Changes in the 2020–21 Palestinian School Curriculum
Grades 1–12

Selected Examples

September 2020
Introduction to the Selected Examples

This report includes selected examples from research conducted by IMPACT-se on changes in the new Palestinian school curriculum (West Bank, Gaza, East Jerusalem and UNRWA) for the 2020–21 academic year, published in September 2020, as compared with the 2019 editions.

The present study analyzes 222 textbooks, made available online by the Palestinian Education Ministry’s E-learning educational portal in September 2020.¹

Findings

- No changes have been made to 82% of the Palestinian Authority’s school textbooks (182 out of 222 books) in relation to existing problematic material that promotes hate speech, antisemitism, incitement, violence, and encouragement of martyrdom and jihad.
- 145 textbooks (65%) have not been revised or changed at all. The 2019 print editions of these books were simply reissued for the current 2020–21 academic school year.
- 77 textbooks have been revised for the 2020 first semester. No substantive changes were seen in 37 of these revised textbooks (48%) in relation to hate and incitement.
- 152 modifications were identified by IMPACT-se in the remaining 40 revised textbooks (18% of the full curriculum).
- 88% of these modifications reflect adjustments that left the problematic content unchanged or made it worse.
- 102 of 152 modifications (73%) reflect adjustments that did not change the material’s promotion of antisemitism, violence, martyrdom and jihad.

- Math is still taught to fourth-graders by adding numbers of martyrs killed in Palestinian uprisings. However, after what appears to be a recount, the number of martyrs was corrected from 2,026 to 1,392 martyrs. Bus bombers are included in these numbers.
- Dalal Mughrabi, who led the Coastal Road Massacre which killed 38 Israelis, including 13 children, has been replaced by Khalil al-Sakakini, a notorious antisemite and Nazi sympathizer, in a reading comprehension segment. Mughrabi herself has been moved to a different section of the textbook where she is referred to as the “crown of the nation.”
- Martyrdom and the killing of infidels are still glorified. Despite removing a hadith about the reward of 72 virgins that is given to martyrs, an alternative hadith has been inserted in the new 2020 edition that still focuses on martyrdom and emphasizes that those who die as martyrs (shuhada’) while killing infidels (Christians, Jews, polytheists) will go to paradise, where Allah will raise their status.
- Newton’s Second Law is still taught using the example of a boy firing a slingshot at approaching soldiers. Though the word for “slingshot” was substituted for a word also meaning “tree branch,” and an accompanying text about the First Intifada was removed, students are still asked to engage

¹ https://i1.elearn.edu.ps/
² Violence or incitement to violence; hatred of the Other; and radical, inappropriate or disturbing content.
with an image of the boy with the slingshot and answer the following question: “what are the forces that influence the object after its release from the branch (slingshot) and the coil.”

- 15 of 152 modifications included newly added material that reflects an increase of problematic content which did not exist previously in the 2019 textbooks.
  
  - A passage that “jihad for Allah” is the private obligation for every Muslim has been changed for 2020 to limit jihad specifically to “the liberation of Palestine.”
  
  - A new task asks students to detail various “extreme” forms of torture that Palestinian children, women and male prisoners endure in Israeli prisons and count how many of them were martyred there.
  
  - A new question asks students to draw a map of current day Palestine, in which they are to determine its borders, coastal plain, mountains, valleys, and the Negev desert. Many of these areas are located within the state borders of Israel.
  
  - A new math problem on triangles centers on “the Palestinian triangle,” described as a trip made between Umm al-Fahm, Kafr Qasim, and Qalansawe, which are located within Israel. A new map shows the area of the trip—all of northern Israel—as Palestinian.

- 6 modifications changed previously neutral material to problematic and radical content.
  
  - A passage discussing the Jezreel Valley (Arabic—Marj Ibn Amir), located within Israel’s borders, previously referred to neutrally as a general example of plains, is now taught as being located specifically in Palestine in the 2020 edition of a Social Studies textbook.
  
  - A sentence in an Arabic language textbook used to teach the past tense which previously stated “they tore my toy to pieces” now reads “the soldiers tore my toy to pieces” in a gratuitous reference to the conflict.

- Most of the few positive modifications relate to gender equality. An Islamic education textbook replaced a passage stating that full gender equality is considered unjust and unwise since only men are natural leaders, emphasizing that the stability of the family is based on healthy cooperation between partners. Another positive addition made for 2020 includes an activity that requires students to search for three Islamic hadiths teaching kindness to neighbors.

There were expectations that the new 2020–21 curriculum would be more moderate compared to the previous year. Palestinian Prime Minister Mohammad Shtayyeh and Education Minister Marwan Awartani both said that positive improvements would be made to the textbooks. A Palestinian cabinet announcement³ on May 18, 2020 approved a plan to make changes to the PA curriculum for the upcoming 2020–21 school year. Three days later, it was presented at a meeting with donor nations⁴ in Ramallah.

However, as these findings reveal, no substantive positive changes were made in relation to content which promotes hate speech, antisemitism, incitement, violence and encouragement of martyrdom and jihad.

⁴ https://www.stortinget.no/no/Saker-og-publikasjoner/Spomsal/Skriftlige-sporsmal-og-svar/Skriftlig-sporsmal/?qid=80008
Modified Problematic Content with no Substantive Change

1. Calculus is still taught by counting martyrs in Palestinian uprisings.

   Slight change:
   A math problem that asks students to add up the number of martyrs from the First and Second Intifadas still remains in the textbooks; however, the number of martyrs was slightly altered in the new textbook.

|--------------|--------------|

The number of martyrs of the First Intifada (the Intifada of Rocks) is 2026 martyrs, and the number of martyrs of the Al-Aqsa Intifada is 5,050. The number of martyrs in the two intifadas is ________ martyrs.

The number of martyrs of the First Intifada (the Intifada of Rocks) is about 1392 martyrs, and the number of martyrs of the Al-Aqsa Intifada is 4673. The number of martyrs in the two intifadas is ________ martyrs.

*Yellow highlight indicates alterations.

2. Jihad is still referred to as a private obligation.

   Slight change:
   A passage that stated that jihad for Allah is the private obligation for every Muslim has been changed in 2020 to limit jihad specifically to “the liberation of Palestine.”

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I will contemplate:
In what circumstances does jihad for the sake of Allah become a private obligation for every Muslim?

I will contemplate:
In what circumstances does jihad for the sake of Allah for the liberation of Palestine become a private obligation for every Muslim?
3. Arabic Language is taught through a passage that glorifies terrorists and antisemites.

