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Executive Summary

This is the fourth in a series of surveys of the new Palestinian Authority school textbooks by CMIP. It covers 30 books for grades 4 and 9, plus a second edition of an atlas approved by the PA for teaching in its schools. As in earlier reports, all references to the issues related to the attitude to the “other” and to peace were gathered, translated and organized in separate chapters with minimum analysis, in order to enable the source material to speak for itself. The analysis is given in the Conclusion and it is based on specific criteria developed by UNESCO and CMIP (see in the Introduction).

The findings are as follows:

- Judaism as a religion is hardly referred to and no adequate information is given to the Palestinian student about it, except that the Torah was given by God to Moses.
- The Israelite or Jewish past in the Holy Land is ignored, except for a brief negative description of the attitude of the Jews to Jesus Christ from an Islamic point of view. A list of historical periods fails to mention the centuries of their statehood in the country, leaving a gap between the years 1200-586 BCE. In further diminution of the Jewish presence in the land, the Palestinian textbooks “Arabize” the Canaanites and Jebusites and prolong their presence until the Muslim conquest, while making all other ethnic elements in the country “transient waves” of foreign invaders and “an anomalous exception to logic and reality”.
- The Jews are referred to in the context of their wars with Prophet Muhammad, where they are depicted in an unfavorable light, as violators of a treaty they had signed with him and as employers of trickery.
- There are no references to the Jews of modern times in this latest issue of textbooks, and the trend noted in the earlier reports of not counting the 5.5 million Jewish citizens of Israel as legitimate inhabitants of the land continues. They are not included in any of the figures of the local population.
- Zionism – the Jewish national movement – is presented as a colonialist movement that planned from its very inception to expel the Palestinians from their land. Zionism is said to endanger the Arab states and portrayed as an influential factor in the USA, especially in presidential election campaigns.
- The systematic non-recognition of any Jewish holy place as such in the Holy Land continues in this latest issue of textbooks. All holy places in the country that are mentioned in the textbooks are either Muslim or Christian. Even if some of them are holy to the Jews as well, they are never mentioned as such.
• Israel is not recognized as a sovereign state, except once – in the context of the Oslo Accord that was signed between Israel and the PLO. Its name does not appear on any map, save in a series of three maps in the atlas showing boundaries in the 1937 Partition Plan, on which it is called “The Jewish Zone”, the 1947 Partition Resolution and the 1949 armistice lines, on both of which it is named “the Jewish State”. Palestine, instead, is represented as the sovereign state in the region, encompassing Israel’s territory in many cases. Israeli regions, cities and sites are presented as Palestinian and wherever a reference to Israeli territory is to be made, circumlocutions such as “the lands of 1948” or “the Green Line” are used instead.

• Israel’s image is wholly negative: It has usurped the land of Palestine; it is oppressive and aggressive; it occupies Palestine and inflicts physical and mental harm on the Palestinians; it violates human rights; it attempts to obliterate the Palestinian national identity. No objective information is given to the student about Israel as a neighboring state. No Israeli is depicted as an ordinary human being.

• The discussion of the conflict is incomplete and biased. It is described as a confrontation between an oppressive force – Zionism backed by Imperialism – and its victims – the Palestinians. Nothing is said in the textbooks about the UN Partition Resolution of 1947 and about the Arabs as the initiators of the war in rejection and defiance of that resolution. No attempt is made to understand the motives of the opponent, and it is never depicted as a legitimate party with its own rights and interests.

• Accordingly, the refugee problem of 1948 is presented as the outcome of a premeditated plan by Zionism and British Imperialism to expel the Palestinians from their land. The contribution of the Arab side to the emergence of this problem is never discussed. No solution to the problem is suggested or contemplated other than the return of the refugees (or, rather, their descendants) to their former homes inside today’s Israel. The objective difficulty in the implementation of such a solution is ignored.

• Jerusalem (that is, historical Jerusalem within the walls) is presented as an Arab city from time immemorial. Its Jebusite founders are Arabized and the Israelite or Jewish historical ties to this city, both national and religious, are not mentioned. The only connection that the Jews have to it, according to the PA textbooks, is as foreign occupiers, from whom it should be liberated. Though said to be holy to the monotheistic religions, the Jewish holy places in the city are never mentioned as such. Nor is the present status of Jerusalem as Israel’s capital mentioned. Instead, it is declared to be the capital of Palestine.
• The Palestinian liberation struggle is perceived as a violent and bloody operation with a strong religious emphasis on the liberation of the Al-Aqsa Mosque. The exact geographical extent of the areas that are to be liberated from Israeli occupation is never clearly defined.

• Tolerance, especially on the religious level, is an ideal taught in Palestinian schools, though under some religious limitations. But the Jews are never mentioned specifically in this context, unlike other groups (in earlier published textbooks).

• Peace is also an ideal advocated by the PA textbooks, with some religious limitations here as well. Until the latest issue of PA textbooks, no reference was made in this context to Israel. In this latest issue, the Oslo Accord is mentioned for the first time in the context of peace with Israel (while in earlier books it was mentioned briefly in other contexts, including a military one). Beyond that, peace with Israel is not advocated.

• Jihad and martyrdom are still exalted as ideals, though to some lesser extent than in the earlier books. In line with earlier practice, terrorist activity against Israel is not openly supported or discussed. But individuals who were killed or imprisoned as a result of such activity are defined as martyrs and prisoners-of-war, respectively.

• Unlike the earlier reports, this one includes a chapter about the PA books’ attitude to the West in modern times, an issue not dealt with before by the textbooks. Western Imperialism is presented as the source of major problems encountered by the Arab world today. Apart from that, no other information is given to the student about the West in the textbooks of this latest issue.

All these findings indicate that the school textbooks lately published by the Palestinian Authority, much like their predecessors, do not conform to the criteria set by UNESCO and CMIP regarding the proper attitude to the “other” and to peace. With this issue books have been produced for students of most grades in the Palestinian school system, namely, 1, 2, 3, 4, 6, 7, 8, and 9. Thus, the chance for improvement is limited to the books intended for the remaining four grades only, namely, 5, 10, 11 and 12.
Introduction

This is the fourth in a series of reports by the Center for Monitoring the Impact of Peace (CMIP) on the new Palestinian school textbooks. It reviews the books for grades 4 and 9, which were published by the Palestinian Authority’s Ministry of Education in the years 2003 and 2004. Thirty books and an atlas (see the List of Sources at the end of the report) have been carefully scrutinized, and all the material therein that is related to the issues mentioned in the title of this report has been extracted, translated and arranged according to specific subjects, with short prefaces where necessary. In line with CMIP practice, this report consists of quotations from the textbooks with minimum analysis. Explanatory remarks appear either within brackets inside the quotations or in footnotes. CMIP’s own assessment of the books is given in the Conclusion chapter at the end of the report.

As with the earlier reports, the material has been assessed in the light of two sets of criteria developed by UNESCO and by CMIP itself, as follows:

CMIP criteria
1. The image of other peoples, religions and communities: Are they recognized? Are they accepted as equal? Or are they presented in a stereotyped and prejudiced way?
2. Peace and the peace process: Does education, as reflected in the textbooks, foster peace? Does it support the peace process? Is there any room for improvement in this respect?

UNESCO - relevant criteria
1. Are the data given accurate and complete?
2. Are illustrations, maps and graphs up-to-date and accurate?
3. Are the achievements of others recognized?
4. Are equal standards applied?
5. Are political disputes presented objectively and honestly?
6. Is wording likely to create prejudice, misapprehension and conflict avoided?
7. Are ideals of freedom, dignity and fraternity being advocated?
8. Is the need for international cooperation, for the formation of common human ideals and the advancement of the cause of peace, as well as for the enforcement of the law, emphasized?

CMIP has, since 2001, dealt with four yearly issues of school textbooks by the Palestinian Authority. Such a prolonged operation affords an opportunity to trace such changes as there have been in the Palestinian educational approach over the years, as far as the various issues taught in school are concerned. The present report, therefore, presents a greater opportunity than the earlier ones to make comparisons between the latest issue of textbooks and those previously published.

Another “innovation”, introduced in the present report, is the addition of a chapter about the attitude to the modern West. Until the latest issue of textbooks of 2003/4, this matter was hardly addressed in the Palestinian school textbooks and therefore not included in CMIP’s former reports. Now, there is enough material to justify the addition of the new chapter. The attitude to the West, though not necessarily part of the Arab-Israeli conflict, constitutes an important segment of the overall attitude towards the “other” and therefore requires examination.
Chapter One: Judaism and the Jews

Judaism

As can be seen from the two references below, the information given to the Palestinian students about Judaism is poor indeed. In fact, the material that has so far been found in all Palestinian textbooks does not exceed the point of presenting the Jews as believers in one of the books revered by Islam, namely the Torah.

…The Torah which God revealed to Moses, peace upon him…


Complete the following [sentence]:

1. The Torah was revealed to …

Islamic Education, Grade 4, Part 1 (2003) p. 8

There is another reference in one of the textbooks to “synagogue” alongside “mosque” and “church” with no further explanation:

Let us put a circle around the exceptional word in the following groups:

A. river, sea, ocean, fish
B. mound, mountain, cloud, plateau
C. mosque, church, synagogue, school


The Jews in History

The textbooks surveyed for this report contain no mention of the Jews in Ancient Palestine. The books Arabize the ancient Canaanites and Jebusites and prolong their presence in the country until the Muslim conquest. Other ethnic elements are ignored or referred to as foreign invaders and occupiers. A list of historical periods in Palestine, which appears in one of the books, has a gap of more than 600 years, which corresponds precisely to the Israelite period, contrary to the mention of the Israelite kingdoms that appeared in a chronological table for Grade 7 in PA1. The only reference to the Jews in antiquity is made in the context of Jesus’ life, as dealt with in the Qur’an. The Jews, or rather “the Children of Israel”, are presented here in a negative light.

The Jews are further referred to, in a more detailed description, as opponents of the Prophet Muhammad. The Palestinian textbooks emphasize the Jews’ role as Muhammad’s enemies and as violators of a treaty he had signed with them. One question in this context, asked in one of the textbooks, insinuates that the Jews are treacherous.
The Canaanite Arabs were the most ancient people that dwelt in Palestine. Many peoples and invaders later ruled it and built many places, which have become in time ancient monuments that still exist to this day. The Romans ruled Palestine for a long time. [One] of their monuments is the [archeological] site of Sebastia village near Nablus. Then the Muslims conquered the land in the reign of Caliph Umar Bin al-Khattab. With the conquest of Palestine by the Muslims it became Muslim and it still is… The Franks [i.e., the Crusaders] occupied it until it was liberated from them by the hero Salah al-Din al-Ayyubi [Saladin]. Then, the Ottomans ruled it… Palestine is still under Israeli occupation.

[Assignment:] I will name two peoples that occupied Palestine by force [of arms].


I will circle the number of the correct answer:
The most ancient [people] who dwelt in Palestine were:
1. The Canaanites
2. The Franks
3. The Byzantines


The Arab Canaanites were among the most ancient peoples that inhabited Palestine, since the year 2500 before the birth of God’s prophet Jesus – peace upon him. The Canaanites built cities and villages in Palestine, such as Jerusalem, Gaza, Ashkelon, Megido and Nablus.


Documents and archeological excavations that have encompassed the entire Palestinian homeland have proven that Palestine was, since the end of the Stone Age and until the beginning of the historical ages, the refuge that the Arab Canaanites inhabited and resorted to. The fourth millennium BCE and the preceding period witnessed the coming of consecutive waves of Canaanite Arab tribes from Syria and the Arabian Peninsula. They built it [Palestine] with their blood and sweat and gave it its first Arab identity, which has remained its characteristic for more than six thousand years…

Reading and Texts, Grade 9, Part 2 (2004) p. 31

…In addition to their [the Canaanites’] building of the city of Jerusalem which used to be named “Jebus” after its Arab Jebusite builders, who were a branch of the Canaanite Arab stump.

Reading and Texts, Grade 9, Part 2 (2004) p. 33

The Arab Canaanites, and after them their Phoenician descendants, gave mankind the greatest achievements of civilization during their long history…
The Canaanites continued to make their contribution to civilization. They preserved their existence and their deeply rooted presence in the Palestinian soil and remained – in spite of the waves of invasion that descended upon their country one after another – the cream of the land and its essence, while those transient waves were [merely] an anomalous exception [both] to logic and reality. With the coming of Islam the Canaanites amalgamated with their conquering Arab brethren, and by that the Arab circle in Palestine was completed…

…it is the civilization of our Canaanite forefathers, who inhabited Palestine since the dawn of history and gave it its first Arab identity, which has remained its characteristic for more than six thousand years…


Arab Palestine passed through many historical periods, as follows: the Bronze Age with its three phases, namely, the old, the intermediate and the new (3200-1200 BCE), the period of Babylonian and the Persian rule (586-332 BCE), the period of Hellenistic (Greek) rule (332-63 BCE), and the period of Roman and Byzantine rule (63 BCE-632 CE).

Reading and Texts, Grade 9, Part 2 (2004) p. 36

[Questions:]
- Who gave Palestine its first Arab identity?
- I will mention four cities that were built by the Canaanites and still keep their Canaanite names.

Reading and Texts, Grade 9, Part 2 (2004) p. 39

The Canaanites immigrated to Palestine from:
1. The Arabian Peninsula only
2. Syria and Iraq
3. Syria and the Arabian Peninsula

The Jebusites, who built Jerusalem, were descended from a(n) … origin:
1. Arab
2. Babylonian
3. Aramean

The transient waves in the phrase “those transient waves were an anomalous exception” mean:
1. The Canaanites and their Phoenician descendants
2. Aliens and foreigners
3. The Semitic Arabs

Reading and Texts, Grade 9, Part 2 (2004) p. 40

2 Note the gap between 1200-586 BCE – the period of the Israelite statehood.
The Canaanites amalgamated with their conquering Arab brethren in a natural way without any difficulty. What were the reasons for that, in your opinion?

**Reading and Texts, Grade 9, Part 2 (2004) p. 42**

Though God backed Jesus with many miracles, the Children of Israel said he was a liar, opposed him and hurt him. No one believed him, except for a few of them… Those who did not believe were not satisfied with calling Jesus a liar. Rather, they plotted to kill him. But God rescued him from being killed. God raised him to Him and made another man look like him. When his [Jesus’] enemies came with the intention of killing him, they found one who looked like him. They took him and crucified him believing that they were crucifying Christ…

The Messiah was not killed and was not crucified. Rather, God raised him to Him. The true Prophetic Sayings [Ahadith] have indicated that he would descend at the end of time and rule by the law of Islam…

**Islamic Education, Grade 9, Part 2 (2004) pp. 18-19**

What was the Children of Israel’s attitude toward Jesus?

The *Jahiliyyah* people [the “ignorant” pre-Islamic Arabs] used to seek noble descent in their marriage, the Jews – money, the Christians – beauty, and this nation [the Muslims] – religion [i.e., piety].

