IMPACT-se

Israel and Jews in Kazakhstan's Education

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Executive Summary

This report examines how Jews, Judaism, the Holocaust, Israel and the Arab-Israeli conflict are portrayed in Kazakhstan's curriculum. Over 100 textbooks were examined, covering Grades 2-11 of humanity subjects such as World and Local History, Kazakh and Russian Language, Geography, Literature, and Law. The research highlights that Kazakhstan's textbooks reflect broader efforts to foster interfaith understanding and religious tolerance, consistent with the country's secular values.

Textbooks contain broad discussion of Judaism, including Jewish rituals, scripture and aspects of Jewish history. Antisemitism is mentioned, as is the Nazi genocide of Jews. There are references to the Arab-Israeli conflict in multiple textbooks. Overall, textbooks reflect an embrace of ethnic and religious tolerance. However, the curriculum could be further improved through ensuring greater factual accuracy, and further emphasizing the shared roots of Judaism, Christianity, and Islam. The report argues the following points:

Jews and Judaism

- Kazakhstani textbooks recognize Judaism as one of the world's major religions, providing basic information about its origins, beliefs, and practices, alongside other faiths like Islam and Christianity.
- Jewish contributions to world culture and religious thought are acknowledged, including references to significant texts such as the Tanakh and the Talmud.
- The textbooks depict Jewish religious reform movements within the broader framework of modernization, presenting Judaism as an evolving tradition shaped by social and political developments.
- Judaism's philosophical development and historical events are often oversimplified or contain inaccuracies, such as the misrepresentation of Jews as "chosen" as a core belief without context, and inconsistent geographical terminology in using terms such as "Palestine" when referring to the inception of ancient Judaism.
- In Christian historical contexts, Jewish priests and scribes are depicted as responsible for Jesus' persecution, while his Jewish heritage is omitted.
- The textbooks adopt a nuanced stance on religious extremism, emphasizing religious radicalism as a negative modern phenomenon that may lead to "outright terror," while allowing for religious conservatism.

Antisemitism, World War II, and the Holocaust

- Jews are recognized as victims of genocide in World War II.
- Antisemitism is mentioned only superficially, primarily in the context of broader historical or political events, without addressing its causes, historical development, or modern implications.

- The textbooks focus on the Soviet and Kazakh contributions to World War II, commemorating figures like General Baurzhan Momyshuly and the civilian population's role, while giving limited attention to the Holocaust.

- Key concepts and locations central to Holocaust history such as "ghetto," "Auschwitz," and "extermination camps" are missing, contributing to an incomplete understanding of the genocide. The term "Holocaust" is absent from the textbooks, which instead use general terms like "mass murder" or "genocide," obscuring the unique nature of the Nazi extermination of Jews.

Israel and the Arab-Israeli Conflict

- The portrayal of Israel varies across textbooks: Grades 10-11 *World History* and *Geography* textbooks offer a more balanced narrative, while Grades 8-9 History and Grade 9 Kazakh Language textbooks present inaccuracies and an anti-Israeli bias.

- Balanced textbooks present the 1947 UN Partition Plan, peace negotiations, and the roles of both Israeli and Palestinian extremists (e.g. Hamas) in obstructing peace processes. The conflict is presented as one of many unresolved global disputes, helping to maintain a balanced perspective and avoiding bias or disproportionate focus within the textbooks.

- The curriculum recognizes the Jewish people's commitment to reclaiming their cultural identity following the founding of the state in 1948. One example referencing Israel portrays the revival of the Hebrew language as a positive parallel to Kazakh revival efforts.

- The Jewish connection to Jerusalem is acknowledged through the mention that King Solomon, son of King David, built a temple there in the 10th century BCE in honor of the god Yahweh.

- Educational assignments on the conflict encourage critical thinking and frame the Israeli-Palestinian conflict as one of many globally.

- Textbooks recognize the Palestinian struggle for self-determination, which some frame within a post-colonial narrative.

- The Israeli-Palestinian conflict is framed as a geopolitical issue rather than purely a religious one, promoting a secular and pluralistic view of global conflicts. However, some textbooks exaggerate the conflict's magnitude, describing it as "the longest-lasting in the world," further reinforcing an unbalanced narrative.

- Other textbooks emphasize Israeli aggression, focusing on the Israeli "occupation" and minimizing Palestinian violence and incitement.

Acknowledgements

IMPACT-se's research of a single curriculum involves the analysis of thousands of pages of textbooks, measured against UNESCO-based standards of peace and tolerance. We extend our gratitude to our lead researchers and authors, Dr. Zeev Levin and Dr. Talant Aktanzhanov, for their dedicated work in producing this report. In addition, we would like to express gratitude to the Ruderman Family Foundation, for their unwavering support throughout this process. Their advice has been instrumental in helping us to achieve our goals.

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Introduction

This report provides a review of the Republic of Kazakhstan's textbooks, with a specific focus on those used in four higher classes (8-11), selected from over two hundred textbooks. The primary focus of this report is to address how these textbooks relate to Jews, Israel, Judaism, and the Arab-Israeli conflict and shed light on how these issues are presented within Kazakhstan's education system.

In addition, this report will review the ethnic and religious tolerance advocated by Kazakhstani authorities; these policies reflect Kazakhstan's neutrality in international affairs, and are a result of the country's history as part of the Soviet Union. Today, Kazakhstan is a republic with a predominantly Muslim population, striving to maintain inter-ethnic harmony in alignment with its declared policies. Consequently, the country's emphasis on the separation of religion and state should be reflected within its educational framework.

The report is structured according to the four following chapters:

1. **Attitude to Jews and Judaism:** This chapter delves into the portrayal of Judaism, and how it is contextualized in comparison to other religions.

2. **Antisemitism, World War II and the Holocaust:** This section evaluates the extent to which antisemitism is discussed as a phenomenon, with a particular emphasis on its connection to the rise of nationalism, Nazism and World War II.

3. **General References to Israel and Palestine:** This section examines how (sporadic) references to ancient Jewish history, Hebrew, Palestine and the State of Israel appear in various textbooks.

4. **Arab-Israeli Conflict:** This chapter examines the Arab-Israeli conflict and the presentation of its narratives to students. It discusses the conflict's contextualization within the broader narrative of Middle Eastern geopolitics, and its impact on global stability.

Overall, this report provides a comprehensive examination of how Kazakhstan's education system navigates complex and often contentious global issues. The findings highlight the challenges and opportunities in fostering an educational environment that promotes critical thinking, while respecting the nation's commitment to neutrality and cultural inclusivity.

Kazakhstan and its Education System

Kazakhstan is a large landlocked country, with a relatively small population of 20 million, most of whom live in smaller rural towns, of which three have exceeding populations of one million. The country was established, with its current borders, in 1936, as a Soviet Republic, which in turn influenced its education system. However, following the dissolution of the USSR, Kazakhstan gained independence in 1991, creating a unitary republic with a presidential system. Kazakhstan is a multiethnic republic where Kazakhs, a Turkic ethnic group, form the majority

While the government maintains a strict separation of religion and state, over 70% of the population are followers of Islam, which is the predominant religion. However, religious content is absent from school textbooks except for "cultural" representation within the framework of "world religions."[1]

The nation's strategic location at the crossroads of East and West engenders a more politically neutral approach, and forces the nation to balance relationships with major powers like China and Russia, while actively engaging with the United States, the European Union, and other global players.

