimacy.
2. Avoidance of any real acquaintance with the other party, with a strong tendency towards stereotyping and prejudice.
3. Non-advocacy of a real peace based on reconciliation’.

**1** - ‘Non-recognition of the adversary's legitimacy is expressed in the PA textbooks in various ways. The Jews are not referred to as having been legitimate inhabitants of the country in the past (the Arabized Canaanites take this position), and are not counted among its legitimate inhabitants today. Tel Aviv and other modern Jewish cities do not appear on their maps. There is no acknowledgement of the country's Jewish holy places, which are represented as Muslim holy places usurped by the Jews. A Hebrew inscription is erased from a British Mandatory stamp.



“Exercise 2: Draw a line between the word and the picture. Jebus, Gaza, Land of Canaan.” **(National Education, Grade 2, pt 1, 2001, p. 7)**



*The stamp in the Palestinian textbook bears inscriptions in English and Arabic only, whereas the original one – like all other official documents of the Mandate Government of Palestine – bore inscriptions in the three official languages of that time, namely, English, Arabic and Hebrew. The inscription in Hebrew was deleted as can be seen in the photograph of the original stamp*

The establishment of the State of Israel in 1948, on the basis of the UN resolution of 1947, is considered occupation. Israel's territory does not bear the name "Israel" on maps, and, instead, the name "Palestine" sometimes appears there. Palestine sometimes replaces Israel as the sovereign state in the region, and it is depicted – including the territories of pre-1967 Israel – as Arab and Muslim, under the Palestinian flag. Regions, cities and sites within Israel's pre-1967 borders are described as Palestinian. The phrase "Israeli territory" is never used. It is replaced by circumlocutions: "the Lands of 1948", "the Interior", "the Green Line".

Mathematics, Grade 2, pt. 1, p. 118



Geography of Palestine, Grade 7, p. 74



٤ ألاحظ خريطة فلسطين والجهات الأربع:

خريطة المواصلات في فلسطين

“Map of transportation in Palestine”

“ I will look at the map of Palestine and the four points of the compass.”

*The Jewish presence in the country is ignored as well in all the maps where cities established by Jews, such as Tel Aviv, never appear. This is also the case with roads and railroads constructed by Israel. Below are several maps – some of many – which illustrate this.*

2 - ‘Stereotyping and prejudice are abundant. To begin with, the Palestinian pupils are given no objective information about the Jewish people or Israel, and neither Jews nor Israelis are portrayed as individual human beings. The Jews are presented as enemies of both Jesus Christ

and Prophet Muhammad in history<sup>20</sup>, and are referred to today as having rough hearts, employing trickery and violating treaties<sup>21</sup>.

The Jewish national movement – Zionism – is described as a racist colonialist movement connected with Western Imperialism, which aspired from its very inception to expel and annihilate the Palestinians<sup>22</sup>. The Protocols of the Elders of Zion are portrayed as the confidential resolutions of the first Zionist congress in a textbook that is still available for sale, although a newly published version has omitted that reference. All evil, including family violence in Palestinian society, is attributed to Israel. No mention is ever made of any possible Palestinian responsibility for measures that Israel has taken (One example is the terrorist attacks that have led to the construction of the security fence). Furthermore, the textbooks contain passages that openly demonize Israel’.

"Your enemies killed your children, split open your women's bellies, held your revered elderly men by the beard and led them to the death pits." (Reading and Texts, Grade 8, Part 2 (2002) p. 16)

"O Lord, do not forget our pains and tears  
And do not forget the prisons, the slaughter and the humiliation  
And the demolition and terror..." (Linguistic Sciences, Grade 8, Part 2 (2002) p.88)

"O my homeland,  
You have accustomed me to see the enemy horses every day  
Wading in blood, my blood" (Linguistic Sciences, Grade 8, Part 1 (2002) p. 14)

"We are burying the child in no hurry...The mother and the small child may die...  
And the middle-aged man suffers in the cell of the great prison..." (Our Beautiful Language, Grade 7, Part 1 (2001) pp. 130-131)

**3** - ‘Although peace is taught in the Palestinian schools as a general ideal, and the peace process with Israel is presented in a factual language<sup>23</sup>, nowhere in the textbooks is peace with Israel openly advocated, and the Oslo Accords are sometimes presented as only a phase in the Palestinians violent struggle for liberation. That struggle<sup>24</sup> is greatly emphasized and enhanced with the use of the traditional Islamic concepts of Jihad and martyrdom. The area to be liberated is never limited to the West Bank and the Gaza Strip. Rather, there are implications that it extends to the territory of pre-1967 Israel as well. The books present the perpetrators of terrorist activity against Israel as martyrs and prisoners-of-war, which indicate implicit support’.

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<sup>20</sup> Christian Education, Grade 2 (2001) p. 59; Christian Education, Grade 3 (2002) p. 88; Islamic Education, Grade 9, Part 2 (2004) pp. 18-19.

<sup>21</sup> Christian Education, Grade 2 (2001) pp. 43, 45, 23; Islamic Education, Grade 9, Part 2 (2004) p. 42; History of the Arabs and Muslims, Grade 6 (2000) p. 133. Islamic Education, Grade 9, Part 1 (2003) p. 51, and see an insinuated similar trait in: History of the Arabs and Muslims, Grade 6 (2000) p. 24.

<sup>22</sup> Modern and Contemporary Arab History, Grade 9 (2003) p. 72. National Education, Grade 7 (2001) p. 20.

