

# **JEW, ISRAEL AND PEACE**

## **IN THE PALESTINIAN AUTHORITY TEXTBOOKS AND HIGHSCHOOL FINAL EXAMINATIONS**

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## Introduction

The Center for Monitoring the Impact of Peace (CMIP) issued a comprehensive report in November 2001 on the textbooks published by the Palestinian Authority in the years 2000-2001 for grades 1, 2, 6, 7 and 11<sup>1</sup>. Since then, more books have been added to the Palestinian curriculum, which necessitated a follow-up study. The present complementary report deals with 14 newly received books, in addition to 26 high school final examinations in various subjects from the years 2000 and 2002. Though constituting an integral part of the official curriculum and a clear indication to core issues emphasized by the educational establishment each year, these exams have never been studied by CMIP, nor included in CMIP reports. They add a new dimension to the report by revealing some of the current trends prevailing among Palestinian educators on the highest levels. In order to understand some of the questions better, textbooks of the higher grades - which were not published by the Palestinian Authority - have been consulted for the answers. Though not specifically targeted by the present survey, and their content is not commented upon, it is interesting to see what use the Palestinian educational system makes of textbooks originally published in Jordan and Egypt, and their choice of subject matter from these books for examinations.

The material in both the textbooks and the examinations has been scrutinized according to the same guidelines used in previous reports, namely, according to CMIP and UNESCO's criteria, as follows:

### The CMIP criteria

1. The image of other peoples and communities (in this case, the Palestinians and the Israelis). Does one side recognize the other? Are they accepted? Or are they stereotyped and prejudiced?
2. Peace and the peace process. Does education foster peace? Does it support the peace process? Is there room for improvement?

### The 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?

<sup>1</sup> The PNA is still using textbooks from Jordan and Egypt grades (4,5,9,10,11 and 12). These textbooks were reviewed in CMIP's report: Palestinian Authority School Textbooks Second Edition, March 2001. New textbooks for grades 3 and 8 are currently being issued.

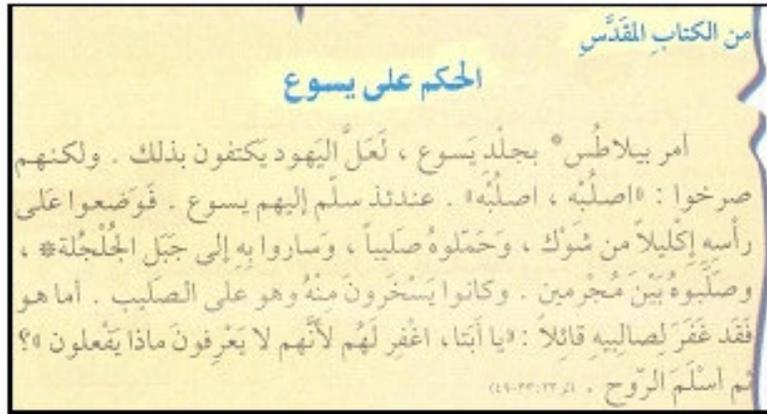
6. Is wording likely to create prejudice, misapprehension and conflict avoided?
7. Are ideals of freedom, dignity and fraternity being advocated?
8. Is the need for international cooperation, for the formation of common human ideals and the advancement of the cause of peace, as well as the enforcement of the law, emphasized?

Findings:

For the first time, there is mention of Jerusalem's importance to "the three religions". The old themes still remain in force in these newly received books. Israel's name does not appear on any of the maps, and several Israeli cities, as well as an archaeological site, a region and mountain are defined as Palestinian. Jerusalem is presented as a Palestinian city. When the Temple is discussed in the context of the life of Jesus, nothing is said about its Jewish character and reference to the Jews is negative. Peace is not mentioned at all, while war against Israel as a usurper, occupier and aggressor is implicitly encouraged. Israel is presented as an occupier and aggressor in one of the final exams. The refugee issue is also mentioned within the context of the destined return to the 1948 homes.

## The Jews

The present textbooks, like the ones already studied in the former report, do not provide the student with scholarly information about the Jews, their history or their religion. Beyond that the trend of presenting the Jews negatively still continues. The books surveyed for the former report mention traits such as trickery, greed and barbarity, and insinuate that Jews do not keep agreements and treaties as Moslems do. In the newly received textbooks, there are only two references to the Jews both appearing in one book and both negative. They focus on the relations of the Jews with Jesus but avoid any presentation of the Jews, even in this context, as having a legitimate part in Jerusalem's history. One of the passages contains an explanation of the terms "Jerusalem" and the "Temple" and the Jews are not mentioned in that context.



### "From the Holy Bible: The Sentence of Jesus

Pilate ordered Jesus to be flagellated, perhaps the Jews may be content with that, but they cried "crucify him, crucify him". Then he handed Jesus over to them. They put on his head a crown of thorns, let him carry a cross, made him walk to the Golgotha hill and crucified him between two criminals. And they were mocking him while he was on the cross."