Education System in Kazakhstan

Kazakhstan's education system has undergone substantial changes, shifting away from its Soviet legacy towards a more nationally oriented and modern system following independence. During the Soviet period, the education system in Kazakhstan was highly centralized and structured according to the Soviet Union's ideological goals. Education was compulsory and free, with a strong emphasis on science, mathematics, and Russian language instruction. The Soviet model aimed to achieve mass literacy and train a skilled workforce to support industrialization efforts. As part of the Soviet cultural policy, schools emphasized Russian as the main language of education, which led to the suppression of the Kazakh language and traditional cultural values. Schools across Kazakhstan implemented a uniform curriculum, designed and controlled by Moscow, focusing heavily on promoting Communist ideology and education on the history of the Soviet Union. Institutions of higher learning were also developed during this period, and Kazakhstan became known for several prestigious universities that contributed to scientific research and development, albeit within the constraints of the centralized Soviet academic agenda.[2]

Educational Reform

Following Kazakhstan's independence in 1991, the country embarked on significant reforms to transform its education system. The government sought to de-Sovietize the curriculum, revitalize Kazakh culture, and promote Kazakh as the designated state language. Russian, however, retained an important role as a language of inter-ethnic communication, reflecting the country's multiethnic population. One of the main goals of education reform was to increase the use of Kazakh in schools, and incorporate subjects that emphasize national history, culture, and values. The government introduced policies to gradually increase the number of schools offering instruction in Kazakh.

This transformation also led to the introduction of trilingual education policies, emphasizing Kazakh, Russian, and English, aimed at fostering a more globally competitive and multilingual population. Kazakhstan's language policy reflects the country's multiethnic composition, and its desire to promote both national identity and multilingualism. Schools offer instruction primarily in Kazakh and Russian, the country's two most spoken languages, and English is

1 "About Kazakhstan," *Government of Kazakhstan*, https://www.gov.kz/article/19305?lang=en. Accessed December 25, 2024.

2 Zubeer A. Rather and Darakhshan Abdullah, "The Development of Soviet Education in Kazakh SSR (1917-1991)," *The Journal of Central Asian Studies* 26/27 (2019/2020): 36-46.
A. Mynbayeva and V. Pogosian, "Kazakhstani School Education Development from the 1930s: History and Current Trends," Italian *Journal of Sociology* of Education 6, no. 2 (2014): 144-172.

increasingly emphasized as part of the trilingual education policy. Thirty years ago, less than 40% of graduates attended Kazakh-language schools. Today, approximately 70% of schools in Kazakhstan now teach primarily in Kazakh, reflecting a significant shift toward strengthening Kazakh as the state language.[3] However, Russian continues to hold significant influence, with Russian-language schools still making up a substantial proportion, especially in urban areas and northern regions where Russian-speaking populations are more concentrated. Russian is officially recognized as a language of interethnic communication, used substantially in educational and public settings. As a result, both Kazakh and Russian are primary languages of instruction, complemented by a growing emphasis on English, particularly at the secondary level. Consequently, all school textbooks are published by state authorities in Kazakh and Russian, including some additional languages such as Uzbek and Uyghur.

Kazakhstan's ongoing transition from Cyrillic to the Latin alphabet also affects education and language use. This reform, initiated in 2017, aims to modernize Kazakh to make it more compatible with international standards. The transition has been met with both support and criticism: while proponents argue that it strengthens national identity and distances Kazakhstan from its Soviet past, opponents worry that it may complicate literacy efforts, especially among the older population accustomed to Cyrillic. Nonetheless, these changes are expected to be complete by 2031, introducing Latin as the main script for Kazakh publications and digital content, influencing educational materials and curriculum planning.[4]

In broader educational developments, the transition from the Soviet era to a more pluralistic and diversified system required extensive efforts in curriculum development and teacher training. To aid this process, international cooperation was increased through partnerships which were established to modernize school infrastructure and pedagogical practices. Domestically, the government has invested heavily in upgrading classroom technology and enhancing resources for rural areas, which have historically lagged behind urban centers in educational quality. Higher education has also undergone significant reforms, with universities granted greater autonomy and introducing programs aligned with global standards. Notably, the Bolashak Scholarship Program, launched in 1993, has allowed thousands of Kazakhstani students to study at prestigious universities worldwide, enabling them to return with valuable knowledge and skills to drive national development.

Despite significant progress, challenges persist, including ensuring equitable access to quality education nationwide, and addressing the needs of diverse linguistic groups. Balancing the use of Kazakh and Russian in education remains a sensitive issue, particularly as the government advances efforts to promote the Latinization of the Kazakh script, aiming to modernize the language and enhance its internationally accessibility.

3 Eldar Nurllin, "The Language of our Future", *Tengri News* (1-7-2023) https://tengrinews.kz/kazakhstan_news/yazyik-nashego-buduschego-menyaetsya-situatsiya-kazahskim-505163/ accessed Dec. 25, 2024
Ministry of Education of Kazakhstan, "About 70% of the Fresh Pupils Choose National Language of Instruction" (15-8-2023). https://www.gov.kz/memleket/entities/edu/press/news/details/602530?lang=ru accessed Dec. 25, 2024

4 William Fierman, "Language and Education in Post-Soviet Kazakhstan: Kazakh-Medium Instruction in Urban Schools," *The Russian Review* 65, no. 1 (January 2006): 98-116; Zhazira Bekzhanova and Tsediso Michael Makoelle, "Latinization of the Kazakh Alphabet: Implications for Education, Inclusion, and Social Cohesion in Kazakhstan," *Sage Open* 2022, no. 4; Diana T. Kudaibergenova, "Kazakhstan's New Latin Alphabet Project Spurs Discussions Online," *Voices of Central Asia*, January 23, 2018, https://voicesoncentralasia.org/kazakhstans-new-latin-alphabet-project-spurs-discussions-online/, accessed December 25, 2024.

There are several levels of education in Kazakhstan: preschool, primary, basic secondary, secondary, general secondary, technical and vocational, post-secondary, graduate, and post-graduate. The education system is supervised by the relevant ministries: Ministry of Education of the Republic of Kazakhstan and Ministry of Science and Higher Education of the Republic of Kazakhstan. Primary vocational education (after Grade 9) can be obtained in specialized lyceums, with Grade 1 beginning at the age of six, while secondary vocational education is taught at specialized schools or colleges. Education in Kazakhstan is comprised of 3 levels: primary (Grades 1-4), basic (Grades 5-9) and senior (Grades 10-11/12). Educational programs are developed for comprehensive development of capabilities of the especially gifted students and are implemented in the specialized schools for gifted children. Secondary education in Kazakhstan is compulsory and includes primary, basic secondary (Grade 9) and general secondary (Grades 10-11/12) education. In addition, vocational and secondary vocational education is offered.