**Reading and Texts, Grade 9, Part 2 (2004) p. 22**

The Prophet [Muhammad] bought some food from a Jew and gave him his coat of mail as a pawn.

**Islamic Education, Grade 9, part 2 (2004) p. 63**

The following quotations deal with the wars of Prophet Muhammad with the Jewish tribes in the city of Medina – the Nadir and the Qurayzah. (An earlier war was waged against another Jewish tribe – the Qaynuqa’ – which is not dealt with in the textbooks surveyed for this report.) Although not a word is said in the textbook about the Jewish nationality of both tribes (except in one Qur’anic verse that speaks of the People of the Book in this context), there can be little doubt that the students become aware of this missing piece of information either from the Qur’anic text or the teacher.

After the expulsion of the tribe of the Nadir from Medina [by Muhammad], because of their attempts to kill the Prophet, a delegation thereof traveled among the Arab [Bedouin] tribes and incited them to fight the Muslims.

**Islamic Education, Grade 9, Part 1 (2003) p. 47**

There was an alliance between the Prophet and the tribe of the Qurayzah for the protection of Medina against any enemy that might attack it. But the
leader of the [expelled] tribe of Nadir, Huyayy Bin Akhtab, came to Ka‘b Bin al-Ashraf, the leader of the [Jewish] tribe of Qurayzah [in Medina] and incited him to violate the treaty with the Muslims. In the beginning, Ka‘b refused [to do] so and said: “O Huyayy, leave me alone as I am, because I have seen nothing from Muhammad but truthfulness and loyalty”. Huyayy continued to incite Ka‘b and portrayed to him the violation of the treaty in a favorable light, until he [succeeded in] convincing him. The tribe of Qurayzah then joined forces with the [attacking] “Groups” [Ahzab – formed by the people of Mecca and their Bedouin allies], constituting a grave danger to the Muslims, as the area of the tribe of the Qurayzah was the only direction from which it was possible for the “Groups” to penetrate into Medina. With the violation of the treaty on the part of the tribe of the Qurayzah the Muslims were surrounded by enemies on all sides. They were in imminent danger.


The violation of the treaty with God’s Messenger on the part of the tribe of the Qurayzah during the battle of the “Groups” [Ahzab] had a grave impact on the Muslims’ spirit and heart. It increased their fear, upset their ranks and weakened their front, as the Qurayzah tribe was the only direction and opening from which the [attacking] “Groups” could enter Medina, eradicate the Muslims’ presence, annihilate them, put an end to the Islamic mission and fulfill the goal for which they had come, that is, killing the Prophet and putting an end to the Islamic mission.

The Muslims had trusted the Qurayzah tribe because of the treaty that had been concluded between the two parties. Had it not been for God’s kindness… the “Groups” would have completed what they had set out for and put an end to the core of the faithful in Medina.

The minute the Prophet returned to Medina [after his victory over the “Groups”] and put his arms aside, [the Angel] Gabriel came to him at noon time on the day of his return and said to him: “Have you put the arms aside, O Messenger of God?” He [Muhammad] said: “Yes.” Gabriel said: “Well, the angels have not put their arms aside yet. God commands you, O Muhammad, to go to the tribe of Qurayzah and I shall support [you] and shake them.” God’s Messenger then issued orders, calling upon the people: “No one shall pray the afternoon prayer except in the [territory of the] tribe of the Qurayzah.”

Thus the Muslims started moving towards the Qurayzah tribe until they joined up with God’s Messenger. They were three thousand men, with thirty horses. When the Qurayzah tribe learned [of this], they fled to their castles. The Muslims besieged them for twenty-five nights. When the siege became unbearable for the Qurayzah tribe, they surrendered and submitted to the Prophet’s judgment, although they could have stood firm and resisted the siege for a longer period, given the fortifications of their castles and the large
quantities of supplies and provisions they had, especially as the Muslims were suffering from the cold, because they were in the open during the very cold and dark nights. They were [also] tired and fatigued because they had been engaged continuously in warfare from their preparation for the battle against the “Groups” up to that moment.

But the war against the Qurayzah tribe was psychological, for God put fear into their hearts, and their morale started to collapse in spite of the [many] men and [much] equipment they had. They were about seven hundred fighters with a thousand and five hundred swords, two thousand spears, three hundred coats of mail and five hundred shields. They could have fought and resisted the Muslims. But their courage had already dwindled and they were seized by great fear and their resolution deserted them, because God and His angels fought against them.

The Prophet entrusted Sa’d Bin Mu’adh, the leader of the Aws [Arab Muslim tribe of Medina] with [passing the] sentence on them. That was at the request of the Aws [tribe] of God’s Messenger, since the [people of the] Qurayzah tribe used to be their allies and friends. The Aws tribe asked the Prophet that their leader Sa’d Bin Mu’adh should pass sentence on the Qurayzah tribe because they thought that he would have mercy on them. The Prophet granted their request and fulfilled their wish. Sa’d was wounded from an arrow that had hit him in the Battle of the Trench [against the attacking “Groups”]. He was brought in carried [by others]. When he came to the Prophet they [i.e., the Aws tribe, his people] began saying to him: “O Abu Amr [his epithet], treat your allies nicely, for the Messenger of God has made you judge so that you would be nice to them.” But Sa’d said: “It is time for Sa’d not to be blamed in the eyes of anyone in God’s affairs”, and he passed the sentence that their [i.e., Qurayzah’s] fighters be killed and their property be confiscated. The Prophet then said: “You have passed God’s sentence on them.”

God [then] revealed to His noble Messenger His word: “He [God] brought down from their strongholds those who had supported them [i.e., supported the enemies of the Muslims] from among the People of the Book [i.e., the Qurayzah tribe] and cast terror in their hearts, so that some [of them] you slew and some you took captive. He [God] made you masters of their land and their houses and their goods …” (Al-Ahzab, 26-27)

…The Qurayzah people were closely cooperating with the hypocrites [the false Muslims in Medina who had outwardly embraced Islam but remained hostile to Muhammad and plotted against him] who never stopped – day and night – spreading the seeds of sedition and corruption within the society of Medina, trying to cast doubts on the character of the Prophet, and alienating

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the people from God’s religion by the crooked means of grudge, trickery and deception.

Some of the lessons learnt from the battle against the Qurayzah tribe are as follows:
1. God’s support of His servants, the believers, against the forces of unbelief that plot against them.
2. The collapse of morale is a certain cause of defeat.
3. The Muslim judges by God’s sentence and is not to be blamed for that by anyone.
4. The oppressors are bound to meet the punishment for their oppression and injustice.

[Questions:]
1. What are the reasons for the battle against the Qurayzah tribe?
2. Whom did the Prophet order to hurry in seeking out the Qurayzah tribe and fighting them?
3. What is the sentence that was passed on the Qurayzah tribe?
4. …
5. I will enumerate the benefits of this battle, and its positive results for the society of the faithful in Medina.
6. What does the violation by the Qurayzah tribe of their treaty with the Prophet indicate?  


The Raid against Khaybar
Khaybar is located north of Medina, at a distance of one hundred and sixty kilometers. It had castles and fortresses, fields and date palms. It was inhabited by some of the Jews who had been expelled from Medina [by Muhammad]. It was the largest concentration [of the Jews] in the Arabian Peninsula.

The Reason for the Raid
When the Prophet and his companions went to Mecca to perform the umrah [pilgrimage], Khaybar’s leaders seized the opportunity and started inciting the Arab tribes to attack Medina, because it was empty of soldiers and men. The Prophet therefore decided to fight them and break their power, so that the Muslims would rid themselves of their harm and trickery.

Islamic Education, Grade 9, Part 2 (2004) p. 42

This is what the prophet did in that raid, as he surprised the people of Khaybar before they had prepared themselves and got ready for battle… The

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4 Note question No. 6, which suggests the Jews’ treachery.
Muslims set up a camp and stayed that night near Khaybar [but] the people of Khaybar did not know of their presence… On the [following] morning the Muslims headed for Khaybar. The people of Khaybar had already gone out to their fields, not knowing anything. When they saw the [Muslim] army, they… turned and went back to their people and informed them of the news. The Prophet said: “God is greatest. Khaybar is ruined. If we come to a people’s territory – the morning will be bad for those who have been warned.” The people of Khaybar sought refuge in their castles and fortresses…

The Muslims began their siege of the people of Khaybar in their castles and fortresses and they pelted one another with arrows. The shooting became heavy and the siege lasted for days, with no conquest… Ali proceeded and offered the people of Khaybar [the chance to embrace] Islam but they refused. Then a fighter, whose name was Marhab, came out from among the people of Khaybar and asked Ali to meet him in combat. Ali agreed, fought with him and killed him. Then Marhab’s brother came out and said: “Who is going to meet [me] in a duel?” Al-Zubayr then went out towards him. His mother Safiyyah then said: “O Messenger of God, he will kill my son!” The Prophet said: “Nay, your son will kill him.” Al-Zubayr then killed him.

Then a bitter battle took place around the first castle attacked by the Muslims, which was the Castle of Na’em. Some of the leaders of the people of Khaybar were killed, and their resistance collapsed. Their castles fell one by one, until the Muslims besieged their last and most powerful and well-fortified castle. The siege lasted until the people of Khaybar feared for their souls being destined for perdition and fright penetrated into their hearts. They asked for negotiations and peace. They requested God’s Messenger to spare their lives and allow them to leave Khaybar. The Messenger made peace with them on that [condition]. They later asked him again to leave them on their land in return for paying half of the yield to the Muslims. The Prophet agreed to their request and by that the conquest of Khaybar was completed.

The Impact of the Khaybar Raid
The Khaybar raid had positive results. [Some] of them [were as follows]:

1. The increase of the Muslims’ power inside the Arabian Peninsula and the increase of awe of them in the eyes of the polytheists, especially [the tribe of] the Quraysh [of Mecca].
2. The conclusion of agreements with the Muslims by those Jews who were still left in the Arabian Peninsula, without war and bloodshed.
3. This raid was the beginning of a new phase in the unification of the Arabian Peninsula under the banner of Islam.

Islamic Education, Grade 9, Part 2 (2004) pp. 43-44

During his rule as a caliph, Ali [once] saw with a Jew a coat of mail of his that he had lost. He said to the Jew: “This coat of mail is mine.” The Jew
denied [it]. Ali then brought the issue before the judge. The judge asked Ali to present a proof of his ownership of the coat of mail. Ali did not have clear evidence that would prove his ownership. The judge then ruled that the coat of mail belonged to the Jew. The caliph submitted to the ruling. The Jew then could not but admit that the coat of mail belonged to Ali and embraced Islam, because of the Muslims’ justice that he had witnessed.

Islamic Education, Grade 9, Part 2 (2004) p. 85

**The Jews in the Context of the Arab-Israeli Conflict**

*Books of this latest issue, unlike earlier ones, do not refer to the Jews in the context of the conflict. But the phenomenon of not counting the Jews among the inhabitants of the country, found in the earlier books, is present in these as well, indicating non-recognition and denial of legitimacy. Yet, there is also a reference that may be interpreted otherwise.*

<table>
<thead>
<tr>
<th>State’s Name</th>
<th>Surface</th>
<th>No. of Inhabitants</th>
<th>Population Density</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historical Palestine</td>
<td>27,009</td>
<td>9,000,000</td>
<td>333</td>
</tr>
</tbody>
</table>

[Footnote:] The number of the inhabitants of the West Bank, the Gaza Strip and inside the “Green Line” is about 4,000,000 people. As for the number of the Palestinian refugees in Palestine and the Diaspora, it is about 5,000,000 people, according to the assessments of the Palestinian Central Bureau of Statistics for 2002.

Geography of the Arab Homeland, Grade 9, (2003) p. 53

The following quotation on the other hand, is open to a different interpretation.

The inhabitants in Palestine are concentrated to a great extent in the region of the plains and the cities. They are found to a lesser extent in the mountainous regions and in the villages. I will explain that.

Geography of the Arab Homeland, Grade 9, (2003) p. 53

5 The “Green Line” is a circumlocution for “Israeli territory” – a phrase not to be found in the Palestinian textbooks. The figures given here represent the Arab Palestinian population in the West Bank, the Gaza Strip and Israel. They do not include the 5.5 million Jewish inhabitants of Israel. They do include, however, the Palestinian population that resides outside “historical Palestine”.

6 Since the Palestinian population in the Palestinian territories and Israel inhabits the mountainous and the rural areas mostly, one may conclude from this quotation that it refers to the entire population of the country, both Palestinians and Jews. If this is the case, it is the first and only (though implicit) reference to the Jewish population in the country ever made in the Palestinian textbooks. But this reference is so vague that no conclusion could be drawn from it.
**Zionism**

*The Jewish national movement is presented as a colonizer movement, aspiring to expel the Palestinians from their homeland, and as a danger to neighboring Arab countries. Zionism is also portrayed as a powerful movement with extensive influence in the United States. On the other hand, the description in these books is devoid of the explicit hateful expressions so common in the Arab world*.

I learn: Zionism is a political-colonizing movement, established by the Jews of Europe in the second half of the nineteenth century, with a view to gathering Jews of various nationalities from all parts of the world and assembling them in Palestine and the neighboring Arab countries, by way of immigration and the expulsion of the Palestinian people in Palestine from its land, in order to establish the State of Israel.

*Modern and Contemporary Arab History, Grade 9, (2003) p. 72*

**The First Zionist Congress, 1897**

The Zionist movement convened its first congress in the city of Basel in Switzerland in 1897 under the leadership of its founder, the Austrian Jew Theodore Herzl. It was decided there to establish a Jewish state in Palestine. For the realization of that, Zionism sought to accomplish the following:

1. To encourage Jewish immigration to Palestine.
2. To organize the Jews and tie them to the Zionist movement.
3. To obtain the approval of the Powers.

I learn: Colonization is the immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants and expel them from their homeland, or force them into exile.

*Modern and Contemporary Arab History, Grade 9, (2003) pp. 72-73*

Britain began to lose its Imperialist position during and after the Second World War (1939-1945), so the Zionist movement resorted to the United States of America, which backed the Zionist enterprise of establishing a Jewish state in Palestine, which would serve its [America’s] interests.

…Zionism moved its headquarters from Britain to the United States and chose the city of New York as its main center, for the following reasons:

---

7 Examples of hateful expressions in use in the Arab world include ‘Zionism is a cancer’, ‘Zionism is a racist-aggressive-expansionist movement connected with Imperialism’, ‘Zionism … preceded Nazism in time and surpassed it in clarity’, to be found, for example, in Syrian textbooks. See *Jews, Zionism and Israel in Syrian School Textbooks* by CMIP, June 2001.
1. The presence of a large Jewish community in New York, the number of which was estimated to be four million people, who had effective influence on the American presidential elections.

2. The falling of many communication media and economic enterprises into the hands of the Zionist movement in the United States in general and in New York in particular.

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

The idea of establishing one Arab organization matured during the Second World War (1939-1945) due to several variables: …the awareness of the dangers posed by the Zionist movement to the Arab world, and to Palestine in particular.