Slight change:
A text named “Hooray for Heroes,” which exalts individuals affiliated with war, violence, religious extremism, and even terrorism, remains in the textbooks with the order slightly changed. Dalal Mughrabi, a Palestinian terrorist who led the 1978 Coastal Road Massacre, which killed thirty-eight Israelis, including thirteen children on a civilian bus, was replaced in the original text by Khalil al-Sakakini, a well-known antisemite and Nazi supporter who applauded terror attacks against Jewish civilians. Sakakini stated that Jews control the media and that Hitler opened the world’s eyes to the myth of Jewish power. He publicly applauded the terror attack on Jerusalem’s Edson Cinema that left three dead, writing: “There is no other heroism like this, except the heroism of Sheikh al-Qassam.”

He explicitly condoned violence stating that “the sword was mightier than the book.” Mughrabi still appears in a reading exercise that refers to her, among other conflict-related figures, as the “crown of the nation.”

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Who among us will forget Khalid ibn al-Walid, Umm Ammarah Nusaybah bint Ka’ab Al Ansariyyah, Khawlah bint al-Azwar, Tariq ibn Ziyad, Saladin [Saif ad-Din] Qutuz, Omar Al-Mukhtar, Izz Al-Din Al-Qassam, Dalal Al-Maghjabi, Yasir Arafat and others of these moons that never set, which light the darkness of our black nights? These are all embraced by our great homeland, ancient and modern, from Palestine to Egypt and Libya, all the way to Andalusia.

First – We will read the following paragraph and extract the proper nouns and the pronouns:

We will not forget Khalid ibn al-Walid, Umm Ammarah, Khawlah bint al-Azwar, Tariq ibn Ziyad, Saladin [Saif ad-Din] Qutuz, Omar Al-Mukhtar, Sultan Pasha al-Atrash, Izz Al-Din Al-Qassam, Houari Boumédiène, Yasir Arafat, May Ziadeh, Khalil al-Sakakini and others of these moons that never set, which light the darkness of our black nights? These are all embraced by our great homeland, ancient and modern, from Palestine to Egypt and Libya, all the way to Andalusia.

*Yellow highlight indicates alterations.*
4. Newton’s Second Law is still taught using the example of a boy firing a slingshot at approaching soldiers.

Slight change:
Though the word “slingshot” was substituted for another word also meaning “tree branch” and an accompanying text about the First Intifada was removed, students are asked to look at the image of the boy with the slingshot and answer the following question: “what are the forces that influence the object after its release from the branch (slingshot) and the coil.”

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Newton’s Second Law:
*During the first Palestinian uprising, Palestinian youths used slingshots to confront the soldiers of the Zionist Occupation and defend themselves from their treacherous bullets.*

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<tr>
<td>Activity 1: the object and the spring</td>
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</table>

The Palestinians used diverse tools of heritage to fulfill their daily needs in agriculture, in hunting birds, or in playing games, in being amused etc. Among them are the tree branch and the spring.

Observe the following pictures, and then answer the following questions:

- What is the relationship between the elongation of the slingshot’s rubber and the tensile strength affecting it?

- What are the forces that influence the stone after its release from the slingshot?

* Yellow highlight indicates alterations.
* Red font indicates removed content.
* Green font indicates added content.
5. Elastic energy is still exemplified by a slingshot being used in conflict in a *Science and Life* textbook.

**Slight change:**
A textual reference to the use of slingshots used during the First Intifada have been removed; however, students are still asked to look at an image of a masked Palestinian pointing a slingshot during a violent riot and answer specific questions on the “energy transformations” they witness in the image. The accompanying text describes the properties of the rubber in the slingshot.

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**Activity 4: The Stones Uprising and Elastic Potential Energy:**
*During the Palestinian Stone Uprising of 1987, the youth of Palestine used a slingshot or the "shu'ba" to confront the bullets of the Occupation army soldiers who were breaking in Palestinian towns. The Palestinians had no other means of defending themselves.*

*Answer the questions:*
1. *Have you seen a slingshot in your environment? What are its uses?*
2. *What is its usefulness for shooting stones? How does it work?*
3. *Examine the forms of energy transformations of the stone, from the moment it is set in the slingshot position until its launch toward the target.*
4. *Formerly, bows and arrows were used as a means of self-defense. Explain the principle of how it [the bow] works in launching an arrow toward the goal and compare it with the principle of how slingshots worked in the Palestinian stone uprising.*
5. *What safety precautions should be taken into account when using the slingshot?*

*Red font indicates removed content.*
6. Grammar is still taught through the glorification of martyrs and terrorists.

Slight change:
A grammar exercise that appeared in the 2019 iteration of the textbook claiming “giving one’s life, sacrifice, fight and struggle are the most important meanings of life, especially for a people suffering from the scourge of occupation,” has been replaced in the 2020 textbook by a passage that glorifies figures associated with war, terrorism and religious extremism. Included in the list is Dalal al-Mughrabi, the perpetrator of the 1978 Coastal Road massacre which resulted in the murder of thirty-eight Israeli citizens including thirteen children, who is described as “the crown of the nation.”

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<tr>
<td>First – We will read the following paragraph and extract the nouns: Giving one’s life [fida'], sacrifice, fight, jihad, and struggle are the most important meanings of life, especially for a people suffering from the scourge of occupation, of siege, repression, harassment, demolition, and arrest; [all] for freedom, the establishment of the state and self-determination. This is the Palestinian people who displayed the most beautiful pictures of belonging and steadfastness and gave birth to heroes armed with faith, knowledge, and patriotism.</td>
<td>First – We will read the following paragraph and extract the proper nouns and the pronouns: We will not forget Khalid ibn al-Walid, Umm Ammarah, Khawlah bint al-Azwar, Tariq ibn Ziyad, Saladin [Saif ad-Din] Qutuz, Omar Al-Mukhtar, Izz Al-Din Al-Qassam, Dalal Al-Maghrabi, and Yasir Arafat. They are all the crown of the nation, and they are the title of its glory, and they are the best among the generous and the best among the giving</td>
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</table>

7. Students are still taught about the “injustice” of the Occupation.

Slight change:
A passage on the Qur’anic Al-Burooj surah in an Islamic Studies textbook has been altered from discussing the “injustice that Muslims are subjected to in Palestine and around the world,” in the 2019 edition, to exclusively referencing the injustice of “the Occupation toward the Palestinians” in 2020.