<sup>23</sup> Reading and texts, Grade 8, Part 1 (2002) p. 73.

<sup>24</sup> Reading and Texts, Grade 9, Part 1 (2003) pp. 20-21, 97-98; Our Beautiful Language, Grade 7, Part 1 (2001) p. 40.

A poem taught to 7th grade students includes the following verses: "The flow of blood gladdens my soul, as well as a body thrown upon the ground, skirmished over by the desert predators".<sup>25</sup>

### **Syrian, Saudi Arabian and Egyptian Textbooks**

Dr. Arnon Groiss: 'None of these books, including those used in Egypt, recognizes Israel as a legitimate sovereign state, and, accordingly, Israel's name is not to be found on their maps. In most cases, the name "Palestine" appears instead, covering the whole territory of Israel, the West Bank and the Gaza Strip. The Syrian textbooks also deny the existence of a Jewish nation (see below Example 1), although they trace the beginning of the conflict to the wars between the ancient Israelites and the "Arab" Canaanites. Only the Egyptian books, do acknowledge the existence of Jewish holy places in the country (see below Example 2 ).

#### Example 1

"The Muslims in the countries of the world are struggling to evict the Jews from Palestine in defence of al-Aqsa Mosque." (Islamic Education, Grade 6, p. 57); "The Zionist imperialist-colonial existence in the occupied part of Palestine is the extreme opposite to the existence of the Arab nation on its land." (National Socialist Education, Grade 8, p. 96); 'The Arab-Zionist struggle is a fateful national struggle, a struggle for existence [sira' wujud], and not a struggle over borders.'" (National-Socialist Education, Grade 10, p. 133)

#### Example 2

One of the first big clashes between the Arabs and the Jews was in 1929, as a result of the Jews' encroachment on the Arabs' right in [the Muslim holy place of] Al-Buraq, which includes the Wailing [Western] Wall, one of the Jews' holy places, which is adjacent to the Al-Aqsa Mosque. History for Public High School, Grade 11, (2002) p. 269

'This non-recognition is accompanied by intensive stereotyping and prejudice. In Syrian textbooks, the Jews are presented as enemies of the Arabs and of the Muslims, and, in fact, of the whole human race, which – according to the Syrian books – may justify Anti-Semitism (see below Example 3) and the Holocaust (see Example 3, second half). The Jews are portrayed as enemies of God Himself, and, thus, they deserve the punishment of elimination (*isti'sal* in Arabic). In Saudi textbooks, the Jews are characterized as deceitful, sly, treacherous, God's enemies, and "wickedness in its very essence (*al-khubth bi'aynihi* in Arabic)", whose perdition is hoped for. They are responsible for world calamities, such as the French Revolution, the First World War, the Bolshevik Revolution, prostitution, corruption and cultural decadence (see Example 6). The Protocols of the Elders of Zion are widely quoted in this context. The Egyptian textbooks portray the Jews as enemies of the Egyptian people, and characterize them as people of treachery, greed, hypocrisy, racism, disloyalty, etc' (see below Example 5).

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<sup>25</sup> Our Beautiful Language, Grade 7, Part 1 (2001) p. 97: "The Martyr"

### Example 3

“...the state of isolation in which the Jews were living in the societies where they were found as a result of their looking down on others in those societies...” (National-Socialist Education, Grade 10, pp. 89-90)

“Name the reasons for the grudge of the nations against the Jews in the societies where they live.” (Homework, National-Socialist Education, Grade 10, p. 92)

“During World War II Nazism persecuted millions of human beings in Europe and elsewhere and part of this persecution affected the Jews for the following reasons:

- Because of the non-mingling with the nations and the societies where they lived.
- Because of their control and monopoly over currency exchange, banks and commercial financing.
- [Because of] their treason toward their homeland, Germany, as they had put themselves in the service of the Allies.” (National-Socialist Education, Grade 10, p. 104)

“He [Hitler] became aware of the conditions of the Jews in Germany and of their role in weakening it and in its defeat in the [First World] War... The most important of these [Nazi] principles and ideas [were]: ... The abolition of the Jews’ rights because they are strangers to the German Aryan society, in addition to their impact on Germany’s defeat in the First [World] War.” (History of Modern Times, Grade 11, pt. 2, pp. 68-69)

‘Israel is depicted as an alien entity in the region that usurped the land of Palestine. The Syrian textbooks describe it as wholly evil and as cancer<sup>26</sup> endangering the whole of the Arab world. In all textbooks, Israel is portrayed as an aggressive, oppressive, expansionist and terrorist state’ (see below Example 4) .

### Example 4

“...the establishment of a colonialist entity in Palestine in the year 1948 whose inhabitants have come from the various parts of the world.” (Geography of the Arab Homeland, Grade 9, p. 91)

“Imperialism has many goals which have pushed it to establish Israel on the Arab land of Palestine:

- Establishing an alien and a hostile human barrier in order to separate the eastern part of the Arab homeland from its western part.” (National-Socialist Education, Grade 8, p. 98)

“The struggle between the Arab nation and Zionism had actually started when gangs of the strangers of the world began flocking to the territories of Palestine at the end of the nineteenth century and the beginning of the twentieth century.” (A party document, National-Socialist Education, Grade 8, p. 96)

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<sup>26</sup> “Palestine is Arab”, Selected Stories, Grade 6, p. 52

### Example 5

Lessons Derived from the Treatment of the Jews by the Prophet:

- The Prophet treated the Jews amicably and gently and opened to them the gates of cooperation, camaraderie, and secure living with the Muslims. But he found [among them] only treachery and determination to fight him, which necessitated that they be treated according to their attitude toward him.
- Religious racism dominates them. They are hostile to the Islamic religion and take a hostile position against any religion that is not theirs.
- Ethnic racism is firmly established in their souls. They hate other ethnic groups and peoples.
- They do not owe allegiance to the homeland where they live, nor [do they] keep a commitment. Rather, their life is based on treachery and betrayal.
- The Jews of the past are the [same as the] Jews of today and of the future. [They are] all the same. One should study them, study their ambitions, and arm oneself against them with every [possible] weapon.
- In the War of Ramadan [1973], in what had preceded it and in its results, [one may find] a clear incarnation of the Jews' arrogance, deception and contempt for all values. Islamic Education, Grade 11, (2002) p. 77

The description of the Jews in the Qur'an is an eternal miracle [in itself], since it described them by the traits to which they have adhered throughout all their generations, such as stubbornness, material greed, slander, hypocrisy, plotting against Islam and the Muslims, and waging a war which is multifarious in its methods and manifestations and one in its true nature and goal. Islamic Education, Grade 10, (2002) p. 39

### Example 6

The Jews' deception, slyness and crookedness [was shown] when they used to greet the Prophet by saying 'poison be upon you [al-sam 'alayka]' as if they were saying 'peace be upon you [al-salam 'alayka]' [Qur'an] Commentary, Grade 9 (2000) p. 21

Now it [Palestine] is occupied by the Jews, a people of treachery and betrayal, who have gathered there from every place: from Poland, Spain, America and elsewhere. Their end, by God's will, is perdition. Dictation, Grade 8, pt. 1 (2000) p. 24

...The enemy of God.

Part of a Qur'anic verse, quoted here in the context of the Arabs' obligation to get rid of the Zionist entity. Geography of the Muslim World, Grade 8, (1994) p. 21

'Peace with Israel is never mentioned in the Saudi textbooks. Rather, it is the duty of Arabs and Muslims to liberate the whole of Palestine by means of Jihad (see below Example 8). Peace with Israel is considered high treason in the Syrian textbooks, which denounce the late Egyptian President Anwar Sadat on that account (see below Example 7). Palestine should

be fully liberated and purified of "Zionist filth", which means the liquidation of Israel. The liberation struggle should be violent, with much emphasis being put on the ideals of Jihad and martyrdom. Even in Egyptian textbooks, which narrate the story of the peace process, one can find expressions that still advocate war and Jihad against Israel, though without naming it. Peace in these latter books is conditional upon Israel's full compliance with the Arabs' demands, and, since that has not yet occurred, Israel's sincerity regarding peace is doubted'.

#### Example 7

“We should believe that any hand extended for peace with the aggressors is a criminal hand that must be cut off, because that is an open treason against Islam and the Muslims. On this basis we judge the position of the conspiring agent, who violated his nation’s will and his religion’s instructions, [Egypt’s late President] Anwar Sadat, as well as what he did, beginning in the disgraceful and treacherous visit to Israel and ending in his despicable and shameful negotiations.” (Islamic Education, Grade 8, p. 88)

“Revolutionary Syria... has rejected the course of surrender and treacherous negotiation.” (Islamic Education, Grade 8, p. 43)

#### Example 8

In our time the Jews have occupied Palestine with the help of Crusadism [i.e., modern Western Imperialism] – which harbours malice towards Islam. They have taken possession of al-Aqsa Mosque and have defiled its holiness. But the Muslims will not sit idly in the face of this injustice, and will not put up with this occupation. With the help of God they will drive away those usurpers, no matter how long it will take. On that day the believers will rejoice at God’s victory. Reader and [Holy] Texts, Grade 6, pt. 1 (2001) p. 33

Read the following phrase and then write it once in a Naskhi [ordinary] script and then – in a Ruq’ah [cursive] script: The Muslims will drive away – with God’s help – the Jewish usurpers and on that day the believers will rejoice at God’s victory. Reader and [Holy] Texts, Grade 6, pt. 1 (2001) p. 36

But God... guarantees victory to those who cleave to Him, and as the Muslims in the past succeeded – having become united and devoted to Him – in driving away the Crusader Christians from Palestine, so the Arabs and Muslims will be victorious – God willing – over the Jews and their helpers as soon as they become united and fight for God the Jihad He deserves. History of the Saudi Arabian Kingdom, Grade 6, (2001) p. 61

The hand of Jewish aggression is extended today to al-Aqsa Mosque. The Muslims in all parts of the land are entrusted with the duty of defence and Jihad, which will ensure the Muslims’ glory and dignity and the purification of the Islamic holy places. Geography, Grade 6, (1999) p. 43

## **Iranian Textbooks**

‘The Jews are portrayed in a negative light in the Iranian textbooks, in the context of their conflict with Prophet Muhammad, as profit-oriented and arrogant people and as violators of agreements. On the other hand, they are treated as a nation, with some historic connection to Palestine, and their holy places in the land are recognized. However, Zionism is denounced, Israel is not recognized as a legitimate state, its name on the map is replaced by "occupied Palestine"<sup>27</sup>, it is presented as part of world evil and as an enemy of Iran and the Islamic Revolution. Hence, the struggle against Israel for the liberation of Palestine is part of that Revolution, with strong emphasis being put on the Muslims' duty to liberate Jerusalem and Al-Aqsa Mosque’.