The government seeks to increase accessibility, financial stability, and social partnership, and aims to create equal opportunities within the technical and vocational education system, particularly for students with special needs. For example, the newly introduced "Money Follows the Student" principle empowers applicants to select their preferred colleges and specialties. Additionally, professional diagnostics are provided to graduates for career guidance, emphasizing free education in colleges for high-demand specialties.[5]

Unlike the Soviet period, where education was heavily influenced by state ideology, the modern Kazakhstani curriculum has become more balanced and globally oriented, reflecting contemporary knowledge and skill demands. However, religious education is strictly excluded from the curriculum, and is instead taught outside of school through private or community-led initiatives. The curriculum includes cultural insights, which are generally confined to discussions about the role of religion in societal history. Soviet legacy and topics related to the national delimitation of Central Asia, GULAGs and other atrocities which are related to the obvious collaboration of Kazakhstanis with the Soviet regime are still sensitive issues in the curricula.[6] Reforms in Kazakhstan's education system over the past decade, led by the Ministries of Education and Science and Higher Education, focus on modernizing curricula, introducing advanced teaching methods, and improving infrastructure. Key reform areas include:

1. **Improving the Quality of Education:** Updating curricula to reflect contemporary needs, enhancing teacher training, and implementing effective assessment methods to ensure students are well-prepared for modern challenges.

2. **Enhancing International Competitiveness:** Aligning educational standards with global benchmarks, fostering international collaboration, and encouraging student mobility to enable students to thrive in an interconnected world.

3. **Promoting Multilingualism:** Reflecting the country's diverse linguistic landscape, reforms emphasize teaching Kazakh, English, and other foreign languages, preparing students to engage in a globalized world.

5 The Education System in Kazakhstan. https://oq.gov.kz/b-edu accessed Dec. 25, 2024

6 Aziz Burkhanov and Dina Sharipova, "New Narratives and Old Myths: History Textbooks in Kazakhstan," *Nationalities Papers* 52, no. 5 (September 2023): 1193–1208.

4. **Modernizing the Education System:** Integrating technology into learning processes, promoting digital literacy, and incorporating innovative teaching methods to keep pace with rapid technological advancements.

5. **Expanding Access to Education:** Building new schools, upgrading existing infrastructure, and providing targeted support to ensure inclusive and accessible education for all students, particularly those in rural and remote areas.

These reforms represent a transformative effort to reshape Kazakhstan's education system into a more equitable, high-quality, and internationally competitive model, preparing students to meet the challenges of the 21st century.[7]

The Ministry of Education and the Ministry of Science and Higher Education oversee the education system in Kazakhstan. The Ministry of Education is responsible for preschool, primary, and secondary education, while the Ministry of Science and Higher Education is responsible for higher education and postgraduate education.[8]

Countering Religious Extremism and Terrorism in Kazakhstan

The depiction of religion in Kazakhstani textbooks mirrors the nation's complex socio-political landscape and the values the curriculum seeks to promote. The emphasis on a secular historical perspective, particularly in the presentation of Judaism and Christianity, underscores the state's commitment to plurality and promoting respect for all religions. The inclusion of topics like interfaith dialogue further demonstrates the textbooks' attempt to navigate the complexities of religious diversity in a modernizing society. While the textbooks acknowledge the potential for religious radicalism to escalate into violence, they also emphasize the importance of distinguishing it from religious conservatism, promoting a nuanced understanding of the multifaceted relationship between religion and conflict. The concluding emphasis on Kazakhstan's contribution to religious harmony underscores the nation's aspiration to foster a climate of tolerance and mutual respect among its diverse religious communities.

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1 , 2019, p. 120

The textbook highlights an important distinction between religious conservatism and religious radicalism. While both concepts emphasize adherence to traditional religious beliefs and practices, the textbook asserts that conservatism does not inherently lead to violence. Religious conservatism often advocates for a return to perceived religious purity, emphasizing the importance of upholding traditional values and interpretations of scripture. However, this does not necessarily translate into violent actions or ideologies.

The textbook acknowledges that religious radicalism, an extreme form of conservatism, can sometimes escalate into violence or terrorism. This radicalism often fuels conflicts between groups with distinct identities, such as the clashes between Muslims and Hindus in India,

7 Seffat Duman, "Education Reforms in Kazakhstan: International Integration and Nationalization Efforts," in *Global Agendas and Education Reforms: A Comparative Study*, ed. Birol Akgun and Yusuf Alpaydin (Singapore: Palgrave Macmillan, 2024), 41–43.
8 "Education in Kazakhstan," *Government of Kazakhstan*, https://www.gov.kz/article/128171?lang=en Accessed December 25, 2024.

Protestants and Catholics in Northern Ireland, Buddhists and Hindus in Sri Lanka, and Jews and Muslims in "Palestine." The reference to "Palestine" and failure to state the name "Israel" notwithstanding, the example contributes to a more nuanced discussion on the role of religious extremism in modern day conflicts.

Есте сақтаңдар

Діни консерватизм әрқашан зорлық-зомбылыққа шақырмайды, бірақ ол діннің тазалығын сақтау жолында батыл әрекет етеді.

Назар аударыңдар!

Діни радикализм бүгінгі заманның бір бөлшегіне айналды, ол кейде лаңкестікке де соқтырады.

Ол әсіресе түрлі діни топтардың өкілдері арасындағы жанжалдардан туындап отырды: оған мысал ретінде Үндістандағы мұсылмандар мен индустар, Солтүстік Ирландиядағы протестанттар мен католиктер, Шри Ланкадағы буддистер мен индустар, Палестинадағы иудейлер мен мұсылмандар, Судандағы, Нигериядағы, Индонезиядағы, Босниядағы, Косоводағы христиандар мен мұсылмандар арасындағы соғыстарды келтіруге болады.

Remember
Religious conservatism does not always advocate violence, but it strongly advocates a return to religious purity.

Pay Attention!
Religious radicalism has become part of modern life, sometimes reaching the point of outright terror. It manifests itself primarily in conflicts between groups of representatives of different religions: between Muslims and Hindus in India, Protestants and Catholics in Northern Ireland, Buddhists and Hindus in Sri Lanka, Jews and Muslims in Palestine, Christians and Muslims in Sudan, Nigeria, Indonesia, Bosnia, Kosovo.

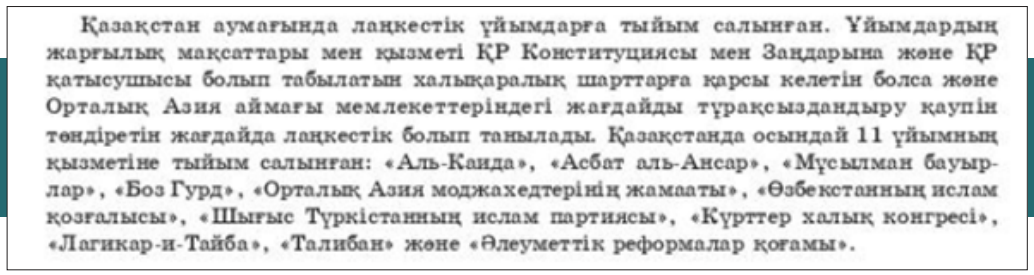
Kaymuldinova, *Geography* (Social Studies and Humanities Track), Grade 11, 2019, p. 203 (p. 204 in Russian version)

The Grade 11 *Geography* textbook has a special chapter dedicated to "Geopolitical Safety of Kazakhstan." This chapter outlines the challenges and threats faced by the Republic of Kazakhstan, delving into the various international organizations of which Kazakhstan is a member. These organizations are committed to strengthening international cooperation, combating terrorism, and promoting peace and security in Central Asia as well as globally. Within this context, the chapter includes a list of terrorist organizations whose activities are prohibited in Kazakhstan.