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<tbody>
<tr>
<td>A topic for discussion: The teacher will discuss with his students about the injustice that the Muslims are subjected to in Palestine and the world.</td>
<td>A topic for discussion: The teacher will discuss with his students about the injustice of the Occupation toward the Palestinians.</td>
</tr>
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* Yellow highlight indicates alterations.
8. The Western Wall is still taught as an exclusive right of Muslims alone.

Slight change:
While the Western Wall was described as “an exclusive right of the Muslims only” in 2019, in 2020 is now described as being “Palestinian land and an exclusive right of Muslims only,” thus ignoring Israel’s existence and the significance of the wall as the holiest site in Judaism.

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Illumination: The al-Buraq Wall was named like this in relation to the Buraq who carried the Messenger on His Isra and Mi’raj Journey. The al-Buraq Wall is part of the western wall of the al-Aqsa Mosque, and is an exclusive right of the Muslims only.

* Yellow highlight indicates alterations.

9. Students are still instructed to color a Palestinian flag, seemingly dripping in blood, against the backdrop of the Dome of the Rock accompanied by a map of Palestine without Israel.

Slight change:
A prayer to Allah for protection has been changed from calling just for the protection of Al-Aqsa Mosque in the 2019 passage, to calling for the protection for all of Palestine in 2020. Furthermore, a call to sacrifice for the liberation of Al-Aqsa has been replaced in 2020 with a quote by Yasser Arafat, in which he predicts that the Palestinian flag will rise over Jerusalem (without differentiating between east and west), over its minarets and churches. Both editions feature a borderless map of the land that is marked as “Palestine” along with a drill to color the flag of Palestine dripping with blood, further politicizing the exercise.
**2019 Edition**

*Islamic Education, Grade 5, Vol. 1, pp. 65, 103.*

[Caption inside map] God, protect the Al-Aqsa Mosque. Activity 3: I will color the following pictures: [the Kaaba; the Dome of the Rock]

Banner: I am a Muslim; I sacrifice for the liberation of Al-Aqsa Mosque. The liberation of Al-Aqsa Mosque is the duty of the Islamic Ummah.

* Yellow highlight indicates alterations.
* Green font indicates added content.

10. Islamic studies are taught through examples of Israeli checkpoints.

Slight change:

A picture of a Muslim riding a horse while waving a flag with the shahada written on it—an Islamic symbol for combat and conquest—has been replaced in the 2020 edition with a picture and a description of Palestinian worshippers being barred entry to the Al-Aqsa Mosque by “Zionist checkpoints.”

**2020 Edition**

*Islamic Education, Grade 5, Vol. 1, pp. 65, 103.*

[Caption inside map] God, protect Palestine.

Activity 3: I will color the following pictures:

[the Kaaba; the Dome of the Rock; the Al-Aqsa Mosque with the flag of Palestine]; Banner: “one of our boys and one of our girls will raise the flag of Palestine over the walls of Jerusalem, the minarets of Jerusalem, and the churches of Jerusalem” (the martyr leader Yasser Arafat) The Al-Aqsa Mosque is a holy Islamic-Palestinian location, and it is a duty to protect like other religious locations in Palestine.
11. The libelous claim that Israel is trying to deliberately cause the Al-Aqsa Mosque to collapse by carrying out excavations beneath it remains.

Slight change:

Although a problematic sentence from the 2019 edition of the textbook that claimed that Salah ad-Din “cleansed” the Al-Aqsa Mosque from the Crusaders has been removed, the 2020 edition still contains references to the danger inflicted by the “Zionist Occupation” on the Al-Aqsa Mosque. While in 2019 the protection of the Mosque was referred to as a Muslim duty, in 2020 it appears as “our” [i.e. the Palestinians’] duty. The false claim that Israel is trying to deliberately cause the Al-Aqsa Mosque to collapse by carrying out excavations beneath it remains.

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<tr>
<td><em>The Muslims’</em> duty toward Palestine and the Al-Aqsa Mosque:</td>
<td><em>Our</em> duty toward Palestine and the Al-Aqsa Mosque:</td>
</tr>
<tr>
<td>Ever since the Zionists occupied the city of Jerusalem, the capital of Palestine, it is being subjected to a large settler campaign by the Zionist Occupation’s army and the settlers, in order to expel its Arab and Muslim residents and turn it into a Jewish city. Furthermore, the Al-Aqsa Mosque is still in grave danger because of the collapses of land and the cracks in its courtyards as a result of the diggings commenced by the Zionist Occupation under the Al-Aqsa Mosque. We will watch the following video about the dangers of the Zionist Occupation’s diggings under the Al-Aqsa Mosque, from the attached disk.</td>
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</table>
12. Israel is still accused of forging a history through fake historical relics while trying to destroy the Al-Aqsa Mosque.

Slight change:
A long passage devoted to demonizing Israel discusses attempts made by Israelis to Judaize Jerusalem and erase Islamic Arab heritage in the city remains in the textbook. There is a sentence added to the 2020 edition that accuses Israel of digging under the Al-Aqsa Mosque as “Zionists” prepare for its “complete takeover.” Israel is accused of forging a history through fake historical relics and opening synagogues in the Old City, thereby denying the existence of these buildings before the creation of the state.

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<tr>
<td>Social Studies, Grade 7, Vol. 1, p. 60.</td>
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<tr>
<td>The Zionist Occupation pursued a policy of generally erasing Palestine’s Arab and Islamic features, especially in Jerusalem. Since the first day of Jerusalem’s occupation, the Zionists started to change the identity of this Arab-Muslim city giving it [the city] a Zionist nature. They confiscated Palestinian land and built settlements there; harassed the Palestinian inhabitants in order to force them to leave Jerusalem so that the settlers would come in their stead; demolished houses, forcing the inhabitants to emigrate; took their identity cards; and separated Jerusalem from its Arab environment. They annexed Islamic historical sites to the Zionist heritage list as they transformed the Al-Buraq Wall into the Wailing Wall; they destroyed the Mughrabi neighborhood and changed its Arab-Muslim nature; they removed some of the Jerusalem City Wall and instead put other ones with Zionist decorations and forms; they opened Jewish synagogues in Jerusalem’s Old City; and they are striving painstakingly these days to gain control over the Noble Sanctuary [Al-Haram al- Sharif—the Arabic traditional name of the Temple Mount] by letting the Zionist settlers enter it daily in preparation for its complete takeover, cutting any Muslim connection to this place that is sacred to Muslims.</td>
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* Green font indicates added content.
13. Math is still taught with a politicized example of the West Bank Barrier.