### Example 9

“many of your brothers and sisters in occupied Palestine have lost their father, their mother and the rest of their family members because of the barbarity of the evil and ruthless soldiers of the regime which occupies Jerusalem”. “they [the Palestinians], with the assistance of the rest of the Muslims, are seeking vengeance on their aggressors, to avenge themselves and their families.” Social Readings: First Year in High-School (Tehran: the Company for Printing and Publishing School Textbooks in Iran, 2001-2002), p. 11.

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<sup>27</sup> The Islamic Republic of Iran, the Ministry of Education, the Organization for Educational Research and Planning. Geography: First year of Junior High-School (Tehran: the Company for Printing and Publishing School Textbooks in Iran, 2001-2002), p. 12

## Textbooks surveyed

### **Dr. Arnon Groiss. The attitude towards the Jews, Israel and peace in Palestinian, Arab and Iranian school textbooks**

#### **Palestinian Authority**

##### Language

1. Our Beautiful Language, Grade 5, Part 1 (2004) 127 pages
2. Our Beautiful Language, Grade 5, Part 2 (2004) 131 pages
3. Reading and Texts, Grade 10, Part 1 (2004) 135 pages
4. Reading and Texts, Grade 10, Part 2 (2004) 119 pages

##### Arabic Script

5. Booklet of Arabic Script, Grade 5 (2004) 40 pages

##### Grammar

6. Linguistic Sciences, Grade 10 (2004) 171 pages

##### Civic Education

7. Civic Education, Grade 5 (2004) 59 pages

##### National Education

8. National Education, Grade 5 (2004) 51 pages

##### Islamic Education

9. Islamic Education, Grade 5, Part 1 (2004) 87 pages
10. Islamic Education, Grade 5, Part 2 (2004) 91 pages
11. Islamic Education, Grade 10, Part 1 (2004) 95 pages
12. Islamic Education, Grade 10, Part 2 (2004) 107 pages

##### [Qur'an] Recitation

13. [Qur'an] Recitation, Grade 5 (2004) 67 pages
14. [Qur'an] Recitation, Grade 10 (2004) 79 pages

##### Christian Education

15. Christian Education, Grade 5 (2004) 84 pages
16. Christian Education, Grade 10 (2004) 115 pages

##### History

17. History of the Ancient Civilizations, Grade 5 (2004) 75 pages
18. History of the Modern and Contemporary World, Grade 10 (2004) 111 pages

##### Geography

19. Physical Geography, Grade 5 (2004) 76 pages
20. Geography of the World's Continents, Grade 10 (2004) 107 pages
- 122

##### Mathematics

21. Mathematics, Grade 5, Part 1 (2004) 151 pages
22. Mathematics, Grade 5, Part 2 (2004) 139 pages
23. Mathematics, Grade 10, Part 1 (2004) 119 pages
24. Mathematics, Grade 10, Part 2 (2004) 115 pages

##### General Science

25. General Science, Grade 5, Part 1 (2004) 123 pages
26. General Science, Grade 5, Part 2 (2004) 123 pages
27. General Science, Grade 10, Part 1 (2004) 135 pages
28. General Science, Grade 10, Part 2 (2004) 131 pages

Technology

29. Technology, Grade 10 (2004) 111 pages

Health and Environment

30. Health and Environment Sciences, Grade 10 (2004) 147 pages

## **Syria**

All the books examined in this survey were published by the General Foundation for Printed Material and Textbooks under the supervision of the Ministry of Education of the Syrian Arab Republic. The titles of both agencies appear on each book. Fifty-eight out of the sixty-eight books were printed at the Ba'ath Printing House. Following is the full list of the textbooks examined in this survey, organized according to subjects and grades. The publishing year and number of pages for each book are given as well.