As of this year, the list of forbidden organizations in Kazakhstan numbers 21.[9] The latest organization to be added to this list appeared in 2018, whilst the Taliban was excluded from it in 2023. Since the textbook was published in 2019, it is unclear why there is a difference between the Russian (16) and the Kazakh (11) language lists. Regarding terror organizations relevant to the Middle East, only Al-Qaeda, ISIS, and the Muslim Brotherhood are mentioned. Although Hamas is considered a branch of the Muslim Brotherhood, it is not specifically mentioned, nor are Hezbollah and Islamic Jihad.

9 *E-Government of Kazakhstan*, "The List of Prohibited Foreign Organizations in Kazakhstan" (last updated June 14, 2024), https://egov.kz/cms/en/articles/religion/zaprewennye_ordanizacii.

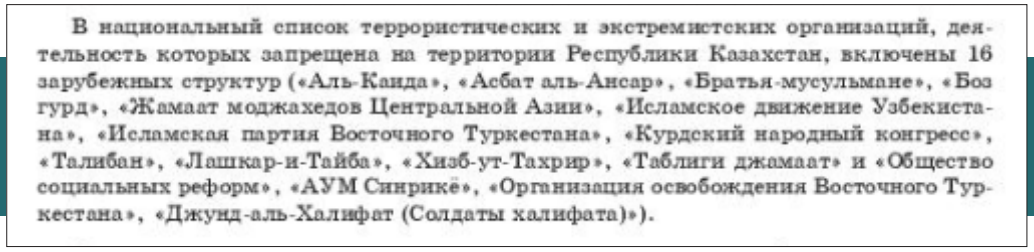
[p. 203]



Қазақстан аумағында лаңкестік ұйымдарға тыйым салынған. Ұйымдардың жарғылық мақсаттары мен қызметі ҚР Конституциясы мен Заңдарына және ҚР қатысушысы болып табылатын халықаралық шарттарға қарсы келетін болса және Орталық Азия аймағы мемлекеттеріндегі жағдайды тұрақсыздандыру қаупін төндіретін жағдайда лаңкестік болып танылады. Қазақстанда осындай 11 ұйымның қызметіне тыйым салынған: «Аль-Каида», «Асбат аль-Ансар», «Мұсылман бауырлар», «Боз Гурд», «Орталық Азия моджахедтерінің жамааты», «Өзбекстанның ислам қозғалысы», «Шығыс Түркістанның ислам партиясы», «Күрттер халық конгресі», «Лагикар-и-Тайба», «Талибан» және «Әлеуметтік реформалар қоғамы».

Terrorist organizations are banned in the territory of Kazakhstan. Organizations whose stated objectives and activities violate the Constitution of the Republic of Kazakhstan, as well as the international agreements Kazakhstan has signed, or that present a threat to peace in Central Asia, are designated as terrorist organizations. There are 11 such organizations that are banned: Al Qaeda, Asbat al-Ansar, Muslim Brotherhood, Grey Wolves, Jamaat of Central Asian Mujahideen, Islamic Movement of Uzbekistan (IMU), East Turkestan Islamic Movement (ETIM), Kurdistan National Congress (KNC), Lashkar-e-Taiba (LeT), Taliban, The Society of Social Reforms.

[p. 204] (Russian Version)



В национальный список террористических и экстремистских организаций, деятельность которых запрещена на территории Республики Казахстан, включены 16 зарубежных структур («Аль-Каида», «Асбат аль-Ансар», «Братья-мусульмане», «Боз гурд», «Жамаат моджахедов Центральной Азии», «Исламское движение Узбекистана», «Исламская партия Восточного Туркестана», «Курдский народный конгресс», «Талибан», «Лашкар-и-Тайба», «Хизб-ут-Тахрир», «Таблиги джамаат» и «Общество социальных реформ», «АУМ Синрикё», «Организация освобождения Восточного Туркестана», «Джунд-аль-Халифат (Солдаты халифата)»).

The national list of terrorist and extremist organizations whose activities are prohibited on the territory of the Republic of Kazakhstan, includes 16 foreign structures: Al-Qaeda, Osbat al-Ansar, Muslim Brotherhood, Grey Wolves, Islamic Jihad Union, Kurdish National Council, Taliban, Lashkar-e-Taiba, Hizb ut-Tahrir, Tablighi Jamaat and Jamiyat al-Islah al-Ijtimai, Aleph, The East Turkestan Liberation Organization, Junud al Caliphate (Soldiers of the Chaliphate).

Jewish Presence in Kazakhstan

Jewish communities in Kazakhstan have a long and complex history, marked by waves of migration and changes brought by various geopolitical shifts over the centuries. The demographics of these communities have undergone significant changes, with distinct groups such as the Ashkenazi and Bukharan Jews enriching Kazakhstan's cultural and social landscape. Their history is intertwined with the broader narrative of Jewish life in Central Asia, as well as during the Russian as Soviet eras.

The earliest recorded Jewish presence in present day Kazakhstan is often linked to the broader region of Central Asia, where Bukharan Jews established communities. Bukharan Jews trace their roots back to ancient Persian and Babylonian communities, having lived in the area since the early Middle Ages. Many Bukharan Jews initially settled in cities that are now part of modern Uzbekistan and Tajikistan, such as Bukhara and Samarkand. However, there is also evidence of a Jewish presence in the city of Turkestan, located in southern Kazakhstan. Their influence gradually extended throughout Kazakhstan, due to their regional trade networks that linked communities across Central Asia.

During the medieval period, Jewish traders and merchants played a vital role in the Silk Road, facilitating cultural exchange and trade between Asia and Europe. Their communities in Central Asia were relatively stable, with Jewish traders integrating into local society, while maintaining their religious practices and customs. However, the Bukharan Jewish community was relatively insular, with distinct religious and cultural practices, such as using a Jewish dialect of Tajik and Persian.

The most significant influx of Jewish immigration into Kazakhstan occurred during the periods of the Russian Empire and the Soviet Union (USSR). In the late 19th centuries, Ashkenazi Jews from Eastern Europe, who were subject to restrictive policies under the Russian Empire, began settling in the frontier lands of Central Asia. The Ashkenazi Jews were primarily of Eastern European descent, spoke Yiddish and Russian and adhered to Ashkenazi traditions, which were markedly different from the traditions of the Bukharan Jewish community. The most substantial wave of Ashkenazi Jewish migration occurred during the Soviet era, especially in the 1930s and 1940s, as the Stalin regime exiled millions of people deemed politically undesirable or suspect. A significant number of Jews, along with other ethnic groups, were deported to Kazakhstan. During World War II, a significant number of Jews from Nazi-occupied western regions of the Soviet Union sought refuge in Kazakhstan, contributing to a notable demographic and cultural shift. These Ashkenazi Jews, distinguished by their diverse professional expertise, played a vital role in advancing Kazakhstan's intellectual, scientific, and cultural development during this period.[10] Among the deported populations of the early 1950s was a unique group known as the Lakhlukha Jews, an Aramaic-speaking Jewish community originating from the Caucasus region. Although small in number, this community remains present in Kazakhstan, primarily in Almaty.