**Slight change:**
A math problem that asks students to calculate the area of a square of farm land uses a politically charged example that refers to the West Bank Barrier as having “destroyed” agricultural land. While in the 2019 example the barrier was referred to as the “Racial Segregation Wall,” in 2020 it has been changed to the “Wall of Annexation and Expansion.”

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<td><em>The racial segregation wall has destroyed and robbed vast areas of agricultural land in Palestine. The farmer owns a square farm area measuring 23 meters in length. The wall cuts from it a square strip, which is 17 meters long. What area is there remaining as part of the agricultural land?</em></td>
<td><em>The Wall of Annexation and Expansion has destroyed and robbed vast areas of agricultural land in Palestine. The farmer owns a square farm area measuring 23 meters in length. The wall cuts from it a square strip, which is 17 meters long. What area is there remaining as part of the agricultural land?</em></td>
</tr>
</tbody>
</table>

*Yellow highlight indicates alterations.

14. Arabic language is taught though an example that refers to a firebomb attack on an Israeli civilian bus.

**Slight change:**
A description of a firebomb attack on an Israeli bus, reporting that the terror incident resembles a “barbecue party” that appeared in 2019 has been altered in 2020 and is now referred to simply as “an escalation.” This reference is not contextualized and Arabic language is still unnecessarily taught through a conflict-related example of the First Intifada, which details force used by the “Occupation.”

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<tr>
<td><em>Arabic Language, Grade 9, Vol. 1, pp. 60–64.</em></td>
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[Left side:]
Nabhan Kharisha - The nickname used by Palestinian media man Abd al-Rahman Bachar Kharisha, was born in the village of D’Naba in Tulkarm district in 1954. He spent five years in his youth in the prisons of the occupation during which he lost his left eye as a result of torture, and another five years in house arrest, and another five years under forced stay, and so he worked in two media and academic journals.

The story shows the ugly practices used by the occupation soldiers to arrest a large number of Palestinian people, including assault, beating, shooting, terror and destruction during the first intifada in 1987. This is a bitter experience lived by the author that emphasizes the still ongoing experience with the fighters to this day, and the story shows the pride of the Palestinian person and his resilience in coping with those experiences.

Nighttime in the Intifada means raids, intelligence that leads detachments of soldiers who surround and make arrests, who prohibit wandering around, and who gather the people in courtyards of mosques, churches, and schools, and between the inner parts and the outskirts of neighborhoods. Do you see who they arrest tonight?!

The neighbor: ‘The curfew does not include us in Al-Shurfah [neighborhood]. It is imposed on Al-Natarish [neighborhood]. It seems that there is a barbecue party [haflat shiwa’a] there with firebombs [Molotov cocktails] on one of the buses of the colonial settlement ‘Psagot’ on Jabal Al-Tawil.’

1. In the story, there are signs of the role of the Palestinian woman in confronting the oppressive practices of the Occupation, we will explain this.
2. Most often, the Occupation arrests the fighters at night, explain this.

Activity: We will write a story about the prisoners from our country, and we will read it on the school’s radio.

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* Yellow highlight indicates alterations.
15. Martyrdom and the killing of infidels are still glorified. 

Slight change:
Despite removing a Hadith about the reward of 72 virgins that is given to martyrs, an alternative Hadith has been inserted in the new 2020 edition that still focuses on martyrdom and emphasizes that those who die as martyrs (shuhada’) while killing infidels (Christians, Jews, Polytheists) will go to paradise, where Allah will raise their status.

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<tr>
<td><strong>Islamic Education, Grade 9, Vol. 1, p. 13.</strong></td>
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<tr>
<td>الحكمة من قائل الكافر:</td>
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<tr>
<td>أخبر الله تعالى أنه قاير على إنيك الأعداء وظلهم، إلا أن آمر بمقابلتهم: لحكم عددهم، منها:</td>
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<tr>
<td>1- أن الله تعالى يريد أن يبعد عن الصادقين وغيرهم من المنافقين في مقالة الكافر.</td>
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<td>2- أن الله تعالى يريد أن يبعث من المنافقين عدلهم بالمجاهدة ليعفر ذو ذئابهم، ويرفع درجاتهم</td>
<td>2- أن الله تعالى يريد أن يبعث من المنافقين عدلهم بالمجاهدة ليعفر ذو ذئابهم، ويرفع درجاتهم</td>
</tr>
<tr>
<td>في المكتبة قال رسول الله: [ لكميد عن الله سما صليا ما بعلما في أر دفع، ورزى مقعدة من رواح، وصارت من عذاب الأسرى، وسبيل من القتلى الأصغر، ووضع على رأس المقرب الابقى ستمنا: ] منها خبر ذات الآنية وما فيها، ويرفع آفس من وسعى زوجة من أوسع أفعي، وينشف في معسن من قلوب.</td>
<td>في الحكة، قال رسول الله: [andr al-a'mirah] بلغهم في المكتبة، ليعفر ذو ذئابهم، ويرفع درجاتهم.</td>
</tr>
<tr>
<td>1. Allah wishes to distinguish between the truthful and others, such as the hypocrites in fighting against infidels.</td>
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<tr>
<td>2. Allah wants to take shuhada’ [martyrs] from among the believers and honor them by shahadah [martyrdom] to forgive their sins and raise their class in Paradise. The Messenger of Allah said: There are six qualities for martyr with Allah: he is forgiven in the first batch [of the resurrected dead]; and sees his seat in Paradise; and is saved from the torment of the grave; and is safe during the Great Fear; a crown of honor is placed on his head and one sapphire from this [crown] is better than the entire world and what is in it; he will be married to seventy-two wives from among the Houris [virgin companions—Hoor al-'Ayn]; and he [may] intercede for seventy of his relatives.’ (Recited by Al Tirmidhi, and corrected by Al-Albani.)</td>
<td>2. Allah wants to take shuhada’ [martyrs] from among the believers and honor them by shahadah [martyrdom] to forgive their sins and raise their class in Paradise. [Allah] said: “And the martyrs with their Lord. For them is their reward and their light” (Surat al-Hadid: 19). The messenger of Allah, peace be upon him, said: “Their souls are in the inside of green birds roaming freely in paradise where they please, then taking shelter in lanterns suspended from the throne.” (Recited by Muslim)</td>
</tr>
</tbody>
</table>

* Yellow highlight indicates alterations.