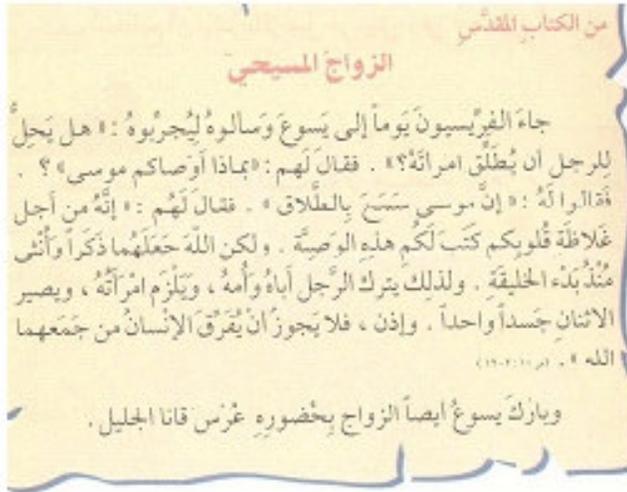
(Christian Education, Grade 2, (2001) p. 59)

**ERRATUM:** A TEXT IN ARABIC ON P.4.WAS INCOMPLETELY SCANNED. BELOW IS THE FULL TEXT

"**Jerusalem (Urushalim):** A Palestinian city built by the Arab Canaanites (the Jebusites) and named by them as Jebus. Later it was renamed Ursalem (Urushalim), and after that it was called by many [other] names such as: City of Justice, the Holy City, Noble Jerusalem (al-Quds al-Sharif). The prevalent name is al-Quds."

"**The Temple (al-Haykal):** A word meaning "the Great House" which was a place of worship of God, like the church today."  
(Christian Education, Grade 2, (2001) p. 11)

The word "Temple" hints to the Jewish Temple on Temple Mount



**From the Holy Bible: The Christian Marriage**

One day the Pharisees came to Jesus and asked him in order to test him: 'Is it lawful for a man to divorce his wife?' He said to them: 'What did Moses order you?' They said to him: 'Moses permitted divorce.' He said to them: 'Because of your rough hearts he wrote you this instruction...'

٣- لماذا سمح موسى لليهود بالطلاق؟

One of the questions following that passage reads:]  
"3. Why did Moses allow the Jews to divorce?"  
(Christian Education, Grade 2, (2001) pp. 43, 45 respectively)

Another reference to the Jews appears in a History exam:

السؤال الخامس :  
الفرع الأول : أ. بين الأسباب التي جعلت الأوروبيين يضطهدون اليهود. ( ٤ علامات )

"Explain the reasons that made the Europeans persecute the Jews?"

(High School Final Examination 2002: History of the Arabs and the Modern World, Humanistic Trend, p. 1)

وتتعدد الأسباب التي جعلت الأوروبيين يضطهدون اليهود أينما حلوا ، ومنها :

١. أن التوراة تزخر بكثير من النصوص التي تقوي نزوع اليهود إلى التعصب الديني والعنصري ، وتفتت روح الحقد على الأمم الأخرى ، وتوسّع الفتن والمذابح فيها ، وتستأصل شأفة مناوئي اليهود ، أينما كانوا . وكان يهود أوروبا مكروهين بسبب عقيدتهم اليهودية المعادية للمسيحية ، وانطوائهم على أنفسهم ، فلم ينخرطوا في المجتمعات الغربية ، وظلت تنظر إليهم نظرة ارتياب ، ومن أسباب الكره لهم أيضا تسلطهم على الاقتصاد ، بل المشاركة العلنية في عالم الاقتصاد الأوروبي .
٢. أن شعور اليهود بالتفوق العنصري والديني والثقافي والسياسي وتعاملهم مع شعوب العالم انطلاقا من هذا الشعور ، كان السبب المهم لاضطهاد شعوب العالم لهم .
٣. كان لهنتي السمسة والصرقة اللتين مهروا فيهما أثرهما في كراهية شعوب العالم لهم .
٤. أن اقتتران اسم اليهود بصلب السيد المسيح عليه السلام كان عاملا من عوامل اضطهاد أوروبا المسيحية لليهود ، فقد صورت الكنيسة اليهود تصويرا مثيرا للكره في مؤلفاتها الدينية ، وهذا عرض اليهود للإضطهاد الأوروبي المسيحي ، وأصبح الاضطهاد مطلوباً لليهود أو مرغوباً فيه لأمرين :  
أ - استغلاله لتحقيق مكاسب مادية ومعنوية .  
ب - تشجيع عمليات تهجير اليهود من العالم إلى فلسطين ، وبعبارة أخرى ، أصبح لاضطهاد وسيلة لصهينة يهود العالم .