Reader

Reader, Grade 1, pt. 1, 99/00, 160

Reader, Grade 1, pt. 2, 98/99, 143

Reader, Grade 2, pt. 1, 96/97, 112

Reader, Grade 2, pt. 2, 96/97, 128

Reader, Grade 3, pt. 1, 99/00, 184

Reader, Grade 3, pt. 2, 96/97, 143

Reader, Grade 4, pt. 1, 99/00, 144

Reader, Grade 4, pt. 2, 98/99, 160

Reader, Grade 5, pt. 1, 98/99, 128

Reader, Grade 5, pt. 2, 96/97, 128

Reader, Grade 6, pt. 1, 98/99, 159

Reader, Grade 6, pt. 2, 97/98, 127

Reader, Grade 10, 95/96, 76

Reader, Grade 11, 96/97, 99

Reader, Grade 12 (scientific & Humanistic), 96/97, 152

Reader and Literature

Conversation, Reader, Expression and Recital, Grade 2, pt. 1, 98/99, 94

Conversation, Reader, Expression and Recital, Grade 2, pt. 2, 98/99, 94

Short Stories, Grade 5, 98/99, 80

Selected Stories, Grade 6, 98/99, 143

Reader and Literary Texts, Grade 7, 99/00, 232

Reader and Literary Texts, Grade 8, 99/00, 207

Reader and Literary Texts, Grade 9, 99/00, 232

Literature and Texts, Grade 10, 99/00, 295

Literature and Texts, Grade 11 (Scientific), 96/97, 272

Literature and Texts, Grade 11 (Humanistic), 93/94, 324

Modern Arab Literature (Humanistic), Grade 12, 99/00, 278

Grammar

Principles of Grammar, Dictation and Script, Grade 5, 99/00, 112

Grammar and Dictation, Grade 6, 98/99, 128

Grammar, Dictation and Script, Grade 7, 95/96, 224

Grammar, Dictation and Script, Grade 8, 96/97, 183

Grammar, Grade 9, 97/98, 184

Grammar, Grade 10, 95/96, 103

Grammar, Eloquence and Prosody, Grade 11 (Humanistic), 93/94, 216

Grammar, Eloquence and Prosody, Grade 12 (Humanistic), 96/97, 175

Geography

Geography of Greater Syria [Sham], Grade 5, 99/00, 191

Geography of the Arab Homeland, Grade 6, 97/98, 208

Principles of General Geofraphy and the World, Grade 7, 97/98, 199

Geography of the Syrian Arab Country, Grade 8, 99/00, 176

Geography of the Arab Homeland, Grade 9, 96/97, 216

Natural Geography, Grade 10, 97/98, 248  
Geography of the World, Grade 11 (Humanistic), 99/00, 334

#### History

Ancient History of the Arabs, Grade 5, 98/99, 160  
History: The Era of the Prophet and the Orthodox Chaliphs, Grade 6, 98/99, 182  
History of the Arabs in the Umayyad Era, Grade 7, 97/98, 175  
History of the Arabs in the Abbasid Era, Grade 8, 99/00, 206  
Modern History of the Arabs, Grade 9, 99/00, 192  
History of Arab Civilization, Grade 10, 96/97, 278  
History of Modern Times, Grade 11 (Humanistic), pt. 2, 96/97, 184  
Social Education (Civics)  
Social Education (Civics) – Our Country, Grade 4, 99/00, 152  
Social Education (Civics), Grade 5, 97/98, 120  
Social Education (Civics), Grade 6, 98/99, 144  
National-Socialist Education  
National-Socialist Education, Grade 7, 99/00, 120  
National-Socialist Education, Grade 8, 99/00, 160  
National-Socialist Education, Grade 9, 99/00, 155  
National-Socialist Education, Grade 10, 98/99, 160  
National-Socialist Education, Grade 11, 99/00, 191  
National-Socialist Education, Grade 12, 89/90, 131

#### Islamic Education

Islamic Education, Grade 3, 99/00, 128  
Islamic Education, Grade 4, 98/99, 119  
Islamic Education, Grade 5, 98/99, 147  
Islamic Education, Grade 6, 98/99, 150  
Islamic Education, Grade 8, 99/00, 167  
Islamic Education, Grade 9, 99/00, 203  
Islamic Education, Grade 10, 98/99, 251  
Islamic Education, Grade 11, 99/00, 248  
Christian Education  
Christian Education, Grade 4, 97/98, 110  
Christian Education, Grade 6, 99/00, 127  
Christian Religious Education, Grade 7, 85/86, 164

### **Egypt**

#### Language (32)

Arabic Language: Read and Write, Grade 1, Part 1, (2002) 76 pages.  
Arabic Language: Read and Write – Exercise Booklet, Grade 1, Part 1, (2002) 60 pages.  
Arabic Language: Read and Write, Grade 1, Part 2, (2002) 71 pages.  
Arabic Language: Read and Write – Exercise Booklet, Grade 2, Part 2, (2002) 54 pages.  
Arabic Language: Read and Learn, Grade 2, Part 1, (2002) 42 pages.  
Arabic Language: Read and Learn – Exercise Booklet, Grade 2, Part 1, (2002) 50 pages.  
Arabic Language: Read and Learn, Grade 2, Part 2, (2002) 40 pages.  
Arabic Language: Read and Think, Grade 3, Part 1, (2002) 38 pages.  
Arabic Language: Read and Think – Exercise Booklet, Grade 3, Part 1, (2002) 35 pages.  
Arabic Language: Read and Think, Grade 3, Part 2, (2002) 40 pages.  
Arabic Language: Read and Think – Exercise Booklet, Grade 3, Part 2, (2002) 40 pages.  
Arabic Language: Read and Express, Grade 4, Part 1, (2002) 86 pages.  
Arabic Language: Read and Express – Exercise and Activity Booklet, Grade 4, Part 1, (2002) 51 pages.  
Arabic Language: Read and Express, Grade 4, Part 2, (2002) 78 pages.  
Arabic Language: Read and Express – Exercise Booklet, Grade 4, Part 2, (2002) 54 pages.  
Arabic Language: Read and Discuss, Grade 5, Part 1, (2002) 67 pages.  
Arabic Language: Read and Discuss – Exercise Booklet, Grade 5, Part 1, (2002) 78 pages.  
Arabic Language: Read and Discuss, Grade 5, Part 2, (2002) 64 pages.

Our Beautiful Language: Reading and Texts, Grade 6, Part 1, (2002) 56 pages.  
Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 6, Part 1, (2002) 78 pages.  
Our Beautiful Language: Reading and Texts, Grade 6, Part 2, (2002) 56 pages.  
Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 6, Part 2, (2001) 68 pages.  
Our Beautiful Language: Reading and Texts, Grade 7, Part 1, (2002) 60 pages.  
Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 7, Part 1, (2002) 62 pages.  
Our Beautiful Language: Reading and Texts, Grade 7, Part 2, (2002) 63 pages.  
Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 7, Part 2, (2002) 63 pages.  
Our Beautiful Language: Reading and Texts, Grade 8, Part 1, (2002) 68 pages.  
Our Beautiful Language: Reading and texts – Exercise and Activity Booklet, Grade 8, Part 1, (2002) 109 pages.  
Our Beautiful Language: Reading and Texts – Exercise and Activity Booklet, Grade 8, Part 2, (2002) 120 pages.  
Arabic Reading, Grade 9, (2002) 111 pages.  
Arabic Reading, First Stage [Grade 10], (2002) 207 pages.  
Reading, Second Stage [Grade 11], (2002) 93 pages.