16. Students are still taught that Israel intentionally turned the West Bank and the Gaza Strip into toxic waste dumps and destroys industrial and agricultural projects. Israel still intentionally "releases herds of pigs to cause havoc."

Slight change:
A passage in a social studies textbook from 2019 that accused Israel of turning Palestinian areas in toxic waste dumps, resulting in an increase of serious diseases remains in the 2020 edition however a reference to cancer has been removed. The passage claims that Israel laid ruin to industrial projects with the word “bombed” being changed to “destroyed” for 2020, however the meaning of the passage is not changed. The “flooding” of Palestinian markets with “outdated goods” has been changed to “goods” however, a statement that accuses Israel of releasing pigs to cause havoc to Palestinian crops has remained untouched.
The Occupation has turned vast areas of the West Bank and Gaza Strip into toxic waste dumps and polluted the Palestinian environment with radioactive and chemical materials. This has led to a rise in the incidence of serious diseases, especially cancer. They flooded their markets with outdated goods from the Zionist markets such as used cars and food. They released herds of pigs that caused havoc among the population and their crops and bombed industrial projects.

17. Dalal al-Mughrabi is still glorified.

Slight change:

Dalal al-Mughrabi, a Palestinian terrorist who commanded the 1978 Coastal Road Massacre, is still presented as a role model for women and decorated member of the Palestinian resistance. The operation that she led, that resulted in the death of Thirty-eight Israeli citizens, including thirteen children, is referred to as the “Coast Fedayeen Operation” in the 2020 edition, as opposed to “the Deir Yassin Fedayeen Operation” that appeared in 2019, and a sentence that celebrates the “deaths of more than thirty Zionist soldiers” (this is false, only one was a soldier while the rest were civilians) has been removed.

Arab women had a prominent role in resisting colonialism. They did not hesitate to join the bases of the revolutionaries and the training centers. They also led fedayeen operations against the occupation. They led the lists of martyrs, wounded and prisoners, such as Djamila Bouhired, who resisted the French colonialism in Algeria; and Dalal Mughrabi who led the Deir Yassin Fedayeen operation on the Palestinian coast in 1978, which resulted in the deaths of more than thirty Zionist soldiers. And [there were] many more women, apart from these two, who carried the banner of resistance and liberation in the face of colonialism.
18. A passage detailing the torture of Palestinian women and children detainees remains in a social studies textbook.

Slight change:
The libel that Palestinian prisoners are being martyred because of Israeli torture still remains however, the number of martyrs has increased from 210 in the 2019 textbook to 220 in 2020. Psychological burdens and impact on Palestinian families in this regard was newly added.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td><strong>Arrest and torture:</strong> Since occupying the West Bank and the Gaza Strip in 1967, and until 2017, the Occupation has sent more than half a million Palestinians to detention centers, prisons, and investigation centers. Even Palestinian women were subjected to imprisonment and torture, in addition to her suffering from the burden of the detention of the father, brother, husband and sons. The number of female prisoners among them has reached 15,000. Some of them are still subjected - with their children - to long terms in prison, while the number of Palestine's children in the Zionist prisons has reached 18,000. Administrative detention with no trial has been carried out, as well as the imposing of house arrest and home confinement on children, especially in Jerusalem. This has carried a serious psychological burden and impact regarding Palestinian families. The prisoners are subjected during their detention to a treatment that lacks the minimal basic needs of human life. The interrogators have adopted a policy of interrogation and torture methods forbidden legally and internationally. As a result, up until June 2019, 210 prisoners have died of torture and became martyrs, and many prisoners have been inflicted by chronic diseases and perpetual disability . . .</td>
<td></td>
</tr>
<tr>
<td><strong>Arrest and torture:</strong> Since occupying the West Bank and the Gaza Strip in 1967, the Occupation has sent more than half a million Palestinians to detention centers, prisons, and investigation centers. This includes different groups in Palestinian society, including women and children. Administrative detention with no trial has been carried out, as well as the imposing of house arrest and home confinement on children, especially in Jerusalem. This has carried a serious psychological burden and impact regarding Palestinian families. The prisoners are subjected during their detention to a treatment that lacks the minimal basic needs of human life. The interrogators have adopted a policy of interrogation and torture methods forbidden legally and internationally. As a result, up until June 2019, 220 prisoners have died of torture and became martyrs, and many prisoners have been inflicted by chronic diseases and perpetual disability . . .</td>
<td></td>
</tr>
</tbody>
</table>

* Yellow highlight indicates alterations.
* Red font indicates removed content.
* Green font indicates added content.
19. Jews and Christians are presented as arrogant and greedy polytheists.

Slight change:
Whereas the 2019 edition of the textbook referred to the greed and arrogance of the “People of the Book” (i.e. Jews and Christians) who use religion to dominate the globe, the term has been changed to “polytheists” in 2020.

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Describing the leaders of the People of the Book as arrogant and greedy, who aspire to consume people’s property, because they used religion as a tool to acquire the world.</td>
<td>3. Describing the leaders of the polytheists as arrogant and greedy, who aspire to consume people’s property, because they used religion as a tool to acquire the world.</td>
</tr>
</tbody>
</table>

* Yellow highlight indicates alterations.

20. The term “Israeli Occupation” was replaced by the epithet “Zionist Occupation.”

Slight change:
In a description of the history of the city of Jericho, the term “Israeli Occupation” used in 2019 has been changed to “Zionist Occupation” in 2020, further perpetuating the denial of Israel as a legitimate state and invalidating Israel’s rights and status while displaying more hostility and animosity.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>The city [Jericho] was subjected to the British Occupation in 1917, and then to the Israeli Occupation in 1967, just like the other Palestinian cities. Afterwards it came under Palestinian sovereignty in 1994, as the late Palestinian president Yasser Arafat entered it on 3/7/1994.</td>
<td>The city [Jericho] was subjected to the British Occupation in 1917, and then to the Zionist Occupation in 1967, just like the other Palestinian cities. Afterwards it came under Palestinian sovereignty in 1994, as the late Palestinian president Yasser Arafat entered it on 3/7/1994.</td>
</tr>
</tbody>
</table>

* Yellow highlight indicates alterations.
21. Arabic language is still taught through a poem that glorifies terrorists and martyrs.