Soviet policies had a profound impact on Jewish religious and cultural life, due to the repression of religious practices and Jewish identity as well as the closure of synagogues. Nonetheless, Jewish culture survived underground, and with the collapse of the Soviet Union in 1991, there was a resurgence of Jewish religious and cultural practices. Today, Jewish organizations have established schools, synagogues, and cultural centers in major Kazakhstani cities, such as Almaty and Astana.

A prominent figure associated with Jewish heritage in Kazakhstan is Rabbi Levi Yitzchak Schneerson, a distinguished Chabad rabbi and the father of Rabbi Menachem Mendel Schneerson, the seventh *Rebbe* of the Chabad-Lubavitch movement. Levi Yitzchak Schneerson was exiled to Kazakhstan by Soviet authorities in 1939 for his religious activities. He lived in Almaty (then called Alma-Ata), where he continued to lead a devout Jewish life, offering spiritual guidance and support to the Jewish community despite harsh conditions. After his passing in 1944, his grave became a pilgrimage site for Jews globally, and is a designated national heritage site in Kazakhstan. In particular, Chabad followers as well as individuals interested in Jewish history visit the site, reflecting Kazakhstan's diverse and multiethnic cultural heritage.[11]

10 Isaak Grimberg, *Jews of Almaata* (Almaaty: 2005), (Russian); Isaak Grimberg, ed., *History of Jews of Kazakhstan: 19th-Early 20th Centuries* (Almaata: 2002), (Russian); Zeev Levin, ed., *Jewish Evacuees and Deportees in the Soviet Union, 1939-1946* (Jerusalem: 2020), (Russian).

11 Cnaan Liphshiz, "Kazakhstan Adds Chabad Leader's Grave to Its List of National Heritage Sites," *JTA*, October 8, 2020, https://www.jta.org/quick-reads/kazakhstan-adds-chabad-leaders-grave-to-its-list-of-national-heritage-sites. Accessed December 25, 2024.

Today, the Jewish community in Kazakhstan contains Ashkenazi, Lakhlukha and Bukharan traditions, enriched by the contributions of these groups. Since Kazakhstan's independence in 1991, Jewish life has experienced a significant revival, marked by the establishment of synagogues, Jewish schools, and cultural events. Organizations such as Chabad have been instrumental in this resurgence, providing religious and social services while fostering connections with Jewish communities globally. While the Jewish population in Kazakhstan is relatively small, it continues to be an integral part of the country’s diverse cultural fabric. The historical experiences of both Bukharan and Ashkenazi Jews in Kazakhstan illustrate a unique story of survival, adaptation, and the preservation of Jewish identity in Central Asia.

Main Findings

Jews and Judaism

Overall, while the Kazakhstani textbooks treat Jewish history and beliefs superficially, and include historical inaccuracies and occasional bias, they do reflect a commitment to religious diversity and include Judaism in discussions of world religions.

The portrayal of Jews and Judaism in Kazakhstani textbooks includes several positive aspects. Notably, Judaism is presented as one of the world's major religions, with basic information provided about its origins, beliefs, and practices. This inclusion reflects Kazakhstan's broader commitment to religious plurality and the recognition of diverse faith traditions. Textbooks offer a brief overview of Jewish scripture and its canonization, identifying the Tanakh as the central text, composed of the *Torah*, *Neviim*, and *Ketuvim*, and noting the approximate number of books in each section, and note the Ten Commandments, believed to have been given to Moses, and includes mention of Jewish dietary laws.

The textbooks also emphasize the nation's promotion of religious tolerance and interfaith dialogue. Jewish communities are mentioned alongside Muslim and Christian groups, reinforcing a message of peaceful coexistence. Further to this, a textbook highlights the religious harmony and mutual respect among Kazakhstan's diverse population, including the Jewish community, through featuring the Chief Rabbi of Israel alongside representatives of other faiths. Additionally, there is a recognition of Jewish contributions to world culture and religious thought. Important Jewish texts, such as the Tanakh and the Talmud, are introduced, and the historical development of the Jewish diaspora is acknowledged, highlighting Judaism's influence across time and geography. The textbooks also present Jewish religious reform movements in the context of modernization, portraying Judaism as an evolving tradition that responds to social and political changes. Furthermore, the representation of Jewish religious leadership in interfaith contexts—alongside figures like the Pope, the Russian Orthodox Patriarch, and the Mufti of Kazakhstan—underscores a vision of religious equality and the acceptance of multiple faith communities within Kazakhstan's multicultural framework.

However, despite these positive elements, several negative aspects emerge in the portrayal of Judaism. One notable characteristic is the superficial, incoherent and sometimes inaccurate presentation of some aspects of Jewish history and beliefs, which at times results in over-simplifications and factual errors. The concept of Jews as the "chosen people" is inaccurately portrayed as a core belief in Judaism rather than a concept. The portrayal lacks historical context and may imply a Jewish belief in religious superiority, rather than a more accurate reflection of Jews accepting greater religious responsibility. Furthermore, the depiction of Jews in Christian contexts, namely that Jewish priests and scribes were responsible for the persecution of Jesus and the omission of his Jewish heritage, reflects misleading and one-sided narratives. While some Jewish laws, such as dietary restrictions, are briefly mentioned, which provides a good understanding of the framework of Jewish law, the presentation lacks a more nuanced exploration of Jewish identity, cultural diversity, and the internal evolution of Jewish thought.

In the context of religious extremism and terrorism, the textbooks reflect Kazakhstan's broader commitment to maintaining peace and stability in a multi-religious society, steering clear

of reducing complex geopolitical conflicts to purely religious terms. The textbooks make a distinction between religious conservatism, which does not inherently lead to violence, and religious radicalism, which can escalate into conflict. This nuanced approach is emphasized when addressing global conflicts, including the Israeli-Palestinian struggle, where religion is only one factor amongst many influencing the conflict. The textbooks also focus on promoting a secular and pluralistic view, seeking to respect and present diverse religions, including Judaism, within a framework that encourages mutual respect and dialogue. While the textbooks acknowledge that religious radicalism can sometimes result in violence, they stress that the violent actions of extremists do not represent the beliefs of the majority of any religious community, including Jews.

Kazakhstan implements significant steps to quell the influence of religious extremism and terrorist groups in its territory, a fact reflected in its curriculum. This is also acknowledged in one Grade 11 Geography textbook, noting several terrorist organizations banned in Kazakhstan, such as Al-Qaeda (via Jabhat al-Nusra), ETIM (Turkistan Islamic Party), the Taliban and the Muslim Brotherhood. Additionally, the textbooks take a nuanced view of religious extremism, portraying religious radicalism as a harmful modern development that can lead to “outright terror,” while still making space for religious conservatism.