[Schoolbook text relating to question]

"The reasons which make the Europeans persecute the Jews wherever they are manifold. Among them are [the following ones]:

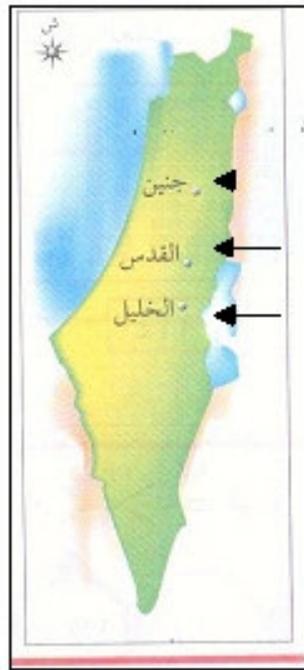
1. The Torah is full of many passages that strengthen the Jews' inclination for religious and racial fanaticism, inspire a spirit of malice towards the other nations, and allow [the Jews to cause] dissensions and massacres within them [those nations] and eradicate the Jews' opponents wherever they are.  
The Jews of Europe, due to their anti-Christian belief and their being self-centered, did not join the Western societies, and the latter remained looking at them suspiciously. Among the reasons for the [Europeans'] hatred of them as well is their sway over the economy, and even their open participation in the world of European economy.

2. The Jews' sense of racial, religious, cultural and political superiority, and their interaction with the peoples of the world basing on that sense, was an important reason for their persecution by the peoples of the world.
3. The two occupations they were good at - brokerage and money changing - had their impact on the hatred towards them on the part of the peoples of the world.
4. The association of the Jews' name with the crucifixion of the Lord Christ, peace be upon him, was a factor of the persecution of the Jews by Christian Europe. The Church depicted the Jews in its religious publications in a way that causes hatred, which exposed the Jews to European Christian persecution. [But] persecution became desired by the Jews for two reasons:
  - A. It could be exploited for the realization of material and moral gains.
  - B. It encouraged the process of making the Jews emigrate from the world to Palestine. In other words, persecution became a means for 'Zionizing' the Jews of the world."

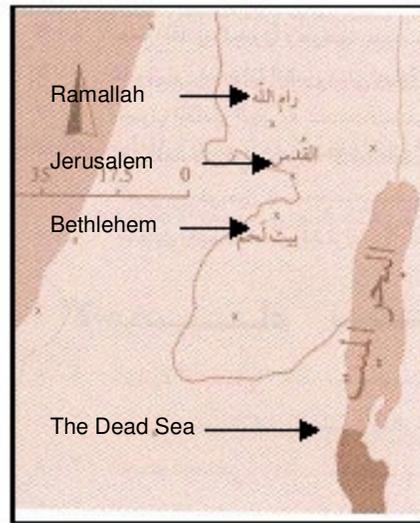
(History of the Arabs and the Modern World, Grade 12, Humanistic, (1998) p. 122)

### Israel

Israel's name does not appear on any of the maps of the land included in the newly received books. Nor does any city established by the Jews in modern times, Tel Aviv for example, appear on any map. One of the maps is defined as "map of Palestine". Also, four Israeli cities - Haifa, Acre, Safed and Jaffa, an archeological site - Caesarea, a mountain - Jermaq [Meiron], and the Negev region are presented as Palestinian. Israel is referred to twice, both within the final exams: within the context of "a brutal Israeli attack" on a refugee camp, and by mentioning the USA's role in establishing the Jews' state in Palestine.



Jenin  
Jerusalem  
Hebron



(Mathematics, Grade 7, part 2, (2002) p. 2)

(Mathematics, Grade 2, part 2, (2002) p. 18)



"Activity: Let us color the Negev desert on the map of Palestine."

(National Education, Grade 2, part 2, (2001)p. 25)

✳ هناك عدة مواسم تتميز بها محافظات فلسطين مثل : قطف الزيتون ، والحصاد ، و موسم التين ،  
وموسم المشمش ، و موسم اللوز ، و موسم البطيخ ، و موسم العنب ،  
إضافة إلى صيد السمك الذي تتميز به المدن الساحلية مثل : حيفا ، و يافا ، و غزة .

"There are several [agricultural] seasons which characterize the [various] districts of Palestine, such as ... , in addition to fishing which characterizes the coastal cities like Haifa, Jaffa and Gaza."  
(Arts and Crafts, Grade 7, (2001) p. 23)

الفن الروماني  
٥٠٠ ق.م - ٤٠٠ م  
تأثر بالفن الإغريقي و(الأترومكي) وظهرت الشخصية  
الرومانية في التماثيل ، والعمارة ، ومن آثارهم مدرجات  
سبسطية ، وقيساريا في فلسطين و (الكلوسيوم) في روما

"The Roman art (500 BC - 400 AD) was influenced by the Greek and Etruscan art. The Roman distinctive character appeared in statues and architecture and among their monuments are the theaters of Sebastia and Caesarea in Palestine..."  
(Arts and Crafts, Grade 7, (2001) p. 61)

يوجد العديد من المدن الفلسطينية في المناطق الجبلية مثل القدس ، و الخليل ، و نابلس .  
فالجبل : أرض مرتفعة لها قمة ، باردة في الشتاء و معتدلة في الصيف . و من أشهر  
جبال فلسطين جبل الجرمق قرب صفد ، و جبل جرزيم قرب نابلس .