Slight change:
A poem titled “The Intifada's Martyrs,” which glorifies death and Palestinian martyrs killed in the First Intifada, including Palestinian terrorists who committed terror acts murdering Israeli civilians, remains in the textbook. The poem describes martyrs as “embracing [their] happy future” as “they join to the heavens.” The only change that was made for 2020 was the replacement of a picture of Palestinian coffins buried in Israeli cemeteries for enemy combatants with a picture of a confrontation between Israeli soldiers and Palestinians.

<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Arabic Language (1): Reading, Grammar, Presentations and Expression (Academic Track), Grade 11, Vol. 1, pp. 73–76.</strong></td>
<td><strong>Arabic Language (1): Reading, Grammar, Presentations and Expression (Academic Track), Grade 11, Vol. 1, pp. 73–76.</strong></td>
</tr>
<tr>
<td>Excerpts:</td>
<td>Excerpts:</td>
</tr>
<tr>
<td>They carried their hearts on their palms as stones, as embers, as a blaze</td>
<td>They carried their hearts on their palms as stones, as embers, as a blaze</td>
</tr>
<tr>
<td>And stoned with them the wild beast on the road...</td>
<td>And stoned with them the wild beast on the road...</td>
</tr>
<tr>
<td>They died while standing, blazing on the road, shining like stars...</td>
<td>They died while standing, blazing on the road, shining like stars...</td>
</tr>
<tr>
<td>Death assaulted and launched its axe into them...</td>
<td>Death assaulted and launched its axe into them...</td>
</tr>
<tr>
<td>They stood up in the face of death</td>
<td>They stood up in the face of death</td>
</tr>
<tr>
<td>Ah dream of theirs which appear in the distance embracing the happy future!</td>
<td>Ah dream of theirs which appear in the distance embracing the happy future!</td>
</tr>
<tr>
<td>Their rebirth will come will rise out of the depth of death and darkness . . .</td>
<td>Their rebirth will come will rise out of the depth of death and darkness . . .</td>
</tr>
<tr>
<td>Never will he be weaned whatever the usurper’s cruelty</td>
<td>Never will he be weaned whatever the usurper’s cruelty</td>
</tr>
<tr>
<td>Until in a perfidious night death paints</td>
<td>Until in a perfidious night death paints</td>
</tr>
<tr>
<td>Look at them in the distance! How they rise up higher and higher while the whole world watches!</td>
<td>Look at them in the distance! How they rise up higher and higher while the whole world watches!</td>
</tr>
<tr>
<td>How they climb up ever higher on a ladder of their gushing blood!</td>
<td>How they climb up ever higher on a ladder of their gushing blood!</td>
</tr>
<tr>
<td>Look at them falcons in their Intifada</td>
<td>Look at them falcons in their Intifada</td>
</tr>
<tr>
<td>How they join to the heavens the land and their sacred country!</td>
<td>How they join to the heavens the land and their sacred country!</td>
</tr>
<tr>
<td>2. How do the martyrs face death, as it appears in the poem?</td>
<td>2. How do the martyrs face death, as it appears in the poem?</td>
</tr>
</tbody>
</table>
2. We will explain the scene in which the poet describes the First Intifada’s martyrs in the poem’s first verse.

4. The poet mentioned the martyrs’ immortality:
   A. We will cite the verse that proves this meaning.
   B. We will extract a Quranic verse which confirms this meaning.

6. Explain the artistic depiction in the following:
   They stood up in the face of death; With these they pelted the monster of the road; Death charged and drove its scythe through them.

[Picture of Palestinian coffins titled “the martyrs of the cemetery of numbers”]

* Yellow highlight indicates alterations.

22. Israel is still accused of damaging the Palestinian economy.

Slight change:
A chart that presents six different actions that Israel has carried out to damage the Palestinian economy remains in the textbook. However, this has been slightly modified for the 2020 textbook, which now leaves three spaces blank and asks students to complete the chart themselves, further instilling the idea that Israel sabotages the Palestinian economy through double-processing schemes.

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>* Controlling the land and resources-* Controlling services-* Sabotage and destruction-* Theft and plundering-* Unfair laws and agreements-* Economic dependence-* (Center circle) the Zionist Occupation’s measures against the Palestinian economy</td>
<td></td>
</tr>
<tr>
<td>* 1. We will discuss the Zionist Occupation’s policy towards the Palestinian economy.</td>
<td></td>
</tr>
<tr>
<td>* 2. We will come up with ways of resistance against the Zionist Occupation’s policy against our Palestinian economy.</td>
<td></td>
</tr>
</tbody>
</table>

* Yellow highlight indicates alterations.
* Red font indicates removed content.
23. Jews are viewed as inherently corrupt.

**Slight change:**

An interpretation of Qur’anic verses from the Al-Isra (“the Night Journey”) surah that warns the Children of Israel (the ancient Jews) of corruption has been slightly altered for 2020 with the addition of a sentence that states that the Children of Israel returned to a state of corruption.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>The Triumph of the Children of Israel Once Again:</td>
<td>The Triumph of the Children of Israel Once Again:</td>
</tr>
<tr>
<td>The Almighty said: “Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower. [And said], ‘If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves.’ Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction. [Then Allah said], ‘It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed.’”</td>
<td>The Triumph of the Children of Israel Once Again:</td>
</tr>
<tr>
<td>The Ayahs laid down a general principle: whoever does good will be entered by Allah to His mercy, and whoever does evil will be punished with misery in this world and with torment in the Afterlife.</td>
<td>The Ayahs laid down a general principle, which includes:</td>
</tr>
<tr>
<td>1- whoever does good will be entered by Allah to His mercy, and whoever does evil will be punished with misery in this world and with torment in the Afterlife.</td>
<td>2- Whenever the Children of Israel return to causing corruption on the land, Allah sends upon them servants to remove their possessions and ability to cause corruption.</td>
</tr>
</tbody>
</table>

* Green font indicates added content.
24. Martyrdom for the Palestinian homeland is still encouraged.

Slight change:
An Arabic language textbook still includes a passage that encourages students to give their lives to protect their land. The only change from 2019 is the omission of the word “sacrifice”; however, the sentiment of the passage remains the same.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>The homeland is the most valuable thing in a person’s life. Nothing surpasses it nor is more beloved than it, as he derives his sense of belonging from it and fulfills his existence through it. Therefore, he dedicates the most precious and valuable for it, he gives his freedom as a price for its freedom, and he sacrifices his life to protect his land.</td>
<td>The homeland is the most valuable thing in a person’s life. Nothing surpasses it nor is more beloved than it, as he derives his sense of belonging from it and he fulfills his existence through it. Therefore, he dedicates the most precious and valuable for it, he gives his life as a price for its freedom, to protect his land.</td>
</tr>
</tbody>
</table>

* Red font indicate removed content.
Added Problematic Content That Did Not Exist in 2019 Editions

   A new passage added to a 2020 *Social Studies* textbook instructs students to actively search for how many Palestinians are in Israeli prisons, how many of them are women and children, and how many Palestinian prisoners were martyred there, thus further demonizing Israel and instilling the claim that Israel tortures Palestinian prisoners.