#### Arabic Literature (3)

Arabic Literature: Literature, Texts, Eloquence, Grade 9, (2002) 201 pages.  
Book of Arabic Literature, First Stage [Grade 10], (2002) 207 pages.  
Modern Arabic Literature, Second Stage [Grade 11], (2002) 272 pages.

#### Stories (1)

Adventures in the Depths of the Sea, Grade 5, (2002) 104 pages.

#### Script (6)

Booklet of Arabic Script, Grade 2, (2002) 54 pages.  
Booklet of Arabic Script, Grade 3, (2002) 61 pages.  
Booklet of Arabic Script, Grade 4, (2001) 79 pages.  
Booklet of Arabic Script, Grade 5, (2002) 63 pages.  
Booklet of Arabic Script, Grade 6, (2002) 71 pages.  
Booklet of Arabic Script, Grade 7, (2002) 63 pages.

#### Grammar (7)

Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 1, (2002) 43 pages.  
Our Beautiful Language: Grammar and Grammatical Exercises, Grade 6, Part 2, (1999) 55 pages.  
Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 1, (2002) 56 pages.  
Our Beautiful Language: Grammar and Grammatical Exercises, Grade 7, Part 2, (2002) 50 pages.  
Our Beautiful Language: Grammar and Grammatical Exercises, Grade 8, Part 1, (2002) 61 pages.

Language Exercises, Grade 9, (2002) 148 pages.

Language Exercises, Second Stage [Grade 11], (2002) 128 pages.

#### Islamic Education (19)

Islamic Religious Education, Grade 1, Part 1, (2002) 32 pages.  
Islamic Religious Education, Grade 1, Part 2, (2002) 32 pages.  
Islamic Religious Education, Grade 2, Part 1, (2002) 29 pages.  
Islamic Religious Education, Grade 2, Part 2, (2002) 26 pages.  
Islamic Religious Education, Grade 3, Part 1, (2002) 30 pages.  
Islamic Religious Education, Grade 3, Part 2, (2002) 32 pages.  
Islamic Religious Education, Grade 4, Part 1, (2002) 41 pages.  
Islamic Religious Education, Grade 4, Part 2, (2002) 51 pages.  
Islamic Religious Education, Grade 5, Part 1, (2002) 41 pages.  
Islamic Religious Education, Grade 5, Part 2, (2001) 34 pages.  
Islamic Religious Education, Grade 6, Part 1, (2002) 49 pages.  
Islamic Religious Education, Grade 6, Part 2, (2002) 57 pages.  
Islamic Religious Education, Grade 7, Part 1, (2002) 49 pages.  
Islamic Religious Education, Grade 7, Part 2, (2002) 60 pages.  
Islamic Religious Education, Grade 8, Part 1, (2002) 67 pages.  
Islamic Religious Education, Grade 8, Part 2, (2002) 61 pages.  
Islamic Education, Grade 9, (2002) 78 pages.  
Islamic Education, First Stage [Grade 10], (2002) 111 pages.  
Islamic Education, Second Stage [Grade 11], (2002) 120 pages.

#### Historical Stories (8)

Abd al-Rahman Bin Awf, Grade 5, (2001) 71 pages.  
Asma', Daughter of Abu Bakr, Grade 6, (2002) 47 pages.  
Uqbah Bin Nafi', Grade 6, (2002) 135 pages.  
Usamah Bin Zayd – Youngest Commander in Islam, Grade 7, (2002) 67 pages.  
The Courageous Hawk, Grade 8, (2002) 119 pages.  
Abu al-Fawaris Antarah Bin Shaddad, Grade 9, (2002) 159 pages.

O Islam, First Stage [Grade 10], (2002) 174 pages.

The Arabs' Battles: The Battle of Jerusalem, Grade 11, (2002) 191 pages.

#### Islamic Thought (4)

Islamic Notions in Environmental and Demographical Education, Grade 8 (2002) 111 pages.

The Miracle of the Qur'an, Grade 9, (2002) 95 pages.

Security in Islam, First Stage [Grade 10], (2002) 95 pages.

Selections from the Culture of Dialogue in Islam, Second Stage [Grade 11], (2002) 127 pages.

#### Social Studies (Geography & History) (17)

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 1, (2002) 91 pages.

Social Studies: My Governorate Is Part of Egypt – Exercise and Activity Booklet, Grade 4, Part 1, (2002) 50 pages.

Social Studies: My Governorate Is Part of Egypt, Grade 4, Part 2, (2002) 55 pages.

Social Studies: My Governorate Is Part of Egypt – Exercise and Activity Booklet, Grade 4, Part 2, (2002) 54 pages.

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 1, (2002) 46 pages.

Social Studies: Egyptian Environments and Personalities – Exercise and Activity Booklet, Grade 5, Part 1, (2002) 56 pages.

Social Studies: Egyptian Environments and Personalities, Grade 5, Part 2, (2002) 40 pages.

Social Studies: Egyptian Environments and Personalities – Exercise and Activity Booklet, Grade 5, Part 2, (2002) 38 pages.

Social Studies: My Homeland Egypt – Place and Time, Grade 6, Part 1, (200 ) 102 pages.

Social Studies: My Homeland Egypt – Place and Time – Exercise and Activity Booklet, Grade 6, Part 1, (2002) 54 pages.