Antisemitism, World War II, and the Holocaust

Kazakhstani textbooks address antisemitism, World War II, and the Holocaust in a way that reflects the Soviet-influenced educational culture, lacking a thorough modern examination of these issues. Antisemitism is acknowledged only superficially, often in the context of broader historical or political events, without a deeper exploration of its causes or implications. For example, while the rise of antisemitism in the U.S. during the 1920s is briefly mentioned, the textbooks fail to explore its consequences or provide meaningful context.

In the discussion of World War II, the textbooks focus on the Soviet and Kazakh contributions to the war effort, commemorating figures like General Baurzhan Momyshuly for his role in fighting the Nazis, and emphasizing the civilian population’s role in hosting evacuees. However, while the atrocities of WWII are acknowledged, the Holocaust itself is not given detailed attention. While the term "Holocaust" and its unique nature is conspicuously absent, including terms such as “ghetto,” “Auschwitz,” and “extermination camps,” the genocide against Jews is included and described in general terms, such as "mass murder" or "genocide

This lack of depth in addressing antisemitism and the Holocaust means that students are not equipped with a nuanced understanding of these critical historical events. The textbooks miss the opportunity to delve into the complexities of antisemitism, its historical roots, and the impact of the Holocaust, which could help combat Holocaust denial and foster a more comprehensive understanding of the genocide's horrors.

Israel and the Arab-Israeli Conflict

The portrayal of Israel in Kazakhstani textbooks reflects a complex and sometimes contradictory narrative, depending on the textbook. Overall, the Grades 10-11 World History and Geography

textbooks (by Kairbekova and Kaymuldinova) strive to maintain a balanced approach. The textbook presents an accurate and balanced portrayal of peace negotiations and attempts to recognize the establishment of both Israeli and Palestinian states, the 1947 UN Partition Plan, the role of both Israeli and Palestinian extremists (such as Hamas) in thwarting peace processes. Additionally, some World History textbooks portray Israel as the victim of ongoing Arab aggression, emphasizing that following the Six-Day War (1967), Palestinian leaders resorted to "terrorism and sabotage" instead of pursuing diplomatic solutions. To illustrate this, textbooks outline characteristics of "Palestinian terrorism," describing it as involving indiscriminate attacks, widespread use of violence without specific targets, suicide bombers, and the mass training of individuals prepared to die. At the same time, textbooks highlight Israel's readiness to negotiate, particularly during the 2003 "road map" talks, portraying it as taking key steps toward peace by agreeing to dismantle some settlements and recognizing territories occupied since 1967 as disputed.

Geography textbooks adopt a neutral tone, presenting Israel and Palestine within a broader framework of contested territories and unrecognized states. The textbook frames the Palestinian struggle for self-determination as part of a broader post-colonial narrative, comparing it to East Timor's independence from Indonesia. The conflict is framed in some textbooks as one among several ongoing unresolved disputes around the world, which helps to place it in a broader international context. This approach prevents any disproportionate focus or bias, allowing the textbooks to address the issue in a measured and balanced manner without promoting fixation or partiality.

The World History textbook presents Israel's founding in a largely positive light, highlighting Jewish nation-building and U.S. support. Israel is depicted as a stable, successful state and a key U.S. ally, while Arab opposition is portrayed as hostile and uncompromising. The Kazakhstani textbooks further highlight Israel's language revival efforts in the late 19th century, drawing a parallel with Kazakhstan's own focus on reviving national language and historical identity. Israel's revival of the Hebrew language is presented as a positive role model, emphasizing the Jewish people's dedication to restoring their cultural identity after the establishment of Israel in 1948. This portrayal aligns with Kazakhstan's own post-Soviet efforts to revive the Kazakh language, potentially fostering a sense of shared cultural resurgence and mutual connection.

Comparatively, the Grades 8-9 History textbook (by Aldabek), and moreover the Grade 9 Kazakh Language textbook (by Ermekova), tend to exaggerate the effects of the conflict, with one example deeming it "the longest-lasting in the world." These textbooks harbor an anti-Israel narrative, most evident in emphasis on the Israeli "occupation," Israeli instigations of aggression (such as the Suez Crisis), and Israeli and injustice toward the Palestinians, while downplaying acts of Palestinian violence and incitement that ensued in the background. The textbook portrays Israel as a destabilizing force in the Middle East, claiming its "occupational policy" against Arab states threatened "world order and security," while omitting the roles of other regional actors.

Some inaccuracies and omissions in historical detail and geopolitical developments suggest a need for more precise and current information. Some examples of inaccuracies are anachronistic references to "Palestine" during ancient times, such as in discussions about Egyptian rule over southern Canaan.

Methodology

This report explores the portrayal of Jews and Israel in the Kazakhstani curriculum. Our sample size comprises over 100 textbooks, covering publications from 2015-2023, in both Kazakh and Russian from Grades 2-11. Most of the textbooks that were examined were accessed through the education portal (available in Kazakh and Russian).[12] The study focuses on Humanities subjects, namely Kazakh, Russian and English Language, Reading, Nationalism and Civics, Geography, World History, Kazakhstani History, Literature, and Law. The textbooks are analyzed according to UNESCO-derived standards of peace and tolerance.[13] Examples are organized thematically: Attitude towards Jews and Judaism; Antisemitism, World War II and the Holocaust; General References to Israel; the Arab-Israeli Conflict. Each example includes a reference, a short contextual analysis, and an image of the lesson as it appears in the textbook, followed directly by a translation of the Kazakh or Russian text.

12 *Okulyk.kz*, https://okulyk.kz/. When unavailable, other textbooks were acquired through the official site of the publishing house *Almatykitap Baspasy*, https://almatykitap.kz/, and the Atamura education portal, https://free.atamura.kz.

13 *IMPACT-se*, "Methodology," https://www.impact-se.org/methodology-2/

Attitude Toward Jews and Judaism

As a secular state, Kazakhstan is committed to impartiality regarding all religious groups, ensuring equal treatment and freedom of worship under the law. The law on religious activities and associations in the Republic of Kazakhstan states that:

> ***The Republic of Kazakhstan represents itself as a democratic, secular state, affirms the right of everyone for freedom of conscience, guarantees equal rights of everyone regardless of his religious beliefs, recognizes the historical role of Hanafi Islam and Orthodox Christianity in the development of culture and spiritual life of the people, respects other religions, combined with the spiritual heritage of the people of Kazakhstan, recognizes the importance of interreligious harmony, religious tolerance and respect for religious beliefs of citizens."*** [14]

The country is characterized by a rich tapestry of religious diversity, with Sunni Islam and Russian Orthodox Christianity representing the two largest religious communities. Despite this religious plurality, the state officially recognizes certain traditional religious movements, such as Hanafi-Maturidism and the Russian Orthodox Church (ROC), while smaller Christian denominations and some Muslim groups are often categorized as non-traditional religious movements and are therefore not officially recognized and sometimes viewed with suspicion. Religions such as Judaism, Buddhism and Hinduism are officially recognized and considered traditional religious movements within Kazakhstan's context, although they represent smaller segments of the population.