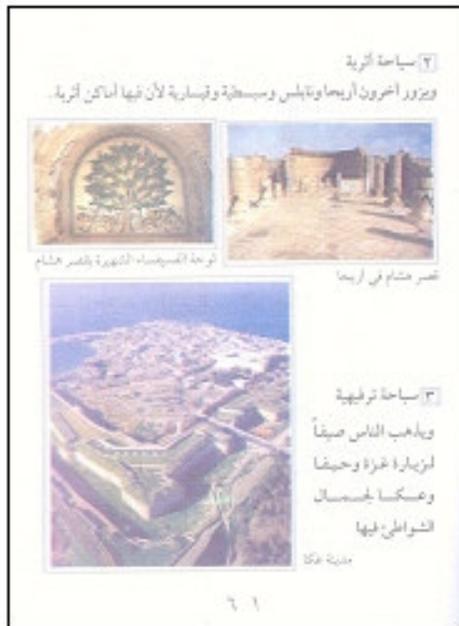
"One of the most famous mountains of Palestine is Mount Jermaq near Safed."  
(National Education, Grade 2, part 2, (2001) p. 10)



**"Lesson 12: Tourism**

Tourism is visits by people to religious, archeological and recreational sites.

Palestine is a huge museum for tourism...



1. Religious tourism:  
...
2. Archeological tourism:  
Others visit Jericho, Nablus, Sebastia and Caesarea because there are archeological sites there.
3. Recreational tourism:  
In summertime people go to visit Gaza, Haifa and Acre because of the beautiful beaches there."

(National Education, Grade 2, part 2, (2001) pp. 59, 61, respectively)

**Section A:** (14 Points)  
 Write a composition of about 120 words on One of the following topics.  
 1. *A visit to a refugee camp after a brutal (wahshi) Israeli attack*  
 Ideas: - demolished (مهتمة) houses  
 - destruction of infra . structure (التبنية التحتية)  
 - homeless people  
 - martyrs (شهداء)  
 - shortage of food and medicine  
 - assassinations (اقتيالات)  
 - wounded people.

"Write a composition of about 120 words on one of the following topics.

1. A visit to a refugee camp after a brutal (wahshi) Israeli attack.

Ideas:

- Demolished (muhaddamah) houses
- Destruction of infra-structure (al-binyah al-tahtiyah)
- Homeless people
- Martyrs (shuhada')
- Shortage of food and medicine
- Assassinations (ightiyalat)
- Wounded people"

(High School Final Examination 2002: English, Humanistic Trend, First Part, p. 5)

ب. بين دور ما يلي :  
 ٢. أمريكا في قيام دولة اليهود واستمرارها في فلسطين.

"Explain the role of the following:

2. America[s] role] in the establishment of the Jews' state and in its continued existence in Palestine."

(High School Final Examination 2002: Islamic Education, All Trends, p. 2)

وقد ساعدت الولايات المتحدة الأمريكية منذ عام (١٩٤٠م) على تهويد فلسطين، بدعم اليهود مادياً ومعنوياً، وتبني قضاياهم في الأمم المتحدة والدفاع عنها، وكانت من أوائل الدول التي اعترفت بدولة إسرائيل فور إعلانها عام (١٩٤٨م).

[Schoolbook text relating to question]

"Since 1940 the USA helped in Judaizing Palestine, by supporting the Jews materially and morally and by adopting their case in the UN and defending it. It was among the first countries to recognize the State of Israel immediately following its declaration in 1948.

Questions

5. What is the USA's role in the establishment of the Jews' state and in its continued existence in Palestine?"  
(Islamic Culture, Grade 12, (1998) pp. 246, 248, respectively)

Jerusalem

Jerusalem is presented as exclusively Palestinian and as the capital of the State of Palestine. The Jews are not mentioned as part of its history. Nor are they mentioned as inhabitants of the city. There appears in one of the books, perhaps for the first time in any teachers' guide published by the Palestinian Authority, a general statement about "the importance of the city of Jerusalem to the three religions" without going into any detail.

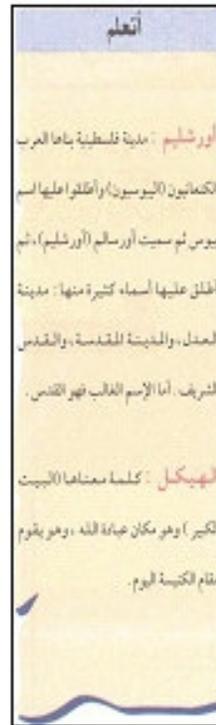


"Let us connect between the state in the first column and its capital in the second column:

- |              |           |
|--------------|-----------|
| Palestine    | Cairo     |
| Egypt        | Damascus  |
| Syria        | Jerusalem |
| Iraq         | Amman     |
| Jordan       | Baghdad   |
| Saudi Arabia | Riyad"    |

(Our Beautiful Language, Grade 2, part 2  
(2002) p. 139)

"Jerusalem (Urushalim): A Palestinian city built by the Arab Canaanites (the Jebusites) and named by them as Jebus. Later it was renamed Ursalem (Urushalim), and after that it was called by many [other] names such as: City of Justice, the Holy City, Noble Jerusalem (al-Quds al-Sharif). The prevalent name is al-Quds."  
(Christian Education, Grade 2, (2001) p. 11)





"Suggested methods, means and activities

- Discussing the city of Jerusalem and its most important monuments, focusing on the Dome of the Rock and al-Aqsa Mosque.
- Presenting pictures of the monuments in the city of Jerusalem...
- Illustrating the importance of the city of Jerusalem to the three religions.
- Referring to the shape of the gates, columns, domes, squares, etc.
- The relation of the Muslim and Christian Palestinians and Arabs to the place.
- The story of al-Mi'raj [Prophet Muhammad's ascension to Heaven from Jerusalem, according to Muslim belief].
- .....