Social Studies: My Homeland Egypt – Place and Time – Exercise and Activity Booklet, Grade 6, Part 2, (2002) 47 pages.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 1, (2002) 112 pages.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 1, (2002) 127 pages.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History, Grade 7, Part 2, (2001) 79 pages.

Social Studies: Geography of the Arab Homeland and Milestones of Islamic History – Exercise and Activity Booklet, Grade 7, Part 2, (2001) 114 pages.

Social Studies: Geography of the World and Studies in Modern History of Egypt, Grade 8, Part 1, (2002) 119 pages.

Social Studies: Geography of the World and Studies in Modern History of Egypt – Exercise and Activity Booklet, Grade 8, Part 1, (2002) 116 pages.

#### National Education (1)

National Education: Egypt and Its Role in Civilization, Grade 9, (2002) 103 pages.

#### History (3)

The Struggle of the People of Egypt, Grade 7, (2002) 131 pages.

Egypt and the Civilizations of the Ancient World, Grade 9, (2002) 267 pages.

History for Public High School, Second Stage [Grade 11], (2002) 312 pages.

#### Geography (1)

Geography of Man, Environment and Resources, Grade 9, (2002) 206 pages.

#### Philosophy (1)

Principles of Philosophy, Logic and Scientific Thinking, Grade 9, (2002) 124 pages.

## Azharite Books

### Islamic Jurisprudence (5)

Facilitated [Islamic] Jurisprudence, Grade 7, (2000) 280 pages.

Facilitated [Islamic] Jurisprudence, Grade 8, (2000) 304 pages.

Selections for the Explanation of [the Book of] “Selection”, Grade 9, (2002) 361 pages.

Selections for the Explanation of [the Book of] “Selection”, Grade 10, (2002) 476 pages.

Selections for the Explanation of [the Book of] “Selection”, Grade 11, (2002) 493 pages.

### Monotheism [Theology] (5)

Selections of Theology for Students of the Preparatory Phase of all three grades, (2000) 145 pages.

Selections of Theology, Grade 8, (2002) 86 pages.

Studies in Theology: Theological Matters, Grade 9, (2002) 192 pages.

Studies in Theology: Prophecies, Grade 10, (2002) 172 pages.

Studies in Theology: Tradition and Morals, Grade 11, (2001) 328 pages.

### Qur'an Commentary (3)

Commentary on Surat Al-Kahf, Grade 9, (2002) 242 pages.

Commentary on the Surahs of Al-Nur and Al-Ahzab, Grade 10, (2002) 320 pages.

Commentary on the Surahs of Muhammad, Al-Fath, Al-Hujurat and Qaf, Grade 11, (2002) 312 pages.

### Hadith [Prophetic Sayings] (3)

Selected Texts from the Prophetic Tradition [Sunnah], Grade 7, (2000) 59 pages.

Selected Prophetic Sayings [Ahadith], Grade 10, (2002) 108 pages.

Selected Prophetic Sayings [Ahadith], Grade 11, (2002) 175 pages.

## **Saudi Arabia**

### Reader and Literature

Reading, Writing and Poems – Workbook, Grade 1, part 1 (2001) 83 pages

Reading, Writing and Poems – Workbook, Grade 1, part 1 (2002) 83 pages

Reading, Writing and Poems, Grade 2, part 1 (2001) 145 pages

Reading, Writing and Poems, Grade 2, part 2 (1999) 118 pages

Reader and Poems, Grade 3, part 1 (1999) 119 pages

Reader and Poems, Grade 3, part 2 (1999) 102 pages

Reader and [Holy] Texts, Grade 4, part 1 (1999) 98 pages

Reader and [Holy] Texts, Grade 4, part 2 (2001) 111 pages

Reader and [Holy] Texts, Grade 6, part 1 (1999) 83 pages

Reader and [Holy] Texts, Grade 6, part 1 (2001) 83 pages

Reader and Texts, Grade 7, part 1 (1998) 128 pages

Reader and Texts, Grade 7, Part 1 (2002) 125 pages

Reader and Texts, Grade 7, part 2 (2001) 131 pages

Reader and Texts, Grade 7, part 2 (2002) 131 pages [Pages 49-72 are missing.]

Reader and Texts, Grade 8, part 2 (2002) 151 pages

Reader and Texts, Grade 9, part 2 (2002) 122 pages

[Literary] Study, Grade 10, (2001) 116 pages

Arabic Literature, Grade 10, (1999) 119 pages

### Script

Arabic Script, Grade 2, (2001) 49 pages

Arabic Script, Grade 3, (1999) 48 pages

Arabic Script, Grade 4, (1999) 61 pages

Arabic Script, Grade 6, (2001) 49 pages

### Dictation

Dictation, Grade 4, part 1 (1999) 94 pages

Dictation, Grade 4, part 1 (2001) 85 pages

Dictation, Grade 5, part 1 (2001) 68 pages

Dictation, Grade 6, part 1 (1999) 86 pages

Dictation, Grade 6, part 2 (1999) 83 pages

Dictation, Grade 7, part 1 (1998) 50 pages

Dictation, Grade 7, part 1 (2002) 54 pages  
Dictation, Grade 8, part 1 (2000) 64 pages  
Dictation, Grade 8, part 2 (2002) 55 pages  
Dictation, Grade 9, part 1 (2000) 68 pages  
Dictation, Grade 9, part 2 (2000) 64 pages