Modern and Contemporary Arab History, Grade 9, (2003) p. 77

Syria and Egypt grew closer to one another in order to face Imperialism and the Zionist danger…

Modern and Contemporary Arab History, Grade 9, (2003) p. 56

Jewish Holy Places

The consistent non-recognition of any Jewish holy place in the Holy Land is to be found in these new books as well. Only Muslim and Christian holy places are mentioned. Some of these places are holy to the Jews as well, but this connection is not mentioned. In earlier books they are presented as Muslim holy places usurped by the Jews.

Palestine is known as the cradle of the Heavenly [monotheistic] religions. Many prophets lived there. Palestine has thus acquired its religious importance. It was the destination of the Messenger Muhammad’s nocturnal journey [Isra’ – from Mecca to Jerusalem, according to Muslim belief], as the Al-Aqsa Mosque – the first qibla [focus of the Muslim direction of prayer] – is there… Also, the Mosque of Abraham is in the city of Hebron, where Abraham – God’s prophet – is buried\(^8\). Palestine embodies the cradle of the Christian religion. God’s prophet Jesus was born there, in the city of Bethlehem, where the Nativity Church was built, which is considered the most important Christian religious place in the world. Also found in Palestine are the Church of the Holy Sepulcher in Jerusalem and the Church of the Annunciation in the city of Nazareth.

I will test myself:

1. I will explain the importance of the Al-Aqsa Mosque to the Muslims.

2. I will think of the reasons which have made Palestine a place to which millions of Muslim and Christian visitors make their way.


\(^8\) The Mosque of Abraham – the Machpelah sanctuary – is holy to the Jews as well.
Activity 2: I will look for [information] and write about holy places in Palestine other than the ones that have been mentioned in this lesson.


Muslims visit the Al-Aqsa Mosque, the Dome of the Rock and Jerusalem [in general]. As for Christians, they visit Palestine in order to make a pilgrimage to the Church of the Holy Sepulcher in Jerusalem, the Church of the Nativity in Bethlehem and the Church of the Annunciation in Nazareth. They [also] visit the site of the Baptism on the bank of the Jordan River near Jericho.

Geography of the Arab Homeland, Grade 9, (2003) p. 113

The wall surrounds the Old City of Jerusalem with its religious holy places, of which the most important ones are the Al-Aqsa Mosque and the Church of the Holy Sepulcher.

Let us look at the plan of the Old City of Jerusalem and then answer the following question:
Let us mention the names of the gates of the Old City of Jerusalem⁹.


⁹ In addition to the gates there are three holy places shown on the map: the Al-Aqsa Mosque, the Dome of the Rock and the Church of the Holy Sepulcher. The Jewish holy place of the Wailing Wall is neither marked on the map nor mentioned.
Activity: Let us visit a Muslim and then a Christian site to be found in the city of Jerusalem and, following our return from the trip, describe what we have seen.


Let us name some of the Muslim and Christian holy places in Jerusalem.


Gate of the Maghribis (Al-Buraq<sup>10</sup>).


---

<sup>10</sup> Al-Buraq is the Arabic name of the Wailing Wall, which is holy to the Jews – having been part of their destroyed temple, as well as to Muslims. According to Muslim belief, Prophet Muhammad tied to that wall the heavenly beast, traditionally known by the name “Al-Buraq”, on which he had ridden during his nocturnal journey – Isra’ – from Mecca to Jerusalem.
Activity: I will write against each number in the following picture the name that fits it:
…The Al-Buraq Wall.
Reading and Texts, Grade 9, Part 2 (2004) p. 57
Chapter Two: Israel

Israel and Palestine

This latest issue of textbooks, for grades 4 and 9, features what may be the first manifestation of recognition of Israel in Palestinian textbooks, though there are plenty of contrary examples. The old indications of non-recognition are commonplace: Israel is not recognized as a sovereign state; its name does not appear on the maps; its place is taken by Palestine; and Israeli regions, cities and sites are presented as Palestinian and references to its territory are by circumlocution.

A. Manifestation of Recognition

The following quotation, the first of its kind in the Palestinian school textbooks of all grades, hints at recognition of the State of Israel on two levels:

1. It mentions Israel as a party to an agreement with the PLO.
2. It specifically states that mutual recognition by the PLO and Israel is an integral part of that agreement.

The PLO and Israel signed in Washington the Declaration of Principles (the Oslo Agreement) on September 13, 1993. On May 4, 1994 the agreement for the implementation of the self government in the Gaza Strip and the city of Jericho was signed in Cairo. Among the articles of this agreement were [the following ones]:

1. Mutual recognition by the Palestine Liberation Organization and Israel.
2. The establishment of self-government in the Gaza Strip and in Jericho first, to be extended later to the rest of the West Bank.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 75-76

One of the following three maps shows Israel within its pre-1967 borders and refers to it by the name “the Jewish State” (in bold letters). It is a recurring reference that appears on the same map in an atlas that was published in 2002, though in both cases the official name of the State of Israel is avoided.
Palestine: Partition Plans

<table>
<thead>
<tr>
<th>The End of the Tragedy</th>
<th>Partition of Palestine according to the UN</th>
<th>Partition Plan of 1937</th>
</tr>
</thead>
<tbody>
<tr>
<td>What was left to the Arabs</td>
<td>Arab State</td>
<td>Arab Zone</td>
</tr>
<tr>
<td><strong>The Jewish State</strong></td>
<td>The Jewish State</td>
<td>The Jewish Zone</td>
</tr>
<tr>
<td>Demilitarized Zone</td>
<td>International Zone</td>
<td>Zone under British Mandate of Jerusalem</td>
</tr>
</tbody>
</table>

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 511

B. Non-Recognition of Israel

One of the following two maps, just one page away from the map showing the “Jewish State”, presents the same territory under the title “usurped areas”.

11 These maps also appear in the 2002 edition of this atlas reviewed in PA3 p. 23.
Palestine: Yesterday and Today
Palestine under the Shadow of Occupation
Areas in Arab Hands
Usurped Areas
Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 6

12 See PA3 p. 35
Referring to the State of Israel as “the Israeli entity” is another form of non-recognition.

After the establishment of the Israeli entity, the Arab League managed to formulate a unified position regarding the efforts by some of the Arab states to [make] peace with it, the peace activities that were carried out, and the manner of settling the dispute. The [Arab] League Council, at its eighteenth session in 1950, refused any cooperation or political, or economic, or military agreement, with it [i.e., the Israeli entity].

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The following two quotations avoid the use of the phrase “Israeli territory” which is replaced by “the lands of 1948” and “the Green Line”, respectively.

The number of the Palestinians in the world is close to nine million. About half of the Palestinian people (four and a half million) live in historical Palestine – about three and a half million in the West Bank and the Gaza Strip and about one million in the lands of 1948…


[Footnote:] The number of the inhabitants of the West Bank, the Gaza Strip and inside the “Green Line”\(^\text{13}\) is about 4,000,000 people. As for the number of the Palestinian refugees in Palestine and the Diaspora, it is about 5,000,000 people, according to the assessments of the Palestinian Central Bureau of Statistics for 2002.

Geography of the Arab Homeland, Grade 9, (2003) p. 53

C. Palestine Replaces Israel as a Sovereign State

The following quotation mentions Palestine as one of the countries included in the Fertile Crescent, alongside Iraq, Syria and Lebanon. Both Israel and Jordan are missing.

The Fertile Crescent Region (Iraq, Syria, Lebanon and Palestine)…

Geography of the Arab Homeland, Grade 9, (2003) p. 68

\(^{13}\) The boundary line separating the Jordanian-held West Bank and the Egyptian-held Gaza Strip from Israel before 1967 was usually drawn in green, which has given it its name.
The World: Countries and Capitals

<table>
<thead>
<tr>
<th>Country</th>
<th>Capital</th>
<th>Population (thousands)</th>
<th>Surface (thousands of sq. km)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palestine</td>
<td>Jerusalem</td>
<td>4,659</td>
<td>21</td>
</tr>
</tbody>
</table>

(Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 128)

---

14 Israel does not appear in this chart and the data given here seem to refer to the whole country, namely, both Israel and the regions of the West Bank and the Gaza Strip (though the figures given here are inaccurate). The population figure seems to refer to the Palestinians alone, ignoring the presence of the 5.5 million Jewish inhabitants of the land.
<table>
<thead>
<tr>
<th>Country</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>United States</td>
<td>328,239,523</td>
</tr>
<tr>
<td>China</td>
<td>1,339,725,000</td>
</tr>
<tr>
<td>India</td>
<td>1,328,000,000</td>
</tr>
<tr>
<td>Brazil</td>
<td>211,000,000</td>
</tr>
<tr>
<td>Russia</td>
<td>143,900,000</td>
</tr>
<tr>
<td>Mexico</td>
<td>126,000,000</td>
</tr>
<tr>
<td>Japan</td>
<td>126,000,000</td>
</tr>
<tr>
<td>Pakistan</td>
<td>213,000,000</td>
</tr>
<tr>
<td>Nigeria</td>
<td>200,000,000</td>
</tr>
<tr>
<td>Egypt</td>
<td>196,000,000</td>
</tr>
</tbody>
</table>

The World: Geographical Information
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Palestine</td>
<td>Jerusalem</td>
<td>----</td>
<td>----</td>
<td>----</td>
</tr>
</tbody>
</table>

Atlas of Palestine, the Arab Homeland and the World, (2003/4) p. 130

**D. Palestine Covers the Whole Country: Israel is Missing from the Maps**

In the following passages, Palestine covers the whole territory of Israel and borders all Israel’s neighbors.

---

15 Palestine is the only state mentioned without any specific data, except its capital city. Israel does not appear at all.
The Arab States neighboring Palestine
I will look at the map and answer the following [questions]:
1. What [country] borders Palestine to the north?
2. Where is Jordan in relation to Palestine?
3. What [country] borders Palestine to the south?
4. Where is the Mediterranean in relation to Palestine?


Palestine is one of the Arab states that are found on the Asian continent. It is regarded as a connecting link between the Arab states in Asia and Africa.

The Arab states neighboring Palestine [are]:
To the north: Lebanon and Syria
To the east: Jordan
To the south: Egypt

Historical Palestine overlooks the Mediterranean to the west, the Dead Sea to the east and the Red Sea to the south.


I will draw the map of Palestine in my notebook and write down the names of the states and seas that surround it.


In some cases, the term “historical Palestine” is used. See also above.

Historical Palestine overlooks the Mediterranean and the length of its coast there is 240 kilometers. It overlooks the Red Sea and the length of its coast there is 10.5 kilometers.


The surface area of historical Palestine is 27,000 sq. kilometers.


Whenever the territory of Israel appears on a map – except for the single map, referred to above, showing “the Jewish State” – with or without the boundary contours of the West Bank and the Gaza Strip, it either has no name at all or bears the name “Palestine”.

30
Palestine: Divisions
Population and Settlement Administrative Division
Agriculture and Water Resources Mineral Wealth

The name “Palestine” appears on the larger map on this page. There are three smaller maps there as well, but they are illegible.
Palestine: Topographical
Lesson 4: Physical Features of Palestine


Activity: I will draw the map of Palestine in my notebook and color it to show its physical features.

The following maps, of neighboring Arab countries, show parts of Israel as Palestine.

Syrian Arab Republic: Physical
Palestine

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 56
The Lebanese Republic: Physical
Palestine
Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 58
The Arab Republic of Egypt: Physical
Palestine
*Atlas of Palestine, the Arab Homeland and the World (2003/4)* p. 66
The Kingdom of Saudi Arabia: Physical
Palestine
Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 39\textsuperscript{17}

\textsuperscript{17} See PA3 p. 21

38
The Arab Gulf: Political Palestine

Atlas of Palestine, the Arab Homeland and the World (2003/4) p. 48\(^{18}\)

\(^{18}\) See PA3 p. 22
Maps of wider regions show the entire country as Palestine.

Map No. 4: The Arab States
Palestine
*Geography of the Arab Homeland, Grade 9, (2003) p. 10*

Palestine’s Position in the Arab Homeland
Palestine
*National Education, Grade 4, Part 1 (2003) p. 4*
Map No. 7: The Rift Valley
Palestine

Geography of the Arab Homeland, Grade 9, (2003) p. 18
It is so common in Palestinian school textbooks to denote the whole country by the name “Palestine”, that when, in one case, this name refers to the regions of the West Bank and the Gaza Strip only – a special note has to be made.

Chart No. 4: Age Groups of the Inhabitants of Some Arab States

The State

...Palestine*

*Palestine refers here to the inhabitants of the West bank and the Gaza Strip.

Geography of the Arab Homeland, Grade 9, (2003) p. 60

The Administrative districts of the Palestinian Authority are restricted to the regions of the West Bank and the Gaza Strip. They are specified in the following quotation. Note the date, which may imply temporariness.

The Palestinian administrative districts [Muhafazat] in 2003 are [as follows]:

Northern Districts (the West Bank)   Southern Districts (the Gaza Strip)

Jenin   Rafah
Tulkarm   Khan Yunis
Nablus   Gaza
Qalqilyah   Gaza North (Jibalya)
Bethlehem
Jerusalem
Hebron
Ramallah
Jericho

Mathematics, Grade 4, Part 2 (2004) p. 31
E. Israeli regions, cities and sites are presented as Palestinian

Following are excerpts from lessons teaching the geography of Palestine, which cover the whole of Israel. All words in them appearing in bold letters indicate regions, cities and sites exclusively in Israel within the pre-1967 borders.

Lesson 5: Plains in Palestine


There are two types of plains in Palestine:
The coastal plains: The coastal plains in Palestine stretch along the shore of the Mediterranean, from the Lebanese border on the north to the city of Rafah on the Egyptian border in the south.
The interior plains: There are many interior plains in Palestine in between the mountains, like Marj Ibn Amer [Jezreel Valley]...


**Marj Ibn Amer [Jezreel Valley]** is considered one of the most important interior plains in Palestine.


**Acre** is [one] of the Palestinian cities that are located in the region of the coastal plains.


As for Palestine, its coastal plain is in a shape of a triangle of which the narrow apex is the city of **Haifa** in the north… and it becomes wider as we go south – until it is at its widest in the Gaza area.

*Geography of the Arab Homeland, Grade 9, (2003) p. 28*

**Other Alluvial Plains**
…Such as the **Hula Valley** and the **Beisan [Beit Shean] Valley** in Palestine…

*Geography of the Arab Homeland, Grade 9, (2003) p. 33*
Lesson 6: Heights in Palestine

The mountainous highlands stretch from the north of Palestine, where the Galilee mountains [are situated], in which the highest of Palestine’s mountains [is to be found]. This is Mt. Jurmuq [Meiron], the height of which is 1208 meters. Mt. Carmel is part of this range, on the coast. As regards the central part of the country, there is the Nablus mountain range – of which the most famous are Mt. Eibal and Mt. Gerizim, the Ramallah mountain range – of which the highest is Tall al-Asur [Baal Hatzor], and the mountains of Jerusalem – of which the best known are the Mount of Olives and Jabal Mukabbir. In the south there is the Hebron mountain range – of which the highest is Mt. Al-Nabi Yunus. There are several famous cities in
this mountainous region such as Nazareth and Safed in the north, Nablus, Ramallah and Jerusalem in the center, and Hebron in the south.  