(Arts and Crafts, Grade 2, Teacher's Guide, (2001) p. 36.

Emphasis is mine - A.G.)

Another aspect of Jerusalem, that of a suffering city, is presented in the language exams.

(11 علامة)

- أ- اقرأ النص التالي ، ثم أجب عن الأسئلة التي تليه :-
- لقد تقطع قلبُ القدس ولختفت  
وعاب عنها الشُّدا ، والقدس جنته  
ولم يعد في الزَّيْتِي زيت فوقه  
كانت مساجدها نجوى كالمسها  
إذا لتسكني مَنبج هَيْت لندسته
- روح الصفاة التي كانت تُركبها  
وكل أذائها جفت سواها  
تسراً وتوقده نوراً يُضئونها  
والمؤمنون سواء بين أيديها  
كلُّ المحارِب في شتى نواحيها
- 1- في الأبيات الثلاثة الأولى فكرة رئيسة ، أذكرها .  
2- وضح الصورة الفنية في البيت الأول .  
3- ما معنى الكلمتين اللتين تحت كل منهما خط في النص .  
4- بين ما قصده الشاعر في البيت الأخير .  
5- \* ما محل الجملة الفعلية تُركبها في البيت الأول من الأعراب ؟  
\* أعرِب الفعل المضارع كقوله: أعراباً تاماً ، مع التحليل .

"Read the following text and then answer the questions below:  
Jerusalem's heart has been cut to pieces, and the pure spirit that  
used to purify her has been suppressed  
Gone is the scent whose garden Jerusalem used to be, and all the  
dew rivulets have become dry  
There is no more [olive] oil in the hills for her to kindle as fire and  
light to illuminate herself..."

Questions:

1. There is a principal idea in the first three verses. Mention it.
2. Clarify the artistic picture in the first verse.
3. ..."

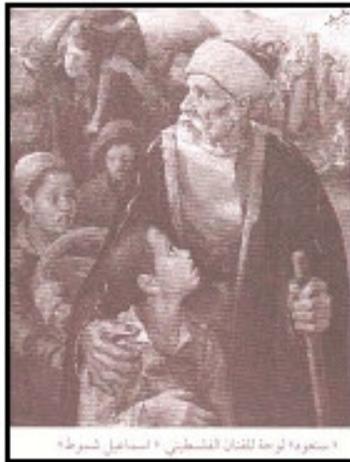
(High School Final Examination 2000: Arabic Language, Scientific Trend, First Part, p. 1, and see also Arabic Language, Humanistic Trend, First Part, p. 1 of the same year.)

### The Refugees

The refugee problem is dealt with twice in the textbooks researched for this report, in both cases within the context of the return to the old homes.

• يمكن الربط بين البيت في المخيم والبيوت التي تركها أبائهم وأجدادهم في المدن والقرى الفلسطينية ١٩٤٨ .

"It is possible to connect between the house in the refugee camp and the houses left by their [the pupils'] parents and grandparents in the Palestinian cities and villages in 1948."  
("Our House" - A drawing lesson, Arts and Crafts, Grade 2, Teacher's Guide, (2001) p. 44)



A drawing of Palestinian refugees by Ismail Shammut. The inscription says: "We shall return".  
(Arts and Crafts, Grade 7, Teacher's Guide, (2001) p. 7)

### Peace, Tolerance, Co-existence

No material advocating these ideals has been found in the newly received textbooks or in the final exams, which continue the trend already identified in the rest of the PA books that have been published so far.

### War, Jihad, Martyrdom

These issues, which are widely dealt with in the textbooks that were studied within the former survey, do not appear in the 14 books surveyed for the purpose of the present report. There are two passages that imply a belligerent message.

س ٥ : اوضح واجب المسلمين تجاه إخوانهم الذين يتعرضون للاحتلال، والاعتداء عليهم من الأعداء.

"5. Clarify the Muslims' duty towards their brethren who are threatened by occupation and aggression on the part of the enemies."

(Islamic Education, Grade 7, part 2, (2002) p. 37)

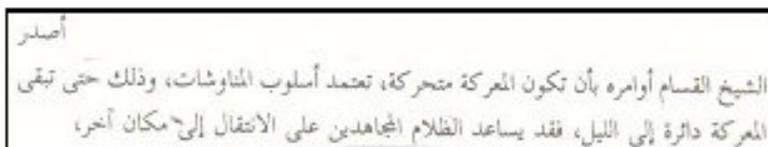
٣. أصدر الشيخ القسام أوامره بأن تكون معركة أحرش بعدد مع المستعمر متحركة.

أ. علل ما يأتي :

"Explain the following:

3. Sheikh 'Izz al-Din al-Qassam issued his orders that the battle of Ya'bad thicket [against] the Imperialists be mobile."