   ![Image](image1)

   *We will search: for the number of Palestinian prisoners in the Zionist Occupation’s prisons, for the number of prisoners who are women and children, and for the number of prisoners who were martyred in the Occupation’s prisons.*

   New questions added in 2020, which accompany a text that both glorifies and victimizes Palestinian prisoners as it details their suffering in Israeli prisons, ask students about the forms of torture prisoners endure.

   ![Image](image2)

   5- *The Prisoner suffered extreme tortures in prison. We will mention some of them.*
   5- *We will explain how the prisoners support each other.*

   A new addition to an Islamic education textbook asks students to link historic Islamic military victories to the conflict with Israel. The assignment, which follows an explanation about Salah ad-Din and his conquest of Jerusalem from the Crusaders, instructs students to discuss ways in which the modern-day Muslim follows the example of this conquest by “liberating Palestine from the Zionist Occupation.”

   ![Image](image3)

   *An issue for discussion: How can modern-day Muslims follow the example of the early conquerors in liberating Palestine from the Zionist Occupation?*
Previously Neutral Content That Has Become Radical and Problematic

1. A learning objective of a chapter in a *Social Studies* textbook is politicized in 2020 as it is updated from the 2019 goal of historical sources in protecting Palestinian relics to explaining actions that threatened Palestinian relics in a clear reference to Israel (which is confirmed later on in the chapter.)

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>4- Explaining their [historical information sources] role in protecting Palestinian relics.</td>
<td>4- Explaining the actions that threaten the historical relics in Palestine, and the ways to protect them.</td>
</tr>
</tbody>
</table>

2. A sentence in an Arabic language textbook used to teach the past tense which previously stated “they tore my toy to pieces” now reads “the soldiers tore my toy to pieces” in a gratuitous reference to the conflict.

<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1- They tore my toy to pieces.</td>
<td>1- The soldiers tore my toy to pieces.</td>
</tr>
</tbody>
</table>

* Yellow highlight indicates alterations.

3. The Jezreel Valley (Marj Ibn Amir in Arabic), located within the borders of Israel, is determined to be located in Palestine in a 2020 edition of a geographical explanation about interior plains. The 2019 textbook only referred to the Jezreel Valley as a general example of such plains, and no description was given of it being Palestinian.

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>We will think and discuss:</td>
<td>Third- Interior Plains: They are confined between mountains. There are many of them in the Arab world, and examples of such in Palestine include the Marj Ibn Amir Plain.</td>
</tr>
<tr>
<td>There is a type of plains named interior plains, such as the Marj Ibn Amir Plain and the Qabatiya Plain.</td>
<td>We will explain the difference between coastal plains and interior plains.</td>
</tr>
</tbody>
</table>
4. A general explanation about how the Arab population opposed colonialist economic policies was made specifically Israel-related in the 2020 edition of the textbook with a picture of a sign that says “Boycott the Occupation.”

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td><em>Social Studies, Grade 9, Vol. 1, p. 17.</em></td>
<td><em>Social Studies, Grade 9, Vol. 1, p. 13.</em></td>
</tr>
<tr>
<td><img src="image1" alt="Image" /></td>
<td><img src="image2" alt="Image" /></td>
</tr>
</tbody>
</table>

**Popular Response:**

**Boycott**

**Boycott the Occupation**

**Boycott**
Removed Problematic Content

1. A section about the proper dress code for Muslim women in a 2020 Islamic Education textbook outlining female modesty laws removed a hadith that refers to women who use perfume, as adulterers. The prohibition of wearing clothes that characterize other religions (which can be interpreted as Western clothing), was also taken out. However, it should be noted that some problematic content regarding LGBTQ still remains in the textbook’s 2020 edition, as the text states that women cannot wear men’s clothes, and vice versa.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td><em>Islamic Education, Grade 9, Vol. 1, p. 77.</em></td>
<td><em>Islamic Education, Grade 9, Vol. 1, p. 77.</em></td>
</tr>
</tbody>
</table>

The Permissible Dress Code for Women:

1- It must conceal the intimate parts. The woman’s intimate parts are her entire body except the face and hands.

2- There must not be any adornments or fragrances, as the Messenger of Allah says: “Any woman who puts on perfume and then passes by people so that they can smell her fragrance, then she is an adulteress.”

3- It must be thick, so it will not show whatever is beneath it.

4- It must be loose and wide, so it will not describe the body.

5- It must not resemble the clothes of men nor the clothes of other religions. Abu Hurairah said: “the Messenger of Allah cursed a man who puts on the dress of women, and a woman who puts on the dress of men.”

* Red font indicates removed content.
2. A passage that legitimized patriarchal gender roles within the family structure claiming that men are more capable of leadership has been modified in 2020. The text now concludes that the stability of the family is based on healthy cooperation between the partners, in which each partner assumes their own responsibilities and duties. A hadith that states “men are in charge of women” remains in the textbook.

### 2019 Edition

*Islamic Education, Grade 10, Vol. 1, p. 83.*

Among the matters in which a distinction occurs is guardianship. The Exalted said: “Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth.” (an-Nisa: 34.) This is leading the matters of the house, for it must have a leader, and the man – in his nature – is more capable of leading because of his strength that distinguishes him, because of the ability to assume responsibilities, and because of providing for the family.

### 2020 Edition

*Islamic Education, Grade 10, Vol. 1, p. 82.*

The Exalted said: “Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth.” (an-Nisa: 34.) Cooperation between partners is a duty of both of them in order to ensure a safe and stable life, in which each one of them does their part and obligations depending on the capability and the responsibility that is entrusted upon them. The family’s responsibilities differ between providing for the family, taking care, bearing children, breastfeeding, etc.

3. A passage about the “natural differences” and “different roles” of women and men based on their physical, mental and psychological makeup remains in the textbook however, a sentence that designated specific gendered roles of leaderships and financial support for men, and raising children and “managing family affairs” for women, has been removed.