In Palestine: Mountain ranges of Galilee, Nablus, Jerusalem, Hebron and Beer Sheba.  
Geography of the Arab Homeland, Grade 9, (2003) p. 21

I will test myself: …I will name the countries in which the following mountain ranges extend: …Galilee, Jerusalem, Nablus.  
Geography of the Arab Homeland, Grade 9, (2003) p. 24

[Some] of the most important Palestinian cities in the Jordan Valley are Tiberias, Beisan [Beit Shean] and Jericho.  

Wadi Arabah [Aravah]: Wadi Arabah stretches from the southern end of the Dead Sea to the northern end of the Gulf of Aqaba. It is a desert region with little water and the number of its inhabitants is small, mainly Bedouins…19

The lake located in northern Palestine is […] Sea of Galilee[…].  

…Sea of Galilee in Palestine.  
Geography of the Arab Homeland, Grade 9, (2003) p. 77

…The Dead Sea in Palestine and Jordan20.  
Geography of the Arab Homeland, Grade 9, (2003) p. 113

The Negev desert is in the shape of a triangle… and covers about half of the surface of historical Palestine… The Palestinian Bedouins live there… [One] of the most important cities in the Negev desert is the city of Beer Sheba.

- The Negev desert is located in the southern part of Palestine.
- The Negev desert covers half of Palestine’s surface.

19 The Israeli city of Eilat, at the southern tip of Wadi Arabah, has a population of more than forty thousand people, not to mention the twenty or so settlements in the Israeli Aravah region.

20 Israel’s share of the Dead Sea is ignored here.
Activity 1: We will split into groups each of which will draw a physical map of Palestine and mark the **Negev desert** on it. The best three of them will be selected for presentation in class.

**National Education, Grade 4, Part 1 (2003) p. 31**

Lesson 9: Palestine’s Climate

**National Education, Grade 4, Part 1 (2003) p. 32**
Snow falls in our country mainly in February. It falls in the city of Jerusalem on an average of two days a year and in Safed on an average of five days a year.


Rivers [of Palestine], of which the most important are the River Jordan, the River Al-Muqatta' [Kishon] and the River Al-Awja [Yarkon]…


The natural resources of Palestine that we shall discuss are water and minerals.

First – water, which is classified as:
- Fresh water… like the water of the Jordan River and the Sea of Galilee…
- Salt water, such as sea water, like the Mediterranean and the Red Sea.

Second – minerals:
- …
- Building stone, which is to be found in the mountains of Galilee, Nablus, Jerusalem, Hebron and the Negev.
- Phosphates, copper and manganese, which are found in southern Palestine…


…The Haifa refinery in Palestine.

Geography of the Arab Homeland, Grade 9, (2003) p. 93

Activities: …I will find the countries where the following refineries are situated: …the Haifa refinery…

Geography of the Arab Homeland, Grade 9, (2003) p. 95
<table>
<thead>
<tr>
<th>State</th>
<th>فوسفات</th>
<th>مغنيز</th>
<th>مسحوق</th>
<th>نحاس</th>
<th>زئبق</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palestine</td>
<td>*</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This mineral is to be found in the Negev only, within the pre-1967 territory of Israel.
Lesson 6: Commerce in Palestine
I will look at the following map of Palestine and answer the question that follows it:
Which of the Palestinian cities are commercial sea gateways for Palestine?22

---

22 There are several maritime cities on the map, of which Acre, Haifa and Jaffa are within Israel's pre-1967 borders.
The most famous [city] ports of the Arab homeland … Haifa and Gaza in Palestine…

*Geography of the Arab Homeland, Grade 9 (2003) p. 108*

Activity 1: Let us mark on the map of Palestine the following holy cities: Jerusalem, Bethlehem, Nazareth and Hebron.


Acre is a marvelously beautiful Palestinian city.

*Our Beautiful Language, Grade 4, Part 2 (2004) p. 23*

I visited this beautiful city [Acre] and strolled along its streets, which are famous for [their] fish stores. Its genuine Arab beauty fascinated me and its lovable eastern atmosphere enchanted me. I went on smelling the fragrance in the air and gazed at its Arab Muslim monuments.

Acre was established in the second millennium BCE by one of the Canaanite Arab tribes, which made it a commercial center and named it “Akko”, that is, hot sand.


Acre was built by one of the Canaanite tribes. It was conquered by the Muslim commanders Amr Bin al-As and Mu'awiyyah Bin Abi Sufyan. The Umayad caliph Hisham Bin Abd al-Malik rebuilt and extended it. Many schools prefer to organize trips there and the pupils look at its Arab Muslim monuments.


In a chapter entitled “Tourism in Palestine”:

Health tourism includes visits to the Dead Sea and [to] mineral springs such as the [hot] springs of Tiberias.

Recreational tourism includes visits to the seashore such as the beach of Gaza, the beach of Jaffa and the beach of Acre.


Israel's Image

Israel's image is wholly negative: it is embodied in the occupation of Palestinian territory (the geographical extent of which is never clearly defined); it is oppressive and aggressive; it violates human rights; it causes physical and mental harm; it attempts to obliterate the Palestinian national personality. Not a word is said about Israel as a neighboring state and society, or about its culture and economy. The Palestinian textbooks avoid the presentation of individual Israelis as ordinary human beings, each with his or her own daily hopes and concerns. The Palestinians, on the other hand, are always depicted as victimized.

A. Israel as an Occupying Power

The enemy seized the land as a usurper.

Linguistic Sciences, Grade 9, Part 2 (2004) p. 85

Palestine is still under Israeli occupation.


It [Jerusalem] is now subject to Israeli occupation, waiting for its liberator.


The [Israeli] occupation ignores the principles of international law. I will give three examples [of this].

Assignment, Reading and Texts, Grade 9, Part 1 (2003) p. 114
The acts of injustice that befall our society as a result of the occupation are many and varied and can fill dozens of volumes and stories. I will select an incident that happened to one of my colleagues or acquaintances and write it down in a form of a story that takes place between the powerful and arbitrary oppressor and the weak and dispossessed victim.

Assignment, *Reading and Texts, Grade 9, Part 1 (2003)* p. 147

**B. Oppressive Israel**

I will circle the number of the answer that I consider appropriate:

My land has been confiscated.

1. I will relinquish it for a large sum of money.
2. I will defend it and will never give it up.
3. I will not interfere because the problem is my family’s [not mine].

A house of a [certain] family has been demolished.

1. We will ask others to help that family.
2. We will help it as much as we can.
3. We will not interfere in others’ business.

*National Education, Grade 4, Part 2 (2004)* p. 44

You can contribute… to a person who has been afflicted by a disaster, like one whose house was demolished, or whose family was destroyed, or whose factory was ruined, or whose son fell as a martyr.

*Islamic Education, Grade 4, Part 1 (2003)* p. 61

I complained against the oppressor’s repression

I asked a thousand times:
Where is world’s conscience?
I was answered:
It is hypocritical, deceiving, cheating
It has at the same time
More than one standard
When I knocked on its door one day complaining
I realized that it is afflicted with blindness
A curse from Heaven has settled on it
It convicts everyone who is peaceful and believes in his right
And its eye does not see even the ugliest crime

*Linguistic Sciences, Grade 9, Part 1 (2003)* p. 12

…I carry in my cells
Those who have been killed for their love
And those ones who in their soil and blood
Have been molded
Those who have been detained
And have not become weary of their prisons’ torment…

*Reading and Texts, Grade 9, Part 2 (2004)* p. 58
I will compare the suffering of the Muslims of Spain [Al-Andalus], and its cause, in the past with the suffering of the Palestinian people, and its cause, in the present.

Assignment, Reading and Texts, Grade 9, Part 1 (2003) p. 87

C. Israel Violates Human Rights

Though none of the following quotations mentions Israel by name, the material therein, especially key words such as “occupation”, “expulsion”, “right of free movement” and the picture of an Israeli jeep blocking a road, are enough for the student to make the association.

Who violates human rights?
…The occupation: It is represented by the controlling power, which must bear full responsibility for the violation of human rights in the occupied country. The Geneva Conventions regulate the obligations of the occupying [power] to protect civilians in times of conflicts and wars…
Civic Education, Grade 9, Part 1 (2003) p. 28

The international criteria for human rights have started lately to determine the responsibilities of governments to prevent individuals from committing violations of human rights. Such violations may be on the social level, such as using violence, or on the political level, such as torture, or committing war crimes such as murder, expulsion, deportation and the like.
Civic Education, Grade 9, Part 1 (2003) p. 29

Which of the following actions is considered a violation of human rights, and of what is the violation?
…Maltreatment of prisoners-of-war and detainees.

Activity 2: Let us write a scene in a play about the violation of the right of free movement and perform it before the class.
Civic Education, Grade 9, Part 1 (2003) p. 32

Lesson 1: Human Rights

[Picture of a peaceful demonstration against the occupation]
[Picture of an army jeep blocking the road]
What are the rights [being violated] depicted in each picture?

Activity 2: Let us write in nice handwriting: “It is my right to study and travel freely.”
D. Israel Causes Physical and Mental Harm

Activity 2: Let us invite one of the Intifadah invalids to visit our class and talk about his experience…

Civic Education, Grade 9, Part 1 (2003) p. 44

What are the reasons for disabilities in the Palestinian society…?

Civic Education, Grade 9, Part 1 (2003) p. 44

The following quotation does not specifically mention Israel, but it repeats similar, more specific expressions in an earlier textbook23.

Aggressiveness [in children’s behavior]: …The reason for that stems from frustration… envy… and feelings of inferiority.

I will think: Are there other reasons for aggressive behavior among children? I will mention them.

Home Economics, Grade 9, (2003) p. 37

E. Israel Steals Palestinian Water24

The problems afflicting [Palestinian] agriculture: …Scarcity of water due to Israel’s pumping of ground water.


As regards Palestine, Israel has denied it its share of the Jordan River’s water, which amounts to 257,000,000 cubic meters annually, in addition to the Israeli limitations imposed on the Palestinians as far as pumping of ground water and constructing projects for the utilization of surface water are concerned.

Geography of the Arab Homeland, Grade 9, (2003) p. 69

F. Israel Attempts at Obliterating Palestinian National Personality and Heritage

…The Palestinian human being is proud of his heritage and is bent upon preserving and reviving it, especially because of what this heritage is subjected to, namely, attempts at usurping and obliterating it.


The identity of this people [i.e., the Palestinian people] and its cultural and national personality, as it has crystallized and grown during its unceasing

23 Civic Education, Grade 8 (2002), pp. 55, 56, PA3 p. 37
24 There is no reference to international and bilateral treaties and accords which have determined the allocation of water by mutual agreement between Israel and the Palestinians.
existence and continuous interaction with the Palestinian landscape in place and time, since the dawn of history, has been subjected to various attempts at obliterating, deforming and intentionally falsifying [it], with a view to casting doubts on its deep roots in civilization, and severing the close ties that bind it to its past… in order to fulfill political desires and motives that have been unveiled on more that one level.

**Reading and Texts, Grade 9, Part 2 (2004) p. 31**

Why is Palestinian history subject to obliteration, deformation and intentional falsification?

**Reading and Texts, Grade 9, Part 2 (2004) p. 39**

The Palestinian people is in the greatest need for search of its historical roots because:

1. Its history is, to a large extent, enveloped in obscurity.
2. Its history has not yet been written.
3. Its identity is subjected to obliteration and deformation

**Reading and Texts, Grade 9, Part 2 (2004) p. 40**

**G. Aggressive Israel**

**The Tripartite Aggression against Egypt in 1956**

The nationalization of the Suez Canal in 1956 angered the Imperialist states, so France, Britain and Israel carried out the tripartite aggression against Egypt in October 1956 with a view to:

1. Reinstating the Imperialist control over the Suez Canal.
2. Stopping the raids by the Palestinian *Fida’is* who were coming from the Gaza Strip that was under Egyptian administration.
3. Preventing Egypt from giving material and moral help to the Algerian revolutionaries.

The aggression failed to achieve its goals due to the heroic resistance of the Egyptian people and the backing of Egypt by the Arab and Muslim nations.

**Modern and Contemporary Arab History, Grade 9, (2003) p. 64**

Israel carried out an aggression against Egypt in 1956, with the participation of Britain and France. It occupied the Gaza Strip. It then withdrew from it in March 1957, after the aggression was unsuccessful in attaining its goals.

**Modern and Contemporary Arab History, Grade 9, (2003) p. 75**

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25 This passage is the lead to the theory of the Canaanite origin of the modern Palestinians.

26 Note that the Palestinian textbooks do not conceal the fact that Israel had suffered from unceasing attacks emanating from the Egyptian-held Gaza Strip before it decided to join forces with France and Britain in the attack on Egypt.
In 1967 Israel captured the West Bank, the Gaza Strip\textsuperscript{27}, East Jerusalem and Wadi Arabah\textsuperscript{28} from Jordan, the Golan Heights from Syria, and the Sinai from Egypt.

\textit{Modern and Contemporary Arab History, Grade 9, (2003) p. 75}

Israel waged a war on June 5, 1967 against Egypt, Syria and Jordan and occupied the Syrian Golan Heights and other Arab territories. The UN Security Council issued [its] Resolution 242, which stipulated Israel’s withdrawal from the Arab territories it had occupied. But Israel refused to implement the [said] resolution\textsuperscript{29}.

\textit{Modern and Contemporary Arab History, Grade 9, (2003) p. 56}

The Israeli forces also attacked the village of Karamah in the Jordan Valley on March 21, 1968\textsuperscript{30}.

\textit{Modern and Contemporary Arab History, Grade 9, (2003) p. 75}

Israel occupied a sizeable part of Lebanon in 1982\textsuperscript{31}.

\textit{Modern and Contemporary Arab History, Grade 9, (2003) p. 75}

\textsuperscript{27} The Gaza Strip was seized from Egypt, not Jordan.

\textsuperscript{28} Parts of the Jordanian side of Wadi Arabah [Aravah] were de-facto annexed to Israel in the late 1960s by the security fence that was built to stop Palestinian armed attacks from southern Jordan on Israeli settlements. These parts were later returned to Jordan under the peace treaty of 1994 between the two countries.

\textsuperscript{29} The said resolution stipulated in its (binding) English version the withdrawal of Israeli forces from "territories" – not "the territories" – occupied in 1967, as well as the end of the state of war between the Arab countries and Israel, and emphasized the right of all states in the region to live in peace within secure and recognized borders. This resolution has served as the legal basis for the Egyptian and the Jordanian treaties of peace with Israel.

\textsuperscript{30} Israeli forces entered this Jordanian town because it was used as a base for Palestinian armed attacks against Israel.