(High School Final Examination 2002: Islamic Education, All Trends, p. 2)



[Schoolbook text relating to question]

"Sheikh al-Qassam issued his orders that the battle be mobile, adopting the pattern of skirmishes, so that the battle would last until nightfall, and thus the Jihad fighters might be helped by darkness to move to another place."

(Islamic Culture, Grade 12, (1998) p. 234)

It should be noted that Sheikh 'Izz al-Din al-Qassam and his companions' activities during the first half of the 1930's have become a widely accepted example of true Jihad and martyrdom, to be emulated by later generations - against Israel in particular.

### Terror

No relevant material has been found, not even passages such as the ones appearing in the books surveyed for the former report, which express solidarity with Palestinian terrorists by calling them martyrs and prisoners-of-war. The sole exception, perhaps, might be the afore-mentioned question about al-Qassam, whose followers attacked unarmed Jewish civilians, though their main enemy were the British. Al-Qassam is considered a national hero by the Palestinians, especially by the Hamas terrorist organization which has named its armed squads after him. Thus, al-Qassam has become a symbol of the present terrorist activity against Israel in the eyes of the Palestinians.

## Other Issues

Apart from the issues studied above, there are two references to historical events related to the conflict that appear as questions within the final exams. The relevant passages are to be found in the textbooks used in Grade 12, i.e., the older series that was not originally published by the Palestinian Authority itself. Though not an object for the present study, the material therein provides us with a unique opportunity to look into some of the Palestinian educational trends through the questions selected for the exams.

أ. ما الآثار التي تَرَتَّبَت على : ١. قرار التقسيم سنة ١٩٤٧م.

"What were the implications of:

1. The [UN] Partition Resolution [regarding Palestine], 1947?"

(High School Final Examination 2002: Islamic Education, All Trends, p. 2)

[Schoolbook text relating to question]

وصدر قرار التقسيم الذي أقرته الأمم المتحدة عام (١٩٤٧م) وبموجبه اعترفت الأمم المتحدة بحق اليهود في إقامة دولة لهم على جزء من أرض فلسطين. فتحقق لليهود حلمهم القديم، واعترفت الأمم المتحدة عام (١٩٤٨م) بدولة إسرائيل، ولم تستطع الدول العربية التي اشتركت مع أهل فلسطين في حرب عام (١٩٤٨م) منع اليهود من اغتصاب الجزء الأكبر من أرض فلسطين.

"...The UN issued the Partition Resolution which was confirmed in 1947 and by which the UN recognized the Jews' right to establish a state for themselves in part of the land of Palestine. Thus the Jews realized their old dream. The UN recognized the State of Israel in 1948. The Arab states, which participated with the [Arab] people of Palestine in the war of 1948, could not prevent the Jews from usurping the greater part of Palestine"...

سيطر اليهود على معظم أراضي فلسطين عام (١٩٤٩م)، باستثناء الضفة الغربية التي توحدت مع الأردن، ليشكلوا معاً المملكة الأردنية الهاشمية، وبقي قسم في الجنوب الغربي من فلسطين عرف باسم (قطاع غزة) وتولت مصر إدارة شؤونه، وظهرت بذلك مشكلة فلسطين، ومن أبرز معالمها ما يأتي :

١- تشريد ما يزيد على مليون عربي من أهل فلسطين من بلادهم ومزارعهم وأراضيهم، وتحويلهم إلى لاجئين في الأردن وسوريا ولبنان ومصر.

٢- تحول الصراع مع اليهود من اغتصاب للأرض وتشريد أهلها إلى مشكلة لاجئين، فقامت وكالة دولية لإغاثتهم وتشغيلهم وبناء الخيام لهم وهي : هيئة الأمم المتحدة لإغاثة وتشغيل اللاجئين الفلسطينيين (UNRWA).

٣- تقوية الدولة اليهودية وتحقيق تفوقها العلمي والمادي والعسكري، وذلك بتدفق التبرعات والمعونات والقروض المالية إليها، وتزويدها بأحدث الأسلحة والمعدات التي تنتجها المصانع الأمريكية والأوروبية، لتكون القوة العسكرية الأولى في المنطقة.

٤- تشجيع الخلافات العربية، واستنفاد طاقات الأمة في هذه الخلافات.

"The Jews took control of most of the lands of Palestine in 1949, except for the West Bank that was united with Jordan to form together the Jordanian Hashemite Kingdom. There remained a part in the south-west of Palestine which came to be known as "the Gaza Strip" and Egypt took upon itself to administer its affairs. This way the Palestine problem came into being. Among its most prominent characteristics are the following ones:

1. Evicting more than a million Arabs, from among the people of Palestine, from their country, fields and lands, and transforming them into refugees in Jordan, Syria, Lebanon and Egypt.
2. Transforming the struggle with the Jews from [a case of] usurpation of the land and the eviction of its folk into a refugee problem. An international agency was thus established for their relief and employment and for providing them with tents. It is the UN agency for the Palestinian refugees' relief and work - UNRWA.
3. Strengthening the Jewish state and effecting its scientific, material and military superiority, by influx of donations, aid and loans, and by providing it with the most advanced weapons and equipment made by American and European factories, so that it would become the first-rate military power in the region.
4. Encouraging inter-Arab conflicts by which the nation's energies would be exhausted."