Religious affiliation in Kazakhstan is closely intertwined with ethnicity, as societal expectations typically associate ethnic Kazakhstanis with Islam and ethnic Russians with ROC. Nonetheless, deviations from these norms occur, demonstrated by some Kazakhstanis embracing various Christian denominations, and some Russians converting to Islam. While the government generally supports the religious rights of the majority groups, smaller denominations may encounter varying levels of discrimination or legal restrictions, especially those perceived as socially disruptive or politically contentious.[15]

The introduction of non-ROC Christian denominations, particularly Protestant branches, gained momentum after the dissolution of the Soviet Union, driven by missionary efforts from Western countries and South Korea. Within the Muslim context, many Sunni clerics pursue advanced Islamic education abroad in countries like Egypt, Saudi Arabia, and Turkey, while Kazakhstan also maintains its own network of Islamic educational institutions, underscoring the nation's engagement with both domestic and international religious scholarship. Despite Kazakhstan's

14 *On Religious Activities and Religious Associations* (unofficial translation), *The Law of the Republic of Kazakhstan*, No. 483-IV, October 11, 2011, https://adilet.zan.kz/eng/docs/Z1100000483. Accessed December 25, 2024.

15 "2021 Report on International Religious Freedom: Kazakhstan," *U.S. Department of State*, https://www.state.gov/reports/2021-report-on-international-religious-freedom/kazakhstan/. Accessed December 25, 2024; "Examining Kazakhstan's Religious Contradiction," *Eurasianet*, https://eurasianet.org/examining-kazakhstans-areligious-contradiction. Accessed December 25, 2024.

diverse religious landscape, the state's approach reflects a careful balance between maintaining public order and safeguarding the freedom of religious expression.[16]

The history of world religions is incorporated into Kazakhstani textbooks, where they are presented in their cultural context. Textbook authors occasionally favor Islam, often emphasizing the achievements of Muslim scholars and civilizations. This tendency reflects the intricate relationship between religion, culture, and education within the Kazakhstani context.

Examples describing Jewish religion and identity are mostly found in the Grade 10 World History textbook dedicated to the study of global civilisations. Beginning in antiquity, the textbook covers core developments in civilisations of the East, South and the West, focusing on the history of ancient Egypt, Mesopotamia, China, Greece and Rome, as well as Africa and the Americas. The textbook describes the development of world religions and philosophical thought, their impact on historical civilisations and the modern world, in addition to their contribution to the rise of radicalism and the dialogue of cultures and civilisations. The second part of the textbook focuses on the development of ethnic and national processes. Like the first section, it presents various historical processes related to the formation of ethnic groups, nations, and nationalities within the context of potential conflicts. It also explores strategies for conflict resolution and possible approaches to fostering integration.

The discussion of Judaism is concise and sporadic, spanning over two and a half pages in the section devoted to Judaism, and then references to Jews in chapters devoted to Christianity. In the chapter about Judaism, short explanations are found on the very basics of the Jewish religion, such as etymology, belief in God, geographic presence, scripture, laws, Jewish leadership and the Talmud. The small scope devoted to such complex issues risks inaccuracies, such as anachronistically referring to "Palestine" as the cradle of Judaism (in 2000 BCE) and incoherencies evident in the cherry picking of specific periods while ignoring others.

Origins of Judaism

Example 1

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, pp. 87-88

The World History textbook for Grade 10 teaches basic information about Judaism, mostly presenting a balanced historical description of the religion. The text explains the etymology of Judaism (deriving from Judah), albeit briefly, noting how King David brought the Israelite-Jewish state to the height of its power. The lesson also presents an academic perspective of Jewish history, explaining that the monotheistic elements of Judaism were consolidated through the cult of Yahweh, through Moses cementing the covenant with Yahweh, continuing with Solomon dedicating the Temple to Him, and King Josiah in 621 BCE issuing the decree to ban the veneration of other Gods. Referring to the Jewish belief of the Chosen People, the text also states that "the main idea of Judaism is the idea of the Jews being chosen by God."This is inaccurate, since the biblical concept of Chosen People relates only to the greater responsibility granted to Jews by God in the form of commandments. However, the text presents the concept of being 'chosen' as a central belief without context, which may unintentionally suggest a sense of Jewish superiority, misrepresenting the actual meaning within Jewish tradition.

16 Li Yang, "The Evolution of State-Religion Relations in Kazakhstan," *Вестник Карагандинского университета* (Bulletin of the University of Karaganda), *История. Философия* (History and Philosophy), no. 3 (99) (2020): 89.

Furthermore, the text has some minor historical inaccuracies (such as referring to Jews in 2000 BCE as “polytheists”, when in fact Jews did not exist as a solidified religious affiliation) and incoherence (jumping from Solomon to Josiah and then to Moses). However, the main issue with the text is its anachronistic reference to “Palestine;” as the birth-place of Judaism. The historic term “Syria Palaestina,” signifying the Roman province, originated much later in the 2nd century AD following the Roman suppression of the Jewish (Bar Kokhba) revolt in an effort to erase the Jewish names of localities.

Accompanying the text is an illustration of religious Jews reading from a Torah scroll.

Иудаизм. «Иудаизм» термині еврейлердің Иуда тегінің атауынан шыққан. Давид патша да осы текке жатады. Оның кезінде б.з.б. XI ғасырдың соңы мен X ғасырдың бірінші жартысында Израиль-Иудей мемлекеті аса қуатты елге айналды. Бұл жағдай иудейлердің басымдылықта болуына ықпал етті. *Иудей* термині көбінесе *еврей* сөзінің балама ретінде де қолданылады.

Назар аударыңдар!

Тар мағынада қарасақ, иудаизм б.з.б. 1-мыңжылдықта Палестинада еврейлер арасында пайда болған дін деген түсінік бар. Ал, кең мағынада қарасақ, иудаизм – бұл еврейлердің өмір салтын анықтайтын, құқықты моральды-этикалық, философиялық және діни ұстанымдар жиынтығы.

Б.з.б. 2-мыңжылдықта еврейлер политеистер болды, түрлі құдайлар мен рухтарға сенді. Әрбір қауымның өзінің басты құдайы болды. Осындай қауымдағы құдайдың бірі Яхве (бұл «ақиқат» деген мағына берді) болды. Біртіндеп Яхвенің культі алғашқы орынға шықты. Давидтың ұлы Соломон б.з.б. X ғасырда Яхве құдайының құрметіне Иерусалимде ғибадатхана тұрғызды. Б.з.б. 621 жылы иудей патшасы Иосий бір құдайдан басқаларға табынуға тыйым салды, монотеизмнің ресми басталуы туралы жарлық шықты.

Иудаизмнің келесі қалыптасу кезеңі Мойсейдің есімімен байланысты болды. Библияға сәйкес Мойсей еврейлерді египеттіктердің құлдығынан құтқарып, оларға Яхве құдайының Өсиетін аманаттайды.

Назар аударыңдар!

Иудаизмнің басты идеясы – еврейлердің құдай таңдау идеясы.

Иудаизм дінін ұстанушылар

87

Иудаизм бойынша құдай жалғыз және ол бір ғана халықты – еврейлерді, оларға көмектесу үшін, өзінің бұйрығын олардың пайғамбарлары арқылы жеткізу үшін таңдады. Ежелгі көне өсиеттердің барлығында Яхве Израильдің жалғыз құдайы деген ұғым кездеседі.