\textsuperscript{31} Again, the Israel major military operation in Lebanon in 1982 was aimed at eliminating the PLO's bases there, which were used for armed attacks against Israel.
Chapter Three: The Conflict

The Palestinian Problem

Except for sporadic references, the Palestinian problem is never systematically discussed in the Palestinian school textbooks surveyed in the earlier reports by CMIP. The first attempt at initiating such a discussion has been found in this latest issue, in a history book for grade 9, which serves as the basic source for the material on this sub-chapter. It covers a hundred-year period in a mere five pages, with serious gaps and the omission of information. For example, the whole Mandate period – so crucial in the development of the problem – is not mentioned at all, save for one sentence, and this is the case as well with the important event of the United Nations Partition Resolution of 1947. Though the narration is generally devoid of hateful expressions against the opponent, it is clearly biased. The core of the textbooks’ argument is that Zionism, with the help of British Imperialism, planned in advance to seize the land of Palestine and expel the Palestinians. The latter’s contribution to the eventual result – not to mention that of their Arab allies – is ignored. In addition, no attempt is made to understand the viewpoint of the “other”, nor is it presented as an equal party, with legitimate rights and interests of its own.

It is interesting to note the authors’ remark in the introduction to the said book, as follows:

We have preferred to leave to the teacher the freedom to expand, apply individual judgment, analyze, choose appropriate activities, and modify them, and also the assessment methods in all subjects in this book…
Introduction, Modern and Contemporary Arab History, Grade 9, (2003) page not numbered

I learn: Zionism is a political colonizing movement, established by the Jews of Europe in the second half of the nineteenth century, with a view to gathering Jews of various nationalities from all parts of the world, assembling them in Palestine and the neighboring Arab countries, by way of immigration and the expulsion of the Palestinian people in Palestine from its land, in order to establish the State of Israel.

Educational summary: The European Imperialist states took upon themselves to spread the Zionist idea among the Jews themselves in order to hasten the establishment of a Jewish state in Palestine, because of the convergence of their interests with those of the Jews, on one hand, and in order to get rid of the Jews, on the other hand.
Modern and Contemporary Arab History, Grade 9, (2003) p. 72
The First Zionist Congress, 1897

The Zionist movement convened its first congress in the city of Basel in Switzerland in 1897 under the leadership of its founder, the Austrian Jew Theodore Herzl. It was decided there to establish a Jewish state in Palestine. For the realization of this, Zionism sought to accomplish the following:

1. To encourage Jewish immigration to Palestine.
2. To organize the Jews and tie them to the Zionist movement.
3. To obtain the approval of the Powers.

I learn: Colonization is immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants and expel them from their homeland, or force them into exile.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 72-73

Palestine acquired importance in the eyes of [the Ottoman] Sultan Abd al-Hamid [II, 1876-1909] as he was watching the unfolding of the schemes of Imperialism and Zionism. He strove to prevent their realization by all means: by issuing various laws, [by taking various] administrative and political measures and [by] subordinating the district [sanjak] of Jerusalem directly to the prime-minister’s office, so that he would himself supervise it and work for the prevention of Zionist penetration and immigration to Jerusalem. He issued decisions to protect it, such as limiting the period of stay of the Jewish visitors to the Holy Land to thirty-one days. He also appointed loyal officers so that they would not become prey to the foreign consuls. This policy, which opposed Zionist immigration, constituted an obstacle to the Zionist enterprise until the First World War.

Activities: I will write a report about the colonies and the Jewish presence in Palestine during Ottoman rule.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 32-33

Let us read the following text and ponder it:

“Advise Herzl [founder of political Zionism, 1860-1904] not to take new steps on this issue. I cannot give up one inch of the land of Palestine, for it is not my private property but the property of my people. My people struggled for this land and watered it with its blood. Let the Jews keep their millions, and if my empire is one day to be torn to pieces, then they will be able to take Palestine for nothing. But as long as I live, it is easier for me to have the scalpel working on my body than to see Palestine cut off from my empire. That shall never happen.” (Memoirs of Sultan Abd al-Hamid, p. 142)

…Let us discuss the position of Sultan Abd al-Hamid regarding the Palestinian problem.

Modern and Contemporary Arab History, Grade 9, (2003) p. 72
The British Occupation of Palestine

The British forces, under the command of General Allenby, occupied Palestine, as the Ottoman Turk [supreme] command failed to transport high quality troops to support its forces on the Palestinian front. Therefore, the Turks did not withstand the advancing British forces, which occupied Jerusalem in 1917.

The occupation of Palestine by Britain was the beginning of the struggle with the Arabs. That is so because Britain had pledged in the Hussein-McMahon correspondence [between Sharif Hussein – autonomous ruler of the Hijaz under the Ottomans, and the British High Commissioner of Egypt] in 1916 that Palestine would be part of the unified Arab state. But the victorious states in the First World War went back on their commitments and stood at the Zionist movement’s side to implement the Balfour Declaration, to which President Wilson of the United States of America had agreed prior to its publication.

*Modern and Contemporary Arab History, Grade 9, (2003) p. 73*

The English did not honor their promises to the Arabs regarding the establishment of an Arab state after the disappearance of Ottoman rule. Rather, in November 1917, they promised the Jews the establishment of a national home for the Jews in Palestine. That promise is known as the Balfour Declaration (Balfour being the British foreign minister). Before that, Britain and France had agreed to divide up among themselves the possessions of the Ottoman State in the Arab homeland in accordance with the Sykes-Picot Agreement of 1916… Palestine and the remainder of the Arab homeland are still suffering from the results of the Sykes-Picot Agreement and the Balfour Declaration…

*Geography of the Arab Homeland, Grade 9, (2003) p. 9*

The Balfour Declaration

Things did not stop at the Sykes-Picot agreement. Rather, the British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister, Arthur Balfour, on November 2, 1917. This promise is considered one of the strangest international documents in history, as a land which it [Britain] did not own (Palestine) was given to a movement which had no right to it (the Zionist movement) at the expense of those who owned and had the right to it – the Palestinian Arab people, and this brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history…

1. Did Britain have the right to give the Jews a homeland in Palestine? Why?
2. Did this Declaration contradict the promises made by Britain to Sharif Hussein? How?
3. What is the position you would expect the Arabs to take regarding the Balfour Declaration? Why?

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

Britain’s Motives in Issuing the Balfour Declaration
1. Winning over the Jews in Germany, Austria and the United States in order to support Britain and its allies in the war.
2. Paving the way for the putting of Palestine under British administration, instead of under international administration, as stipulated in the Sykes-Picot agreement.
3. Britain’s desire to protect its position in Egypt and the Suez Canal, and to protect its lines of communication with the east.

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

The Position of the Arabs towards the Declaration
This declaration contradicted the promises given by Britain to Sharif Hussein. It aroused the Arabs’ concern and fears and shattered their hopes. Sharif Hussein was quick to ask for an explanation from Britain regarding this declaration. [Britain] informed him that it still stood by its former position regarding the Arab state and issued, with its ally France, a statement confirming this.

Modern and Contemporary Arab History, Grade 9, (2003) p. 74
Map of European Imperialism in the Arab Homeland before the First [sic - should be Second] World War

Legend:
+++ Arab territories under British Imperialism.
///// Arab territories under French Imperialism.
Light Arab territories under Italian Imperialism.
Dark Arab territories under Spanish Imperialism.

32 Note the inclusion of Eritrea in the Arab world.
Let us think about the following and answer:

1. I will name the Arab states that were subject to British, French, Italian and Spanish Imperialism.
2. What is the Arab state that is still subject to Imperialism?

I learn: Imperialism is military, or economic, or cultural domination exercised over a certain people by a certain state or a group of people, who controls its destiny and exploits its resources for the benefit of that imperialist state or group.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 41-42

I learn: The mandate is a new form of imperialism, in which the winning state puts the possessions of the defeated state under its control, under the pretext of causing its people to progress, whereas its real goal is robbing this people of its wealth and turning it into a profitable market for their [i.e., the mandatory powers’] products.

…The [American] King-Crane Commission visited Palestine [in 1919] and made contact with the people’s representatives. There was consensus [of the Arabs] regarding the rejection of the Zionist demand to establish a national home for the Jews in Palestine.

The San Remo Conference was convened [in 1920]… and the affairs of the Mandate were organized there in the following manner: …British mandate over…Palestine, on condition that the mandatory power in Palestine would carry out the Balfour Declaration.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 51-52

Palestine after the Second World War

Britain began to lose its Imperialist position during and after the Second World War (1939-1945), so the Zionist movement turned to the United States of America, which backed the Zionist enterprise of establishing a Jewish state in Palestine that would serve its [America’s] interests. An Anglo-American commission was formed and recommended the following:

1. Allowing one hundred thousand Jews to enter Palestine and facilitating immigration to it by any Jew who so wished.
2. Leaving Palestine under the British Mandate until it was placed under the trusteeship of the United Nations.
3. Lifting the restrictions that prevented the Jews from owning land in Palestine.

33 No answer is given here but it seems to be clear: Palestine.
Zionism moved its headquarters from Britain to the United States and chose the city of New York as its main center, for the following reasons:

1. The presence of a large Jewish community in New York, the number of which was estimated to be four million people, who had effective influence on the American presidential elections.
2. The falling of many communication media and economic enterprises into the hands of the Zionist movement, in the United States in general and in New York in particular.

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

The idea of establishing one general Arab organization matured during the Second World War (1939-1945) due to several variables:

On the Arab level – the activity of the Arab nationalist movement against Western Imperialist presence and the increase of the Arab awareness of the dangers posed by the Zionist movement to the Arab world, and to Palestine in particular.

On the international level – Britain encouraged the idea of establishing an Arab collective that would serve its interests… and in an attempt to solve the Jewish problem in Palestine through a general unified Arab framework capable of making concessions.

[The Arab League] has remained the principal national stage, which has striven since its establishment to embrace the cause of Palestine and defend it in Arab and international circles.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 77-78

Let us read the following text and reflect on it:
“Let us discuss the Arab League’s role in supporting the cause of Palestine in the light of the current new developments.

Educational summary: Palestine participated in the Alexandria negotiations [leading to the establishment of the Arab League in 1945]. It was represented by Musa al-Alami. At the end of the negotiations the Arab states issued a declaration that was known by the Protocol of Alexandria… It contained a
special resolution about Palestine in which the Arab states called upon Britain to recognize the rights of the Palestinians and stressed that any infringement of them was an infringement of the rights of the Arabs [as a whole].

In 1946 the Palestinian [political] parties and forces formed, with the support of the Arab League, the “Arab Higher Committee”, which was accredited as the representative of Palestine at the Arab League. It included Ahmad Hilmi Abd al-Baqi, Hussein al-Khalidi, Jamal al-Husseini and Emile al-Ghuri.

The United Nations established, in that same year, a committee to study the Palestinian problem that was named “UNSCOP”. It recommended the partition of Palestine. The Arab League's Political Committee warned, at its meeting in Sawfar in Lebanon on September 16, 1947, that any resolution adopted in the matter of Palestine and not stipulating the establishment of an Arab independent state [there] would cause disturbances in the region of the Middle East.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 80-81

The Arab people showed resistance and waged wars against Imperialism in all its forms and wherever it was to be found in the Arab homeland… Most of the Arab states obtained their independence, one after the other, after the Second World War. Palestine was supposed to achieve its independence in 1948, following the withdrawal from it of the forces of English Imperialism. But Britain, during the period of its mandate over Palestine, had striven with all its might to establish a Jewish state in Palestine in the implementation of the Balfour Declaration, and it was successful in so doing.

Geography of the Arab Homeland, Grade 9, (2003) p. 10

The War of 1948
The Arab armies were defeated. Thousands of Palestinians were expelled as refugees to the West Bank and the Gaza Strip, and a large portion of them – to outside Palestine. Thus, Palestine came to comprise three parts:
The first part – was controlled by the Jews and they established there the State of Israel. Its surface area amounts to 20,770 sq. kilometers, 77.4%.
The second part – is the West Bank, which was later annexed to Jordan. Its surface area amounts to 5,878 sq. kilometers, 20.03%.
The third part – is the Gaza Strip, which came under Egyptian administration. Its surface area amounts to 363 sq. kilometers, 2.03%.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 74-75

The Kingdom of Jordan took part in the War of Palestine in 1948. King Abdullah [I] assumed the [supreme] command of the Arab armies that entered Palestine. During the events of the war, which ended in the Arabs’ defeat, King Abdullah annexed the territories on the west bank of River Jordan to his kingdom, until they fell in the hands of Zionist occupation in 1967.

Modern and Contemporary Arab History, Grade 9, (2003) p. 57
The Catastrophe [Nakbah] took place in the year 48 of the twentieth century.  
Linguistic Sciences, Grade 9, Part 1 (2003) p. 74

Palestine painted her face in black because of the Catastrophe [Nakbah] that befell her.  
Reading and Texts, Grade 9, Part 1(2003) p. 100

That [the French evacuation of Syria in 1946] was followed by many military coups d'etat, because of the Catastrophe [Nakbah] of 1948 in Palestine... 
Modern and Contemporary Arab History, Grade 9, (2003) p. 56

After the establishment of the Israeli entity, the Arab League managed to formulate a unified position regarding the efforts by some of the Arab states to [make] peace with it, the peace activities that were being carried out and the manner of settling the dispute. The [Arab] League Council, at its eighteenth session in 1950, refused any cooperation or political, or economic, or military agreement, with it [i.e., the Israeli entity].  
Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The Arab League Council, in the session that was convened on February 29, 1960, supported the right of the Palestinian people to struggle, and emphasized that the Arab-Zionist conflict was a national liberation conflict aimed at enabling the Palestinians to reclaim their homeland and live there in liberty, security and peace.  
Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The Arab League, in 1964, accepted the idea of convening an Arab summit [conference] against the background of the diversion of the Jordan River by Israel.  
Modern and Contemporary Arab History, Grade 9, (2003) p. 79

The Arab League has striven to back the Palestinian people in presenting its case [both] on the Arab and international levels. It appealed during the first Arab Summit Conference in Cairo (3-17 January 1964) for the organization of the Palestinian people on a sound footing. At the second [summit] conference, convened in Alexandria in September 5-11 1964, the Arab states welcomed the establishment the Palestine Liberation Organization, which it considered the representative of the Palestinian people, and the one that would undertake the responsibility to work for the Palestinian cause.  
Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The Establishment of the PLO, 1964
The establishment of the Palestine Liberation Organization was announced in Jerusalem in 1964. It has been recognized by most states of the world as the
representative of the Palestinian people. The organization formed the Palestine Liberation Army, which was well trained. On January 1, 1965 the armed Palestinian revolution was started by the Palestinian National Liberation Movement (Fatah) which found wide Arab, Muslim and international support that led most states of the world to recognize the existence of the Palestinian people and its right to self determination.

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

Following the first session of the Arab summit in 1964, and until now, the Palestinian problem has remained the most prominent among the problems that occupy the minds of the Arab leaders and peoples. Moral and material support for the Palestinian struggle has remained the most important foundation thereof.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The [Arab] League Council… refused any cooperation, or [any] political, economic, or military agreement, with it [the Israeli entity], and it emphasized this anew, after the Tunisian president, al-Habib Burqibah, had, in 1965, presented his proposal for peace with Israel. The Arab Summit Conference in 1967 [following the Six-Day War] represented the Arab reality regarding Israel when it raised the slogan “No peace, no negotiations, no recognition”.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

The Israeli forces also, on March 21, 1968, attacked the village of Karamah in the Jordan Valley and clashed with the Palestinian resistance and the Jordanian army. The Resistance gained a victory over them [the Israelis].