#### Grammar

Rules of the Arabic Language, Grade 6, part 1 (1999) 104 pages  
Rules of the Arabic Language, Grade 6, part 1 (2001) 101 pages  
Rules of the Arabic Language, Grade 6, part 2 (1999) 100 pages  
Rules of the Arabic Language, Grade 7, part 1 (2001) 111 pages  
Rules of the Arabic Language, Grade 7, part 1 (2002) 111 pages  
Facilitating the Rules of the Arabic Language, Grade 9, part 1 (1998) 183 pages  
Facilitating the Rules of the Arabic Language, Grade 9, part 2 (1999) 156 pages  
Grammar, Grade 10, (1999) 77 pages

#### Religious Education

Monotheism and [Islamic] Jurisprudence, Grade 3, (2001) 50 pages  
Monotheism and [Islamic] Jurisprudence, Grade 4, (1999) 80 pages 114  
Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 5, part 1 (2001) 139 pages  
Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, part 1 (1999) 144 pages  
Monotheism, Hadith, [Islamic] Jurisprudence and [Qur'an] Recitation, Grade 6, part 2 (1999) 116 pages  
Monotheism, Grade 7, (2001) 123 pages

[Islamic] Jurisprudence, Grade 7, (2001) 111 pages  
[Qur'an] Commentary, Grade 7, (1998) 152 pages  
Hadith, Grade 7, (1998) 114 pages  
Illustrations from the Life of the [Prophet's] Companions, Grade 7, part 2 (2001) 84 pages  
Monotheism, Grade 9, (2000) 156 pages  
[Islamic] Jurisprudence, Grade 9, (2000) 102 pages  
[Qur'an] Commentary, Grade 9, (2000) 159 pages  
Hadith and Islamic Culture, Grade 10, (2001) 139 pages  
[Islamic] Jurisprudence, Grade 10, (2001) 123 pages

#### National Education

National Education, Grade 4, (2000) 83 pages  
National Education, Grade 5, (1999) 85 pages  
National Education, Grade 6, (2001) 96 pages  
National Education, Grade 7, (1998) 78 pages  
National Education, Grade 7, (2001) 81 pages  
National Education, Grade 9, (2000) 96 pages

#### History

History of the Messenger's Life and of the Islamic Mission, Grade 4, (1999) 64 pages  
History of the Muslim State, Grade 5, (2001) 72 pages  
History of the Saudi Arabian Kingdom, Grade 6, (2001) 68 pages  
Biography of the Prophet and History of the Orthodox Caliphs, Grade 7, (2000) 102 pages  
(Aspects of the) History of the Muslims, Grade 9, (2000) 95 pages  
(Aspects of the) History of the Muslims, Grade 9, (2002) 95 pages  
Biography of the Prophet and History of the Muslim State, Grade 10, (2001) 125 pages

#### Geography

Principles of Geography, Grade 4, (1997) 55 pages  
Principles of Geography, Grade 4, (2001) 63 pages  
Geography of the Arabian Peninsula, Grade 5, (1999) 59 pages  
Geography, Grade 6, (1999) 73 pages  
Fundamentals of Physical Geography, Grade 7, (1996) 95 pages  
Fundamentals of Physical Geography, Grade 7, (2001) 88 pages  
Geography of the Muslim World, Grade 8, (1994) 76 pages  
Geography of the Saudi Arabian Kingdom and the External World, Grade 9, (2000) 104 pages

Physical Geography and Cartography, Grade 10, (2001) 113 pages

#### Mathematics

Mathematics, Grade 1, part 1 (2001) 55 pages

Mathematics, Grade 2, part 1 (1999) 64 pages

Mathematics, Grade 4, part 2 (1999) 77 pages

Mathematics, Grade 5, part 1 (1999) 79 pages

Mathematics, Grade 6, part 1 (2001) 83 pages

Mathematics, Grade 6, part 2 (1999) 83 pages

Mathematics, Grade 7, part 1 (2001) 131 pages

Mathematics, Grade 7, part 2 (2001) 145 pages

#### Science

Science, Grade 1, (2001) 66 pages

Science, Grade 3, (1999) 140 pages

Science, Grade 7, part 1 (1998) 145 pages

Science, Grade 9, part 1 (2000) 139 pages

#### Biology

Biology, Grade 10, (2001) 208 pages

#### Computer Science

Principles of Computer and Data, Grade 10, (2001) 180 pages

#### Behavior

Terms of Conduct, Grade 2, [2001/2] 56 pages. (For girls, issued by the female education supervisors of the Riyadh Province.)

### **Iran**

At the time of writing the official report with all the sources has not been published yet. Please refer to the literature quoted in the text.

## **Dr. Yohanan Manor. The attitude to Arabs, Palestinians, Islam and Peace in Israeli Schoolbooks**

### **Israel**

\* Books marked with an asterisk are those quoted in the original report

#### STATE AND STATE-RELIGIOUS STREAMS CIVICS

1. 2.36.400/02 N. Meron, Without Offense – Value Dilemmas in Children’s Society, The Right to Respect and the Duty to Respect. Matah – The Center For Educational Technology, 1998.
2. 4.32.306/00 H. Adan, V. Ashkenazi, B. Alperson, To Be Citizens in Israel - A Jewish and Democratic State – Civics Textbook for Upper Grades in General and Religious Schools. Ministry of Education, Pedagogic Administration, Curricula Branch, 5760.
- 3.K. Tabibian, Journey To The Past – The Twentieth Century, By Dint of Freedom. Matah – The Center for Educational Technology, 5759-1999.
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