(Islamic Culture, Grade 12, (1998) pp. 247-248)

"Mention the demands put forward [in 1937] by the Mufti [of Jerusalem, Hajj Amin al-Huseini] to the two Axis Powers [Nazi Germany and Fascist Italy] regarding the Arab countries."  
(High School Final Examination 2002: History of the Arabs and the Modern World, Humanistic Trend, First Part, p. 1)

أما المطالب العربية التي طلبها المفتي من دولتي المحور نحو البلاد العربية ، فهي :

أ - اعتراف ألمانيا وإيطاليا بالاستقلال التام للبلاد العربية المستقلة الآن ، وبالاستقلال التام للبلاد العربية التي هي تحت الانتداب الفرنسي (سوريا ولبنان) والتي تحت الانتداب البريطاني (فلسطين وشرق الأردن) والتي هي مستعمرات أو محميات بريطانية (الكويت ومسقط وحضرموت) .

ب - إعلان ألمانيا وإيطاليا أن ليس لهما أي أطماع استعمارية في مصر والسودان ، والاعتراف باستقلالهما التام ، واعتبار التحفظات التي وضعتها إنكلترا على هذين البلدين لاغية .

ج - تعهد ألمانيا وإيطاليا بعدم اللجوء إلى أي أسلوب من الأساليب ضد استقلال البلاد العربية التام ، كأسلوب الانتداب الذي اخترعه عصبة الأمم بالاتفاق مع الديمقراطيات ، لإخفاء شهوراتها الاستعمارية .

د - اعتراف ألمانيا وإيطاليا للبلاد العربية بحق تأسيس وحدتها القومية حسب رغائبها ، وبالطريقة التي تراها موافقة ، والتعهد بعدم وضع العراقيل في سبيل إنشاء هذه الوحدة .

هـ - مطلب ألمانيا وإيطاليا الوحيد أن تريا الأمة العربية متحدة بالأردن ، وأن تنبأ مكانها التاريخي .

و - تعهد ألمانيا والوطن القومي اليهودي كياناً غير مشروع ، وتعترف بحق العرب في حل هذه المسألة وفقاً للمصالح القومية العربية .

وقد درس المسؤولون الألمان هذه المطالب دراسة واقية ، وأبلغوا المفتي أن من الشعير عليهم تلبية هذه المطالب بسبب تعقيدات الوضع الدولي .

[Schoolbook text relating to question:]

"As to the demands put forward by the Mufti to the two Axis Powers regarding the Arab countries, they are [as follows]:

- A. Germany and Italy will recognize the complete independence of the Arab countries that are independent now, the complete independence of the Arab countries under French Mandate (Syria and Lebanon) and under British Mandate (Palestine and Trans-Jordan), and [of] those ones that are British colonies or protectorates (Kuwait, Masqat [Oman] and Hadramout [the present south Yemen]).
- B. Germany and Italy will declare that they do not have any imperialistic ambitions in Egypt and the Sudan, will recognize their complete independence, and consider the limiting conditions put by England on these two countries null and void.
- C. Germany and Italy will undertake not to resort to any measure against the complete independence of the Arab countries, such

as the Mandate measure invented by the League of Nations in agreement with the Democracies in order to hide their imperialistic desires.

- D. Germany and Italy will recognize the right of the Arab countries to establish their national union according to their wishes, and by the way they deem fit. They [Germany and Italy] will undertake not to place obstacles in the way to building that union.
- E. Germany and Italy's only wish is to see the Arab nation enjoying prosperity and occupying its historic place.
- F. Germany and Italy will consider the Jewish National Home an illegitimate entity and will recognize the Arabs' right to solve this question according to the Arab national interests.

The German officials studied these demands thoroughly and notified the Mufti that it was difficult for them to comply with these demands due to the complications of the international situation."

(History of the Arabs and the Modern World, Grade 12, Humanistic, 1945 (1998) p. 111)

## Concluding Remarks

The textbooks studied for this complementary report do not change the picture presented by the CMIP former report of Nov. 2001. The Jews are still presented in a negative light historically, yet at the same time denied any part in the history of the country shared by them and the Palestinians. Israel is still not recognized as a sovereign state, but is rather presented as a foreign entity imposed in 1948 on the land. It is a source of aggression, death and destruction to the Palestinians, especially the refugees among them who aspire to return to their former homes within its territory. Hence, no peace is sought after, but rather a war against Israel as the usurper, aggressor and occupier is to be waged. For the first time, some recognition of Judaism's relation to Jerusalem is inferred from a brief statement that appears in one of the teachers' guides, although emphasis is placed on Arab and Christian relations to Jerusalem.

The former trend of showing the territory of the State of Israel without its name on it continues in textbooks that were published in 2002. The argument raised by Palestinians and others, that no names could be inscribed on maps until the borders between Israel and a Palestinian state are finally agreed upon, is illogical, unless the border dispute perceived by the Palestinians covers the whole territory of the State of Israel. This argument further fails to explain why the Palestinian textbooks sometimes do put a name on the map of the country in its entirety - that of Palestine.