Modern and Contemporary Arab History, Grade 9, (2003) p. 75

The seventh summit conference, in Rabat in 1974, recognized the [Palestine Liberation] Organization as the sole legitimate representative of the Palestinian people. In 1976 the [Arab] League Council decided to grant the PLO full membership in the League.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

After the signing by Egypt of the Camp David Accord in 1978, the Arab League Council adopted a resolution expelling it from the League and moving the League’s headquarters [from Cairo] to Tunis.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

Israel occupied a sizeable part of Lebanon in 1982 and the Palestinian forces were compelled to leave Beirut after heroic resistance [there] that lasted eighty days. These forces were scattered among many Arab states. The PLO leadership made Tunis its headquarters.

Modern and Contemporary Arab History, Grade 9, (2003) p. 75
Since the Arab Summit Conference in Fez [Morocco] in 1982 the Arab League has officially begun to discuss the peace proposals with Israel, on condition that they be based on international legitimacy and resolutions 242 and 338 of the United Nations [Security Council], which call upon Israel to withdraw from the territories it occupied in 1967, establish a Palestinian state there, and return the Palestinian refugees to their land and property.\textsuperscript{34}

\textit{Modern and Contemporary Arab History, Grade 9, (2003) p. 81}

The First \textit{Intifadah}, 1987

The Palestinian people initiated a popular uprising [\textit{Intifadah}] against the occupation. It started on December 8, 1987. Israel was unable to put an end to it. A year after its beginning, the independence [of Palestine] was proclaimed [in Algiers] on November 15, 1988. The \textit{Intifadah} lasted until 1993, when the Oslo peace agreement was signed between the PLO and Israel.

\textit{Modern and Contemporary Arab History, Grade 9, (2003) p. 75}

The revolution of your little ones [i.e., the first \textit{Intifadah}, of which the main characteristic was stoning of Israeli soldiers by Palestinian children], is about to end its second year and it still goes on. It has defeated the greatest weapons of the [Israeli] occupation. Has the news reached you [in heaven]? I do not doubt that you already know that, for dozens of the little ones [i.e., Palestinian children] have ascended to heaven, and others are still ascending [there], and the revolution [i.e., the \textit{Intifadah}] still reigns. Hanzalah [an imaginary boy appearing in the cartoons by the Palestinian Naji al-Ali] is now among his brethren, carrying stones, helping the wounded, praying for the martyrs, and stoning [Israeli soldiers] according to the rules you taught him. Feel assured, the revolution is alive and kicking. From a letter to the assassinated Palestinian cartoonist Naji al-Ali\textsuperscript{35}, by his widow –

\textit{Reading and Texts, Grade 9, Part 2 (2004) p. 172}

The Oslo Peace Agreement, 1993

The PLO and Israel signed the Declaration of Principles (the Oslo Agreement) in Washington on September 13, 1993. On May 4, 1994 the agreement for the implementation of self-rule in the Gaza Strip and the city of Jericho was signed in Cairo. Among the articles of this agreement were [the following]:

\textsuperscript{34} Resolutions 242 and 338 do not call for the establishment of a Palestinian state in the areas evacuated by Israel, nor for the return of the Palestinian refugees to their former land and property, and are unclear regarding the exact area that should be evacuated.

\textsuperscript{35} Naji al-Ali was assassinated in London, where he lived, after having criticized several Arab leaders, including Yasser Arafat. No one claimed responsibility for the assassination.
1. Mutual recognition by the Palestine Liberation Organization and Israel.
2. Establishment of self-rule in the Gaza Strip and in Jericho first, later to be extended to the rest of the West Bank.

The leadership of the PLO returned to Palestine in May 1994.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 75-76

The Second Intifadah (Intifadat Al-Aqsa), 2000

It broke out on September 28, 2000. The immediate reason was the visit by Ariel Sharon, leader of the Israeli Likud party, to the courtyard of the Al-Aqsa Mosque. As regards the indirect reasons, they were many. Prominent among them were the failure of the second Camp David summit, which was convened by President Bill Clinton of the United States between the president of the Palestinian National Authority Yasser Arafat and the prime minister of Israel Ehud Barak, in order to determine the outline of the final solution of the Palestinian problem, and Israel’s procrastination in agreements signed with the Palestinian leadership, as well as its attempt to impose a fait accompli through Zionist settlement in the West bank and the Gaza Strip.

Modern and Contemporary Arab History, Grade 9, (2003) p. 76

I will test myself:

1. I will define the following: Zionism, the first Zionist congress of 1897, the Balfour Declaration.
2. I will explain the results of the following historical events: the 1948 war in Palestine, the Israeli aggression of 1967.
3. I will explain: the Imperialist states took upon themselves to spread the Zionist idea; the Ottoman sultan refused Herzl’s request in spite of material inducements; the first Palestinian Intifadah started in 1987; the second Palestinian Intifada (Al-Aqsa) started in 2000.

Activities:
- I will write a report about the Oslo agreement between Palestine and Israel.
- Let us host one of the leading personalities in Palestine for a lecture in which he will talk about the latest political developments of the Palestinian problem.

Modern and Contemporary Arab History, Grade 9, (2003) p. 76

The Refugee Problem

As is the case in previously-published textbooks, the refugee problem is presented in the books of this latest issue as well, as the outcome of a

36 The Oslo Agreements also provided for the cessation of armed attacks and the commitment to solve the problem through negotiation.
I learn: Zionism is a political colonizing movement established by the Jews of Europe in the second half of the nineteenth century with a view to gathering Jews of various nationalities from all parts of the world, assembling them in Palestine and the neighboring Arab countries, by way of immigration and the expulsion of the Palestinian people in Palestine from its land, in order to establish the State of Israel.

Modern and Contemporary Arab History, Grade 9, (2003) p. 72

I learn: Colonization is immigration of groups of inhabitants from a strong foreign state into another weak one. They take possession of its land, drive out its inhabitants out and expel them from their homeland, or force them into exile.

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

The British government took upon itself another obligation towards the Zionist movement, which took the form of the issue of a promise by its foreign minister Arthur Balfour on November 2, 1917… which brought about the usurpation of a homeland and the expulsion of a whole people in a manner unprecedented in history…

Modern and Contemporary Arab History, Grade 9, (2003) p. 73

The War of 1948
The Arab armies were defeated and thousands of Palestinians were expelled as refugees to the West Bank and the Gaza Strip, and a large portion of them – to outside Palestine.

Modern and Contemporary Arab History, Grade 9, (2003) p. 74

The Motives of Emigration and Its Directions
…Political: Such as wars, like the 1,000,000 Palestinians who were forced to emigrate from their land following the wars of 1948 and 1967.

Geography of the Arab Homeland, Grade 9, (2003) p. 50

Activities: Write a short report about the reasons for the forced emigration of the Palestinian people and its impact on Palestinian society.

Geography of the Arab Homeland, Grade 9, (2003) p. 52

The number of the Palestinians in the world is close to nine million. About half of the Palestinian people (four and a half million) live in historical Palestine – about three and a half million in the West Bank and the Gaza
Strip and about one million in the lands of 1948. Four and a half million live in the Diaspora outside of Palestine, especially in Jordan, Lebanon, Syria, Iraq, Egypt, the Arab Gulf States and various states of the world. Most of them are refugees who wait to return to the motherland after having been expelled from it.

The inhabitants live in Palestine in various [types of] settlements:

Inhabitants of the refugee camps.


What is the name of the settlement in which the Palestinian refugee, who was expelled from his town, lives?


I will explain the phenomenon of hundreds of thousands of people who live in the Palestinian refugee camps.


I will draw conclusions from the following: …The presence of many Palestinian refugee camps in the West Bank, the Gaza Strip, Jordan, Lebanon and Syria.

Geography of the Arab Homeland, Grade 9, (2003) p. 51

Activity 2: Let us mention the names of Arab states to which a large number of Palestinians were made to emigrate after having been expelled from their homeland Palestine.


Beloved Palestine, how shall I live far away from your plains and hills?


…Have the lemon trees blossomed, watered by the last of our tears, And the small vegetable gardens wept after we had gone, and the meadows become desolate?
Have the bronze-colored grapevines torn a thousand leaves?
The pine tree birds embrace the rocky surface no more
And the night's stars no longer watch over Mt. Carmel …
Every human being has a home, dreams and a lute
And I, the one who carries my country's history, stumble
And upon every road, my hair still unkempt and I am all covered with dust…

Reading and Texts, Grade 9, Part 1 (2003) p. 97

…All my limbs cry out: O Beisan [Beit Shean], I am consumed by love for you
…[My] separation from you is my tragedy and reunion with you will be my Paradise
My life, without [seeing] your eyes, is Hell…

Reading and Texts, Grade 9, Part 1 (2003) p. 55
As is emphasized in all earlier Palestinian school textbooks, here as well Jerusalem is presented as exclusively Arab. Though described as a city holy to the monotheistic religions in general, only Muslims and Christians are specifically mentioned in this context. The Jews’ strong ties to this city throughout history, both nationally and religiously, are completely ignored and their holy places there are not mentioned as such. The Palestinian textbooks Arabize the Canaanite-Jebusite founders of Jerusalem, so as to create an Arab ethnic continuity from the dawn of history to present times, which precludes any Jewish historical claim to the city. The only Jewish connection to the city of Jerusalem is that of foreign occupiers, from whom it is to be liberated. Jerusalem is presented as the capital of Palestine. Its present status as capital of Israel is ignored.

This book’s importance reaches its peak while discussing Jerusalem and Islam, and the city of Christ – peace upon him. Muslims and Christians come to it from the various parts of the world… They [the students] should grasp the importance of its [Jerusalem’s] position, the sanctity of its holy places, which are embodied in the Al-Aqsa Mosque and the Church of the Holy Sepulcher, as well as the grandeur of its walls and buildings, which emphasize daily its genuine Arab character.


The city of Jerusalem is located in the center of Palestine… It has been an Arab city since it was built and will remain so forever, God willing.


The Canaanites built cities and villages in Palestine, such as Jerusalem… Jerusalem has been given many names, such as “Jebus”, after the Arab Jebusites who built it. The Muslims conquered Jerusalem and liberated it from the rule of the Romans, who called it “Aelia [Capitolina]”, when Caliph Umar Bin al-Khattab himself took possession of it. The Muslims called it “Al-Quds” or “Bayt al-Maqdis”37. Then the Franks [i.e., the Crusaders]

37 The only name not given here is the Jewish one, even in its foreign and Arabic versions – Jerusalem, Urushalim. All the textbooks use for Jerusalem the name "Al-Quds" which has been changed to "Jerusalem" for the convenience of the English reader.
occupied it until it was liberated by the Muslim hero Salah al-Din [Saladin]. It is now subject to Israeli occupation, waiting for its liberator.


[Questions:]
1. Why is Jerusalem considered a Canaanite city?
2. Fill in the space in the following phrases:
   • Jerusalem was named “Jebus” after the…
   • The Byzantines called Jerusalem…
   • Those who called Al-Quds by this name were…
   • The hero who liberated Jerusalem from the Franks was…


The city of Jerusalem is surrounded by a wall on all sides for its protection against enemy attacks. The Jebusite Arabs built this wall in ancient times and it was destroyed several times over the ages.


Jerusalem is considered a holy city for the heavenly [monotheistic] religions. It was a holy place for the Muslims even before the Muslim conquest. That [holiness] was related to the Nocturnal Journey [Isra’] and the Ascension [Mi’raj], as God made His Messenger Muhammad [miraculously] travel by night from Mecca to Jerusalem where he prayed at the location of the Al-Aqsa Mosque. Then he was made to ascend to Heaven from a place near the Al-Aqsa Mosque, where the Dome of the Rock mosque was later built, during the reign of the Umayad caliph Abd al-Malik Bin Marwan.

The Messenger instructed the Muslims to pray in the direction of the Al-Aqsa Mosque in Jerusalem at the beginning of the Islamic mission, and later he received the divine order to change the qibla [direction of prayer] toward the noble Ka’bah [in Mecca]. That is, the Al-Aqsa Mosque is the first of the two directions of prayer.

Jerusalem is also an important and a holy city for the Christians. There are many holy places and churches of theirs in it. One of the most important of these is the Church of the Holy Sepulcher which was built by the Roman emperor Constantine and his mother Helena. Hundreds of thousands of Christian pilgrims come to it every year from all parts of the world.


The Muslims went towards Jerusalem to liberate it from the Byzantines in the year 638 CE. The city's patriarch, Sophronius, agreed to hand the city over to the Muslims without fight on condition that the Commander of the Faithful, [the Caliph] Umar Bin al-Khattab, would himself receive it. He entered it in
peace and in great humility and treated its inhabitants in a nice Islamic way, as is manifested in Umar’s Covenant.

He entered the Al-Aqsa Mosque and began by himself removing the dirt that had accumulated there. Then he prayed there and started rebuilding it. The most important reasons for the Muslim conquest of the city of Jerusalem were as follows:

1. Spreading the Islamic religion.
2. Jerusalem is a city holy to the Muslims.
3. Jerusalem is Arab land that was occupied by the Romans, and this made the Muslim conquest of it easy.

I will test myself:

1. I will explain how the conquest of the city of Jerusalem took place.
2. I will define the reasons for the Muslim conquest of the city of Jerusalem.


Muhammad, the Messenger of God, said: “One should only make a journey [i.e., a pilgrimage] to three mosques: the Holy Mosque [in Mecca], the Al-Aqsa Mosque [in Jerusalem] and this mosque of mine [i.e., the Prophet's mosque in Medina].”

Abraham, God’s messenger – peace upon him, was praying at the Al-Aqsa Mosque during his sojourn in Palestine. The Messenger Muhammad prayed at the Al-Aqsa Mosque on the night of the Nocturnal Journey [Isra’ – from Mecca] and the Ascension [Mi’raj – to Heaven – both according to Muslim belief]. The mosque has become one of the Muslims’ most important holy places, and it was mentioned in the Holy Qur’an and in the noble Prophetic Sayings [Ahadith]. The first thing [Caliph] Umar Bin al-Khattab did during the Muslim conquest [of Jerusalem] was to order the cleaning of the area of the mosque, and the Muslims began praying there. During the time of the Umayad State, [Caliph] Abd al-Malik Bin Marwan built the present Al-Aqsa Mosque and widened it. Then, he ordered the building of another mosque above the location of the Noble Rock from which the Messenger ascended to the High Heavens. It came to be known as the mosque of the Dome of the Rock. That was in 661 CE [sic, and should be 691]. This dome has become one of the marvels of construction in the Muslim world and one of its most famous religious monuments.