### 2019 Edition

*Islamic Education, Grade 12, p. 126.*

However, Islam takes the natural differences between women and men into consideration, which are commensurate with their different physical, mental, and psychological makeup, so they each have different roles in life. Allah has given each one of them a role which complements the other. The man leads, provides and takes care of the family, and the woman has children, takes care of them and manages family affairs.

### 2020 Edition

*Islamic Education, Grade 12, p. 127.*

However, Islam takes the natural differences between women and men into consideration, which are commensurate with their different physical, mental, and psychological makeup, so they each have different roles in life. Allah has given each one of them a role which complements the other.

* Red font indicates removed content.
4. The 2020 version of an *Islamic Studies* textbook omits a passage that detailed restrictions of women playing sports. The passage now references to Sharia law more generally.

<table>
<thead>
<tr>
<th><strong>2019 Edition</strong></th>
<th><strong>2020 Edition</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>الرياضة للنساء أمر مباح، مع مراقبة الشروط الشرعية، مثل: عدم الخبلاء، أو التخلل، وكشف الصدرة، أو صرف النظر عن واجباتها الشرعية.</td>
<td>الرياضة للنساء أمر مباح، مع مراقبة الشروط الشرعية.</td>
</tr>
<tr>
<td>Sports for women is a permissible matter, while taking into account the Sharia rules, such as: no mixing [between sexes], no immodest clothing, no exposing of intimate parts, nor diverting the woman from her Sharia obligations.</td>
<td>Sports for women is a permissible matter, while taking into account the Sharia rules.</td>
</tr>
</tbody>
</table>

* Red font indicate removed content.

An assignment that instructed students to describe a picture of an old lady sadly hugging a chopped-down olive tree with soldiers in the background was removed from the 2020 edition of the textbook.

![Picture of an old lady hugging a chopped-down olive tree with soldiers in the background.]

We will look at the picture and express its content.

A grammar exercise that, without cause or context, included a sentence that accused Israeli settlements of deliberately sending Palestinians poor quality products, further demonizing Israelis, was omitted in the 2020 edition.

Exercises on the middle Hamza

The first exercise: Correct the spelling of the words with a line underneath them in the following, and state the reason for the correction:

2-The settlements send us poor quality products.
List of Analyzed Palestinian Textbooks 2020–21

Grade 1

Grade 2

Grade 3

All listed textbooks have been analyzed by IMPACT-se; not all were quoted in the examples. Upon request IMPACT-se can provide digital versions of all textbooks analyzed.
Grade 4


Grade 5

64. Technology, Grade 5, 2020.

Grade 6

74. Programming, Grade 6, 2019.
75. Recitation and Intonation, Grade 6, 2020.
80. Technology, Grade 6, 2020.

Grade 7

96. Vocational Education, Grade 7, 2016.

Grade 8


Grade 9

<table>
<thead>
<tr>
<th></th>
<th>Title</th>
<th>Grade</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>123</td>
<td>Mathematics, Vol. 2</td>
<td>Grade 9</td>
<td>2019</td>
</tr>
<tr>
<td>124</td>
<td>Programming</td>
<td>Grade 9</td>
<td>2019</td>
</tr>
<tr>
<td>125</td>
<td>Recitation and Intonation</td>
<td>Grade 9</td>
<td>2020</td>
</tr>
<tr>
<td>126</td>
<td>Science and Life, Vol. 1</td>
<td>Grade 9</td>
<td>2020</td>
</tr>
<tr>
<td>127</td>
<td>Science and Life, Vol. 2</td>
<td>Grade 9</td>
<td>2019</td>
</tr>
<tr>
<td>128</td>
<td>Social Studies, Vol. 1</td>
<td>Grade 9</td>
<td>2020</td>
</tr>
<tr>
<td>129</td>
<td>Social Studies, Vol. 2</td>
<td>Grade 9</td>
<td>2019</td>
</tr>
<tr>
<td>130</td>
<td>Vocational Education</td>
<td>Grade 9</td>
<td>2016</td>
</tr>
<tr>
<td>131</td>
<td>Technology</td>
<td>Grade 9</td>
<td>2020</td>
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<tr>
<td>132</td>
<td>Arabic Language, Vol. 1</td>
<td>Grade 10</td>
<td>2020</td>
</tr>
<tr>
<td>133</td>
<td>Arabic Language, Vol. 2</td>
<td>Grade 10</td>
<td>2019</td>
</tr>
<tr>
<td>134</td>
<td>Arabic Language (Vocational Track)</td>
<td>Grade 10</td>
<td>2020</td>
</tr>
<tr>
<td>135</td>
<td>Chemistry</td>
<td>Grade 10</td>
<td>2020</td>
</tr>
<tr>
<td>136</td>
<td>Christian Education</td>
<td>Grade 10</td>
<td>2019</td>
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<tr>
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**Grade 11**

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Grade 11

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177. Life Sciences (Science and Agriculture Tracks), Vol. 2, Grade 11, 2019.
184. Mathematics (Technology Track), Grade 11, 2019.
190. Small Businesses (Entrepreneurship Track), Grade 11, 2019.
191. Technology (All Tracks), Grade 11, 2019.
192. Technology (Science and Industrial Tracks), Grade 11, 2019.

Grade 12

193. Accounting (Entrepreneurship Track), Grade 12, 2020.
196. Arabic Language (Vocational Track), Grade 12, 2020.
197. Chemistry (Home Economics), Grade 12, 2019.
198. Chemistry (Science and Agriculture Tracks), Grade 12, 2019.
200. Communications and Electronics (Technology Track), Grade 12, 2019.
203. Entrepreneurship (Technology Track), Grade 12, 2019.
204. Geography, Grade 12, 2019.
205. Graphic Design (Science and Industrial Tracks), Grade 12, 2019.
207. Industrial Design (Industrial Track), Grade 12, 2019.
209. Life Sciences (Science and Agriculture Tracks), Grade 12, 2020.
211. Mathematics (Business, Hotel, Home Economics, Agriculture Tracks), Grade 12, 2019.
212. Mathematics (Literature and Sharia Tracks), Grade 12, 2019.
213. Mathematics (Science and Industrial Tracks), Grade 12, 2019.
214. Mathematics (Technology Track), Grade 12, 2019.
218. *Scientific Education* (Human and Technological Sciences), Grade 12, 2019.
221. *Technology* (All Tracks), Grade 12, 2019.
222. *Technology* (Science and Industrial Tracks), Grade 12, 2019.