The overall picture is gloomy. One cannot but regretfully conclude that most of the questions asked in the context of the CMIP and the UNESCO criteria are answered in the negative. Israel and the Jewish people are not recognized as legitimate neighbors with interests and rights of their own. They are rather stereotyped and prejudiced. Palestinian education does not foster peaceful relations with Israel, nor does it support the peace process between the two parties. Some of the data given in the Palestinian textbooks are inaccurate (The so-called "Arab" Canaanites and Jebusites spoke a language closer to Hebrew than to Arabic; Israeli cities and sites are defined as Palestinian; Jerusalem - at least presently - is Israel's capital, not Palestine's) or incomplete (The Jewish connection to Jerusalem and to the Temple is ignored.). All the maps are inaccurate, since neither the state of Israel, nor the city of Tel Aviv, exist in any of them. According to one map, Palestine covers the whole territory of Israel. These maps could be described as "outdated" too, according to one specific criterion of UNESCO, bearing in mind that the State of Israel was established 54 years ago, and Tel Aviv - in 1909.

None of the achievements of Israel or the Jews in history is dealt with objectively. Equal standards are not applied, for example the relation of the Jews to Jerusalem is not mentioned. The political dispute, is not presented in an objective and honest manner; the Palestinians are presented as victims while Israel is depicted as a brutal aggressor (in the English final exam).

"Is wording likely to create prejudice, misapprehension and conflict avoided?" (UNESCO's criterion No. 6 - see in the Introduction). By all standards, if a question in a textbook reads: "Why did Moses allow the Jews to divorce?" and the available answer is: "Because of their rough hearts", then such wording is not avoided. Much more serious is the answer in an older textbook to the question in one of the PA final exams about the reasons for the persecution of Jews in Europe. It is true that the older textbooks are not an object of the present survey, but the final exams are, and it is quite disturbing that the PA Ministry of Education would order the inclusion of such a question in a history examination in 2002. As regards "the advancement of the cause of peace" (see UNESCO's criterion No. 8 in the Introduction) - no trace has been found either in the Palestinian textbooks or in the 26 exams studied within the present survey.

One cannot, of course, ignore the hostilities between Israel and the Palestinians which broke out in late September 2000. But that should not impede the attempt to develop a curriculum that would foster mutual understanding and peace between the presently warring peoples.

## List of Sources

### Textbooks

#### Language

1. Our Beautiful Language, Grade 2, part 2, (2002) 139 pages

#### Civic Education

1. Civic Education, Grade 1, part 2, (2002) 41pages

#### National Education

1. National Education, Grade 2, part 2, (2001) 67pages

#### Islamic Education

1. Islamic Education, Grade 2, part 2, (2001) 91 pages
2. Islamic Education, Grade 7, part 2, (2002) 107 pages

#### Christian Education

1. Christian Education, Grade 2, (2001) 115 pages

#### Mathematics

1. Mathematics, Grade 2, part 2, (2002) 139 pages
2. Mathematics, Grade 7, part 2, (2002) 148 pages

#### General Science

1. General Science, Grade 2, part 2, (2002) 115 pages
2. General Science, Grade 7, part 2, (2002) 155 pages

#### Household Economy

1. Household Economy, Grade 7, (2001) 155 pages

#### Arts and Crafts

1. Arts and Crafts, Grade 2, Teacher's Guide, (2001) 113 pages
2. Arts and Crafts, Grade 7, (2001) 75 pages
3. Arts and Crafts, Grade 7, Teacher's Guide (2001) 83 pages

#### High School Final Examinations, 2000

1. Arabic Language, Scientific Trend, First & Second Parts
2. Arabic Language, Humanistic Trend, First Part
3. Arabic Language, Commercial Trend
4. Islamic Education, All Trends
5. Geography, Humanistic Trend
6. Mathematics, Scientific Trend, First Part
7. Mathematics, Humanistic Trend
8. Scientific Education, Humanistic Trend
9. Biology, Scientific Trend
10. Physics, Scientific Trend, First & Second Parts
11. Chemistry, Scientific Trend
12. English, Scientific Trend, First & Second Parts
13. English, Humanistic Trend, First & Second Parts

High School Final Examinations, 2002

1. Arabic Language, Scientific Trend, First & Second Parts
2. Arabic Language, Humanistic Trend, First Part
3. Arabic Language, Commercial Trend
4. Islamic Culture, All Trends
5. History of the Arabs and the Modern World, Humanistic Trend, First & Second Parts
6. Geography, Humanistic Trend
7. Scientific Education, Humanistic Trend
8. Biology, Scientific Trend
9. Physics, Scientific Trend, First Part
10. Chemistry, Scientific Trend
11. English, Humanistic Trend, First & Second Parts
12. Applied Managerial Sciences
13. Applied Computer Sciences

Additional Textbooks - Old Version

(With answers to some of the questions in the examinations)

1. Islamic Culture, Grade 12, (1998) 324 pages
2. History of the Arabs and the Modern World, Grade 12, Humanistic, (1998) 227 pages