The claim that the Al-Aqsa Mosque was already built in Abraham's days is a relatively recent one. It aims at countering the Jewish tradition – and the Jewish claim to the site emanating from it – that the Israelite King Solomon built the first temple in that place hundreds of years after Abraham.
Mention the name of the Commander of the Faithful [i.e., caliph] who ordered the cleaning of the Al-Aqsa Mosque and prayer there.


Let the link "Q" connect countries and their capitals, as in the following sketch:
Palestine – Jerusalem

The Liberation Issue

Liberation from Imperialism and occupation is every nation’s right and obligation, and to that the Palestinian textbooks add a hitherto unknown dimension: enslavement. In the Palestinian case, liberation is perceived as a violent and bloody operation. Also, the Palestinian textbooks emphasize the religious connotation of the liberation struggle by focusing on the Al-Aqsa Mosque, which was captured by Israel in 1967. However, the books fail to make clear whether the struggle for the liberation of Palestine from Israeli occupation ends at the 1967 borders or beyond, bearing in mind that the Palestine Liberation Organization (PLO) was established in 1964, three years before the occupation of the West Bank and the Gaza Strip by Israel in the Six Day War. If the PLO has ever renounced its initial intention to liberate those parts of “historical Palestine” that were occupied by Israel in 1948, such a change of thought has not yet reached the Palestinian Authority’s school textbooks.

Imperialism in all its types, having been considered one of the worst types of enslavement, is definitely forbidden. The peoples that suffer from it have the full right to liberate themselves from it and to [exercise] self-determination. All states and peoples are obliged to support them in their struggle for the liquidation of all forms of Imperialism or occupation...

Islamic Education, Grade 9, Part 2 (2004) p. 88

Resisting oppression and enslavement is supported by international law. I will discuss this sentence in the light of our Palestinian reality.
Assignment, Reading and Texts, Grade 9, Part 1 (2003) p. 114

Expression: …I will write an essay about liberty, basing it on what has been taught by the heavenly [monotheistic] religions and supported by international law, and utilizing the articles of the Human Rights Covenant that has been signed by most of the countries of the world.
Assignment, Reading and Texts, Grade 9, Part 1 (2003) p. 115
The Palestinian people believe in liberty and strives to achieve it by resisting occupation and working for its end.


Red liberty has a door knocked on by any hand smeared [with blood].

Linguistic Sciences, Grade 9, Part 1 (2003) p. 62

Good morning, O my homeland
…Your morning, O land in whose sanctuary we shall never be subjugated
[Even] if you have been shackled for a long time, we have sworn: Tomorrow
they [the shackles] will be broken
…I the morning of your powerful fighters in fetters, in shackles
…I the morning of the Al-Aqsa Mosque, a prisoner-of-war yet still proud
The shackles have not broken its pride
Its minarets call me: “Your absence has been long”
And call out to me “Come, come”
…I the morning of glory and red liberty, watered by the blood of martyrs
Your morning, O my homeland, with your sun we shall defeat the darkness

Reading and Texts, Grade 9, Part 1 (2003) pp. 20-21

I will describe the Palestinians’ suffering in the poet’s words:
“The morning of your powerful fighters in fetters, in shackles”

Reading and Texts, Grade 9, Part 1 (2003) p. 22

I will reconcile the following poetic lines with the feelings that they express:
“The morning of your powerful fighters in fetters, in shackles” –
Hatred of the occupier because of the fighters’ suffering in his prisons
…I the minarets call me: ‘Your absence has been long’ and call out to me:
‘Come, come” –
The yearning for the liberation of the Al-Aqsa Mosque
“The morning of glory and red liberty, watered by the blood of martyrs, your
morning, O my homeland, with your sun we shall defeat the darkness” –
The hope for the liberation of Palestine


Write no more than twenty lines about the position of the Al-Aqsa Mosque in Islam and [about] the duty of the Arabs and Muslims to protect and defend it.

Reading and Texts, Grade 9, Part 2 (2004) p. 55

…I Palestine, look at your people in [its] most marvelous appearance
With the blaze of revolution and expulsion it avenges the world
A homeland is not liberated unless the people is [first] liberated
…I the more I fight for you, the more I love you

The Establishment of the PLO, 1964

The establishment of the Palestine Liberation Organization was announced in Jerusalem in 1964. It has been recognized by most states of the world as the representative of the Palestinian people. The organization formed the Palestine Liberation Army, which was well trained. On January 1, 1965 the armed Palestinian revolution was started by the Palestinian National Liberation Movement (Fatah) which found wide Arab, Muslim and international support that led most states of the world to recognize the existence of the Palestinian people and its right to self determination.

Modern and Contemporary Arab History, Grade 9, (2003) p. 75
Chapter Four: Peace

Tolerance

*Since the new Palestinian textbooks began to be published (2000), political and religious tolerance has been an important theme in them. This is continued in this latest issue of school textbooks. Tolerance of various types, though not without limits, is also said to be one of Islam’s distinguishing characteristics. The point that should be made in this respect is that, so far, not a single specific reference in this context to the Jews, unlike the Christians, has been ever made in the Palestinian textbooks.*

Love is better than hatred… openness is better than being closed off…


Respecting human dignity, accepting the other and respecting diversity are [some] of the most important values of civil society.

*Civic Education, Grade 9 (2003) p. 2*

[Some] of the Palestinian society’s values:
- Belief in God. The Palestinian human being holds on to his faith and respects other religions.

*National Education, Grade 4, Part 2 (2004) p. 43*

The heavenly [monotheistic] missions [religions] are all the same, because their origin is God’s revelation.

*[Qur’an] Recitation, Grade 9 (2003) p. 27*

The history of the Muslims has not witnessed a struggle between science and religion like that witnessed by Europe at the beginning of its renaissance, when scientists were subjected to interference, oppression and torture by the religious establishment at that time, which made many European intellectuals hostile to religion [so much so that] they called for its separation from science…


Activity: Human Rights in a State of War
1. I will speak on the school radio about Islam’s safeguarding human rights even in a state of war and compare that to the wars [waged by] modern Imperialism.
2. I will write an essay comparing the rights of the prisoner-of-war in Islam and the reality [faced by] the prisoner-of-war today.

*Islamic Education, Grade 9, Part 2 (2004) p. 87*
Freedom does not mean anarchy and licentiousness. There must be limits and rules that will guarantee the interests of [both] the individual and society… The freedoms in Islam are therefore limited by the principles of [Islamic] law. For example, the freedom to profess a religion does not mean that a Muslim has the right of apostasy from his [Islamic] religion…

*Islamic Education, Grade 9, Part 2 (2004) p. 87*

**Peace in General**

*Peace in principle, as a value, is advocated by the Palestinian school textbooks, though it is somewhat circumscribed, as an ultimate ideal, by Islamic legal considerations, which may not be identical with those of international law.*

Peace is a trust that binds us all.

*Reading and Texts, Grade 9, Part 1 (2003) p. 108*

Peace is better than war… power is better than weakness.


The lessons to be learned from the Peace of Hudaybiyyah [between Muhammad and the pagan Quraysh tribe of Mecca]:

- It is permitted to have a truce between the Muslims and their enemy if it is in the Muslims’ interests.
- It is obligatory to observe treaties and covenants concluded by Muslims with others [only] if they conform to the laws of Islam.


Islam commands [the Muslims] to abide by the treaties with non-Muslims and forbids their violation, unless they [the non-Muslims] start violating them [first].

*Islamic Education, Grade 9, Part 1 (2003) p. 90*

**Peace with Israel**

*The issue of peace with Israel is discussed here for the first time since the publication of the new Palestinian textbooks began. The history of the Arab-Israeli peace process is told in brief and in a-matter-of-fact language. The gradual Arab shift, from opposition to peace with Israel to its conditional adoption, is described. The Palestinian move towards negotiations with Israel, and eventually to an agreement with it, is put within this general Arab context. The Palestinian textbooks do not openly advocate the ideal of peace with Israel.*

79
It should be noted, however, that the Oslo Accord between the PLO and Israel is mentioned here for the first time in the context of peace between the two parties. Former mentions of the Accord did not refer to peace at all. An interesting part of this section is the assignment at the end in which the student is requested to write a report about the Oslo Accord, which means that the Palestinian educators wish the students not just read about it, but to think about it.

After the establishment of the Israeli entity, the Arab League managed to formulate a unified position regarding the efforts by some Arab states to [make] peace with it, the peace activities that were carried out, and the manner of settling the dispute. The [Arab] League Council, at its eighteenth session in 1950, refused any cooperation or [any] political, or economic, or military agreement, with it [i.e., the Israeli entity], and it emphasized this anew after the Tunisian president al-Habib Burqibah had, in 1965, presented his proposal for peace with Israel. The Arab Summit Conference in 1967 [following the Six-Day War] represented the Arab reality regarding Israel when it raised the slogan “No peace, no negotiations, no recognition”.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

In 1970 President Gamal Abd al-Nasser died and President Muhammad Anwar al-Sadat came to power [in Egypt]. During his time the October War of 1973 took place and the Egyptians recaptured the Suez Canal. Egypt signed the Camp David Treaty with Israel in 1978, according to which mutual recognition between Egypt and Israel, the end of the state of war between them and the withdrawal of Israeli forces from Sinai were achieved.

Modern and Contemporary Arab History, Grade 9, (2003) p. 64

After the signing by Egypt of the Camp David Accord in 1978 the Arab League Council adopted a resolution expelling it from the League and moving the League's headquarters [from Cairo] to Tunis.

Modern and Contemporary Arab History, Grade 9, (2003) p. 81

Since the Arab Summit Conference in Fez [Morocco] in 1982 the Arab League has officially begun to discuss proposals for peace with Israel, on condition that they be based on international legitimacy and on resolutions 242 and 338 of the United Nations [Security Council], which call upon Israel to withdraw from the territories it occupied in 1967, establish a Palestinian state there, and return the Palestinian refugees to their land and property.

39 See PA1 p. 64
40 Resolutions 242 and 338 are not unequivocal regarding the exact area that should be evacuated by Israel. Neither do they call for the establishment of a Palestinian state there, nor for the return of the Palestinian refugees to their former land and property.
The realities facing the Arab states of Egypt, Jordan and Palestine have led them to support the idea of negotiations with Israel.

**Modern and Contemporary Arab History, Grade 9, (2003) p. 81**

The following two quotations contain the first mention of the Oslo Accord in the Palestinian textbooks in the context of peace with Israel. Until now it was mentioned briefly three times within other contexts, including a military one, stating that the Accord facilitated the entrance of the PLO armed forces into Palestine.

The Intifadah lasted until 1993, when the Oslo peace agreement was signed between the PLO and Israel.

**Modern and Contemporary Arab History, Grade 9, (2003) p. 75**

The Oslo Peace Agreement, 1993

The PLO and Israel signed in Washington the Declaration of Principles (the Oslo Agreement) on September 13, 1993. On May 4, 1994 the agreement for the implementation of self-rule in the Gaza Strip and in the city of Jericho was signed in Cairo. Among the articles of this agreement were the following:

3. Mutual recognition by the Palestine Liberation Organization and Israel.
4. Establishment of self-rule in the Gaza Strip and Jericho first, to be later extended to the rest of the West Bank.

The leadership of the PLO returned to Palestine in May 1994.

**Modern and Contemporary Arab History, Grade 9, (2003) pp. 75-76**

I will write a report about the Oslo agreement between Palestine and Israel.

Assignment, **Modern and Contemporary Arab History, Grade 9, (2003) p. 76**

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41 See PA1 p. 64
Chapter Five: Jihad, Martyrdom and Terror

**Jihad**

Compared to the relatively detailed material on this subject in the previously published books for grades 3 and 8, this latest issue of textbooks for grades 4 and 9 features only a few brief references to Jihad. Moreover, one specific quotation explicitly states that military Jihad is but one form of this religious commandment in Islam, which is true, but so far has not been presented to the students in this way. On the other hand, the importance of Jihad in its military form is emphasized.

Struggle is better than submission…
**Linguistic Sciences, Grade 9, Part 1 (2003) p. 62**

It is forbidden to run away from the enemy. It is one of the seven mortal sins [mubiqat, in Islam]
**[Qur’an] Recitation, Grade 9, (2003) p. 79**

The term “Jihad” mostly refers to fighting, though fighting is only one of its forms.
**Linguistic Sciences, Grade 9, Part 2 (2004) p. 42**

Pilgrimage [hajj] is the fifth pillars of Islam’s five pillars of faith… The Prophet considered it the best of deeds after the belief in God and [after] the Jihad in His cause. Abu Hurayrah [one of Muhammad's companions] said: “The Prophet was asked: ‘Which of [all] deeds is best?’ He said: ‘Belief in God and His Messenger.’ He was then asked: ‘Then, which one?’ He said: ‘Jihad in the cause of God.’ He was then asked: ‘Then, which one?’ He said: ‘A blessed pilgrimage.’”
**Islamic Education, Grade 9, Part 1 (2003) p. 62**

The [Qur’anic] surah… urges the waging of a Jihad against those who stand opposed to the Islamic mission, and enumerates the rewards of the Jihad fighters in God’s cause.
**Islamic Education, Grade 9, Part 1 (2003) p. 9**

[One] of the benefits of Jihad is that it distinguishes the sincere Jihad fighters.
**Islamic Education, Grade 9, Part 1 (2003) p. 7**

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42 PA3 pp. 50 - 53
Martyrdom

The general trend of exalting martyrdom is found in this latest issue as well, though the relevant references are noticeably fewer. The martyr’s rewards according to Islam are discussed and verses of poetry that speak of martyrs and martyrdom are quoted in language exercises.

…Enumeration of the rewards of the martyrs who were killed in defense of their religion and nation.
Islamic Education, Grade 9, Part 1 (2003) p. 4

…Enumeration of the rewards of the martyrs, who sacrificed their lives in the cause of God. Their sacrifice shall not be in vain, and their deeds shall not be lost. Rather, God will accept that [their martyrdom] from them, will forgive them all their sins, will place them at the high position in Paradise with the prophets and the messengers, and will decree strength and dignity for their nation.
Islamic Education, Grade 9, Part 1 (2003) p. 6

Why did the martyrs deserve the great rewards mentioned in the [Qur’anic] verses?

Three [types of people] will [be able to] intercede [for ordinary human beings]: the prophets, then the [religious] scholars, and then the martyrs.

If I fall, then take my place, O comrade in struggle
Carry your weapon. Let not my blood which flows from the weapon frighten you
Look at my lips that were closed upon the winds’ folly
I have not died. I am still calling you behind the wounds
Linguistic Sciences, Grade 9, Part 1 (2003) p. 22

The following two quotations have been taken from a poem titled “the Martyr” which is taught in full in grade 7. It talks, inter alia, about the flow of blood and about a body skirmished over by beasts of prey43.

I shall carry my soul in my palm and toss it into the abyss of destruction.
Linguistic Sciences, Grade 9, Part 2 (2004) p. 63

By your life! I see my death but I hasten [my] steps towards it

43 See PA1 p. 73
I see my death without my stolen right, and without my country, as a desired one

Linguistic Sciences, Grade 9, Part 1 (2003) p. 52

Terror

As in the earlier issues, the Palestinian Authority's newly-published textbooks do not openly support terrorist activity against Israeli individuals. But they continue to embrace Palestinian individuals who participated in such activity and were killed or imprisoned. The textbooks define such people as martyrs and prisoners-of-war, respectively.

We all cooperate in honoring the families of the martyrs and the prisoners-of-war …


What is our duty towards the families of the martyrs, the wounded and the prisoners-of-war?


What can the [public] institutions do for each [of the following]:
- Orphans
- Prisoners-of-war


Suddenly the boy remembered his father behind the jail bars. His mother took him several months ago to visit his father there. He remembered his father touching his cheeks and hair with his finger through the openings in the grill that is fixed to the bars… He said: “When will my father come out of prison so that I can live with him…”


Oral expression: Let us orally express the joy of the prisoner-of-war and his family when he comes out of the detention camp.


Let us research and write [an essay] about one of the Palestinian martyr leaders.

Chapter Six: The West

CMIP has not in the past dealt with the attitude to the modern West in the Palestinian textbooks, as they refer to it very rarely. But in this latest issue this subject has been brought up more extensively and this requires specific attention in addition to the broad focus on the attitude to the “other” in general.

Most of the material in this chapter comes from a single geography textbook for grade 9. The emphasis is put on the damage done by Western Imperialism to the Arab nation as a result of its having divided the Arab homeland into many separate states that are in dispute with one another over their borders, its detachment of certain regions from some of these Arab states and their annexation to neighboring non-Arab countries – which has created regional disputes, the creation of the Palestinian problem, and indirect control of various Arab states by Imperialism to the detriment of their peoples.

The Arab homeland was characterized throughout its history by being one geographic and cultural unit. But when Imperialism came [to the region], during the eighteenth and nineteenth centuries and after that, it endeavored to divide the Arab homeland into several states separated by artificial political borders, in order to realize its ambitions, namely, preventing the establishment of Arab unity and stirring up conflicts between the Arab states over those borders.

…Imperialism endeavored to delineate the borders between the Arab and the neighboring non-Arab states, which brought about the detachment of many parts of the [Arab] homeland and their transfer to the sovereignty of neighboring countries. For instance, French Imperialism detached the region of the Bay of Alexandretta from Syria and transferred it to Turkish sovereignty. Also, English Imperialism detached the region of Arabistan from Iraq and transferred it to Iranian sovereignty. Imperialism did that, not out of love of Iran or Turkey, but rather to cause tension between the Arabs and the neighboring states. Imperialism succeeded in that by fomenting a war between Iraq and Iran that lasted for eight years as a result of the conflict between them over the regions of Shat al-Arab and Arabistan. Another example: a ferocious war took place in the 1980s between Libya, on the one hand, and Chad, on the other, over the district of Aozou which was disputed by the two states.

Geography of the Arab Homeland, Grade 9, (2003) pp. 6-7

Imperialism endeavored to divide the Arab homeland into several political units to realize its greedy ambitions [both] before the First World War and after it.

Geography of the Arab Homeland, Grade 9, (2003) p. 9
Map of European Imperialism in the Arab Homeland before the First [sic, and should be Second] World War

[Legend:]
+++ Arab territories under British Imperialism
////// Arab territories under French Imperialism
Light Arab territories under Italian Imperialism
Dark Arab territories under Spanish Imperialism

Note the inclusion of Eritrea in the Arab world.
Let us think about the following and answer:
1. I will name the Arab states that were subject to British, French, Italian and Spanish Imperialism.
2. What is the Arab state that is still subject to Imperialism\textsuperscript{45}?

I learn: Imperialism is military, or economic, or cultural domination exercised over a certain people by a certain state or a group of people\textsuperscript{46}, who controls its destiny and exploits its resources for the benefit of that imperialistic state or group.

Modern and Contemporary Arab History, Grade 9, (2003) pp. 41-42

\textsuperscript{45} No answer is given here but it seems to be clear: Palestine, which makes Israel part of world Imperialism.

\textsuperscript{46} Zionists, for example?
The English did not honor their promises to the Arabs regarding the establishment of an Arab state after the disappearance of Ottoman rule. Rather, in November 1917, they promised the Jews the establishment of a national home for the Jews in Palestine. That promise is known as the Balfour Declaration (Balfour being the British foreign minister). Before that, Britain and France had agreed to divide up among themselves the possessions of the Ottoman State in the Arab homeland in accordance with the Sykes-Picot Agreement of 1916… Palestine and the remainder of the Arab homeland are still suffering from the results of the Sykes-Picot Agreement and the Balfour Declaration…

Geography of the Arab Homeland, Grade 9, (2003) p. 9

The Arab people showed resistance and waged wars against Imperialism in all its forms and wherever it was to be found in the Arab homeland… Most of the Arab states obtained their independence, one after the other, after the Second World War. Palestine was supposed to achieve its independence in 1948, following the withdrawal from it of the forces of English Imperialism. But Britain, during the period of its mandate over Palestine, had striven with all its might to establish a Jewish state in Palestine in the implementation of the Balfour Declaration, and it was successful in so doing.

Geography of the Arab Homeland, Grade 9, (2003) p. 10

1. How did Imperialism endeavor to divide the Arab homeland before the First World War?
2. What were the Imperialist agreements by Britain and France in 1916 and 1917 to divide up the Arab homeland?

Geography of the Arab Homeland, Grade 9, (2003) p. 11

[Some] of the border conflicts between Arab states and other, non-Arab, ones
1. The conflict between Iraq and Iran over the region of Arabistan, the surface area of which is approximately 159,000 sq. kilometers and the number of whose inhabitants is about 5,000,000, of whom the majority is Arab.
2. The border conflict between Libya and Chad over the region of Aozou in southern Libya.
3. The Syrian-Turkish border conflict over the region of Alexandretta, which was annexed by Turkey in 1939 with France’s encouragement. Its surface area is 5,000 sq. kilometers.
4. The annexation by Spain of the two Moroccan cities of Ceuta and Melila.

Geography of the Arab Homeland, Grade 9, (2003) p. 13

Leaving these conflicts without a solution has a negative impact on the Arab states. It throws them into confusion and makes them feel that they are lacking security. Therefore they resort to seeking protection from the
Imperialist states. These, in turn, interfere in the internal and external affairs of the Arab states, while their rulers feel that their destiny is dependent on Imperialism’s satisfaction with them. The territories and resources of their states then become the spoils of Imperialism and their money is spent on buying arms, which are not used for their defense.

Geography of the Arab Homeland, Grade 9, (2003) p. 14

Alongside Western Imperialism, neighboring non-Arab states, such as Ethiopia and Turkey, are presented here in an unfavorable light.

Water problems in the Arab Homeland
…The greedy foreign ambitions regarding the water of the rivers of the Arab homeland, which flow from outside its territory. [Examples] of these greedy ambitions [are]: The building by Ethiopia of many dams on the Nile tributaries, which has reduced the quantities of water reaching Sudan and Egypt, and the building by Turkey of many dams on the tributaries of the Euphrates and Tigris rivers, which has reduced quotas of water from these two rivers to which Syria and Iraq are entitled.

Geography of the Arab Homeland, Grade 9, (2003) p. 69
Conclusion

Since the mid-nineties of the last century the Palestinian people has begun a phase of educational self-determination. The Palestinian Ministry of Education and Higher Education began exercising its right to administer the affairs of the educational system. The first thing it started [to do] was to build and plan a curriculum that will revolve around a Palestinian national identity. Great efforts have been made to ensure that this identity will have, as its motto, [a sense of] belonging and national unity, in addition to cultural openness.


This paragraph, taken from one of the school textbooks of the latest issue, presents in a nutshell the PA official perception of the essence of the Palestinian curriculum. Although cultural openness is considered to be one of the pillars thereof, the emphasis is put on Palestinian national identity, which is dealt with in the PA textbooks not only in cultural and political terms, but also from a civic angle, advocating ideals of civil society such as human rights, tolerance, democracy etc., to an extent that is hardly found in the curricula of neighboring Arab countries.

Within this context, what is the PA textbooks' attitude to the “other” and to peace?

We have by now acquired sufficient source material for a thorough study of this question. With the latest publication of school textbooks in 2003/4, two-thirds of the entire Palestinian school curriculum has been completed. Students of eight grades out of twelve, namely, grades 1, 2, 3, 4, 6, 7, 8 and 9, have been provided with new, original Palestinian, textbooks. One additional book has been introduced into the curriculum of each of grades 5 and 11. The PA production of textbooks since 2000 has so far yielded 132 books and 4 teacher’s guides, in addition to 2 editions of an atlas that was published by non-governmental bodies but has been approved for use in the PA schools. Although we still have to wait for the remaining textbooks to appear, we are now in a position to answer the above-mentioned question, based on the findings we already have.

To begin with, the latest issue features two important elements absent in all the earlier published books. One is the mention of the mutual recognition by the PLO and Israel under the Oslo Accord of 1993. The other is the presentation of that accord as a peace agreement between the two parties. But these two additions hardly change the overall picture even in this latest issue, because the manifestations of non-recognition of the State of Israel and the mention of a violent liberation struggle against Israeli occupation are far
more numerous. Also, a regression has been spotted in this latest issue, as the earlier recognition of the ancient Israelite kingdoms in the Holy Land is now absent. In short, the general trends within the PA school textbooks remain basically the same throughout the whole series of publications, though there may be changes of nuance.

The general trends of the PA school textbooks regarding the crucial issues of the attitude to the “other” and to peace, as they appear in the latest issue, can thus be summed up as follows, using the criteria of UNESCO and CMIP that appear in the Introduction:

1. Lack of adequate and objective information about the “other” – whether Jews, Israelis, Christians and the West. Judaism and Christianity are not discussed (the subject entitled "Christian Religious Education", which is an integral part of the Palestinian curriculum – although not in this latest issue – is studied by Christian students alone). Judaism is just referred to as a religion based on a book revered by Islam. Basic facts about Jewish history and civilization are missing from the textbooks, as well as basic facts about Israel, its society, culture, etc.

2. The “other” is not recognized. Israel is not found on any map, except in one map showing the 1949 armistice lines, where it is named “the Jewish State”. Israeli regions, cities and sites are presented as Palestinian and pre-1967 Israeli territory is referred to as Palestinian or by circumlocutions such as “the Green Line” or “the lands of 1948”. The borderline between “Palestinian occupied territories” and “Israel-proper” is often blurred. Israel’s status as a sovereign state is not recognized, nor is the status of Jerusalem as its official capital. Jerusalem in the Palestinian textbooks is exclusively Arab and serves as the capital of Palestine which, on certain occasions, replaces Israel as the sovereign state in the region. The Israelite or Jewish historical past in the Holy Land and in Jerusalem in particular is ignored, and even implicitly denied, as shown, for example, by the Arabization of the Canaanites in the Palestinian textbooks, and by the omission of centuries of Israelite statehood from a historical list. Such is the fate as well of the Jewish holy places in the country, including Jerusalem. Moreover, the 5.5 million Jewish citizens of today's Israel are not counted as inhabitants of the country in any chart or other demographic information, which indicates the illegitimacy of their mere presence there in Palestinian eyes.

3. The “other” is also stereotyped. This is the case with the Jews, who are portrayed in a negative light, in the context of their relations with Jesus Christ and the Prophet Muhammad, where – in the latter case – it is insinuated that they are traitors. The Jewish national movement – Zionism – is portrayed as a colonialist movement that
planned to expel the Palestinians from their land from its very inception. Similarly, Israel has only a negative side: It is oppressive, aggressive, an occupying entity that violates human rights, tries to obliterate the Palestinian national personality, and causes the Palestinians physical and mental harm. The West too is stereotyped, with Imperialism being its most evident characteristic in modern times. No Jewish or Israeli individual of our time is ever depicted in the textbooks. Nor is the slightest reference to possible friendly relations between Jewish and Arab individuals ever made.

4. Though open hateful expressions against Jews and Israelis are relatively few (see, for example, the reference to the Jews of Khaybar in Arabia as employers of trickery against the early Muslims), there is enough hostile wording to create prejudice and hatred. Such are the expressions that appear in the sub-chapter “Israel’s Image”.

5. The Arab-Israeli conflict and the history of the Palestinian problem are not presented in an objective and honest manner. The textbooks portray the conflict as one between aggressors (Israel) and victims (the Palestinians), not as a conflict between two national movements, each with its own legitimate rights and interests. According to the textbooks, the eventual outcome of the war of 1948, namely, the occupation of parts of Palestine and the emergence of the refugee problem, was actually planned by Zionism fifty years earlier. The books fail to mention the fact that that war was initiated by the Arabs in defiance of the UN resolution, which had partitioned Palestine between the two rival communities. Nor is there any indication in any of the books that the idea of partition has been internalized or accepted and there is much in them to indicate the opposite.

6. As regards peace, in spite of the evident progress mentioned above, the textbooks still do not advocate peace with Israel. Rather, they envisage a violent and bloody liberation struggle the geographic limit of which is never specified. The practice of exalting Jihad and martyrdom, noted in earlier textbooks, continues here as well, though to a somewhat lesser extent. Palestinian individuals who were killed or imprisoned by Israel after having been involved in armed attacks against Israelis are looked upon as martyrs and prisoners-of-war, respectively.

7. Beyond the disturbing cases of inaccurate information in the textbooks that have already been mentioned, such as the maps without Israel’s name on them, the population figures without the 5.5 million Jews being part of them, the distorted presentation of the history of the conflict, etc., emphasis should be placed on the gross falsification of history as reflected by the general trend, so common in Arab historiography, of posthumous Arabization of all ancient nations of the Middle East and North Africa. This trend finds its expression in the Palestinian textbooks with regard to the ancient Canaanites and Jebusites, who are claimed to have been Arab,
contrary to historical, ethnographic, linguistic and archeological evidence which – in the case of the Canaanites – establishes their being part of the north-western branch of the Semitic race, rather than of the southern, Arab, one. In other words, they were closer to the ancient Hebrews than to the Arabs. As for the Jebusites, the only source that mentions them is the Bible and it does not provide enough information that would enable us to determine their racial descent.

8. Are equal standards applied? As already mentioned, only the Palestinians have national rights and are historically connected to the Holy Land – according to the textbooks. The Jews are not recognized as having parallel rights or connections. Another field where equal standards are not applied is that of education to tolerance. This exalted value is applied to various types of human beings. None of them, however, include Jews or Israelis.

All these findings indicate that the PA textbooks are still below the international standards represented by the criteria developed by both UNESCO and CMIP, as far as the attitudes to the “other” and to peace are concerned. It seems to be too optimistic to expect a major change in this Palestinian approach in the upcoming issues of textbooks for grades 5, 10, 11 and 12 – in the light of the prevailing trends in the textbooks that have so far appeared. However, CMIP will continue its surveillance of the PA school textbooks till the end of the publication process.
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Language
3. Reading and Texts, Grade 9, Part 1 (2003) 147 pages
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Civic Education

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