Judaism. The term “Judaism” comes from the name of the Jewish tribe Judah, from which King David came. Under him, the Israeli-Jewish state at the end of the 11th – first half of the 10th century BCE reached its greatest power. This led to the privileged position of the Jews. The term “Iudei” is often used as equivalent to “evrei.”[17]
"

Pay Attention!
In the narrow sense, Judaism refers to a religion that arose among Jews in the 1st millennium BCE in Palestine. In a broader sense, Judaism is a complex of legal, moral, ethical, philosophical and religious ideas that determine the way of life of Jews. In the 2nd millennium BCE, Jews were polytheists and believed in various gods and spirits. Each community had its own main god. In one of the communities, such a god was Yahweh (which means “existent”). Gradually the cult of Yahweh came to the fore. King David’s son Solomon in the 10th century BCE built a temple in Jerusalem in the honor of the god Yahweh. Monotheism officially began with a decree issued by the Jewish king Josiah in 621 BCE, which prohibited the veneration of all gods except one.
The next stage in the formation of Judaism is associated with the name of Moses. According to the Bible, Moses led the Jews out of slavery in Egypt and gave them the Covenant of God Yahweh.

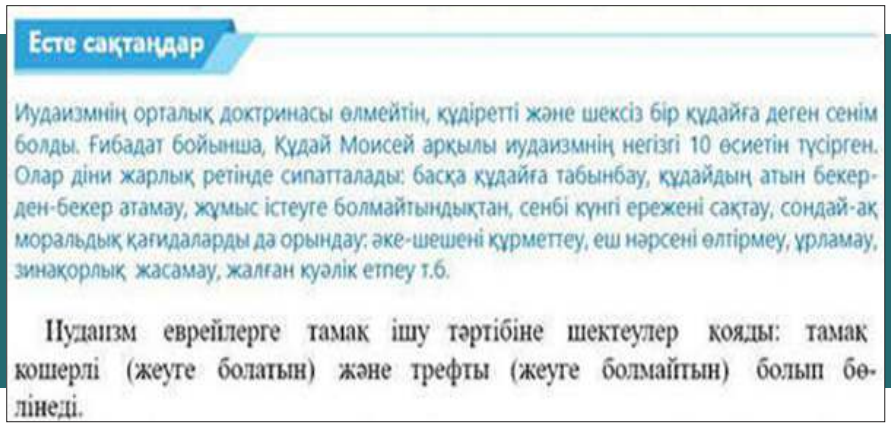
Pay Attention!
The main idea of Judaism is the idea ofthe Jewsbeing chosen by God.
[text under image] Followers of Judaism.
According to Judaism, God is one, who singled out the Jews to convey his will through prophets. Throughout the Old Testament, sermons stated that Yahweh is the only God of Israel.

17 "Iudei" and "Evrei" are Russian language synonyms that stand for "Jew" and/or "Hebrew."

Example 2

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, p. 88

In a lesson about Judaism, the Grade 10 World History textbook teaches about basic features of the religion, such as monotheism, and the religious laws. The text states the ten commandments believed to be given to Moses, and mentions the dietary restriction of *kosher* (permissible) and *treif* (illegal).



Есте сақтаңдар

Иудаизмнің орталық доктринасы өлмейтін, құдіретті және шексіз бір құдайға деген сенім болды. Ғибадат бойынша, Құдай Моисей арқылы иудаизмнің негізгі 10 өсиетін түсірген. Олар діни жарлық ретінде сипатталады: басқа құдайға табынбау, құдайдың атын бекер-ден-бекер атамау, жұмыс істеуге болмайтындықтан, сенбі күнгі ережені сақтау, сондай-ақ моральдық қағидаларды да орындау: әке-шешені құрметтеу, еш нәрсені өлтірмеу, ұрламау, зинақорлық жасамау, жалған куәлік етпеу т.б.

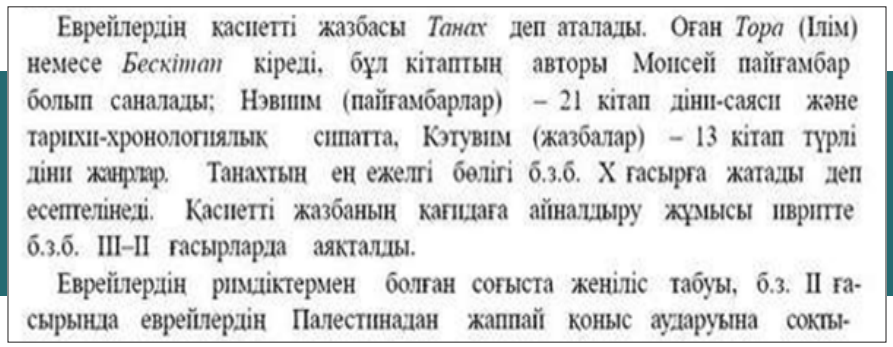
Иудаизм еврейлерге тамақ ішу тәртібіне шектеулер қояды: тамақ кошерлі (жеуге болатын) және трефты (жеуге болмайтын) болып бөлінеді.

Pay Attention!
The central doctrine of Judaism was the belief in one God who is immortal, omnipotent, omnipresent and limitless. The ten commandments, according to Jewish belief that was transmitted by God through Moses, containing demands to not worship another god, and to refrain from mentioning God's name in vain, observe the Sabbath, and a variation of moral norms; honor your father and mother, do not kill, do not steal, do not commit adultery, do not bear false witness, etc.
Judaism prescribes dietary restrictions for Jews: food is divided into kosher (permissible) and treif (illegal).

Example 3

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, p. 88

The Grade 10 World History textbook provides a short description on Jewish scripture and canonization. It mentions the Tan*akh* as the "central Jewish scripture", containing the Torah, Neviim, and Ketuvim, noting approximately the number of books that comprise each of the three sections. The text also states that the compilation of a "canonized version of the Holy Scriptures in Hebrew" was completed around the 3rd-2nd centuries BCE.



Еврейлердің қасиетті жазбасы *Танах* деп аталады. Оған *Тора* (Ілім) немесе *Бесқітап* кіреді, бұл кітаптың авторы Моисей пайғамбар болып саналады; Нэвиим (пайғамбарлар) – 21 кітап діни-саяси және тарихи-хронологиялық сипатта, Кэтувим (жазбалар) – 13 кітап түрлі діни жанрлар. Танахтың ең ежелгі бөлігі б.з.б. X ғасырға жатады деп есептелінеді. Қасиетті жазбаның қағидаға айналдыру жұмысы иврите б.з.б. III–II ғасырларда аяқталды.

Еврейлердің римдіктермен болған соғыста жеңіліс табуы, б.з. II ғасырында еврейлердің Палестинадан жаппай қоныс аударуына сокты-

The central Jewish scripture, known as the Tanakh, contains Torah (teaching) the authorship of which is attributed to the prophet Moses. Neviim (prophets)contains 21 books of a religious-political and historical-chronological nature, and Ketuvim (scriptures) which includes 13 books of various religious genres. It is believed that the oldest part of the Tanakh is dated to the 10th century BCE. The work of compiling a canonized version of the Holy Scriptures in Hebrew was completed during the 3rd and 2nd centuries BCE.

Example 4

Kairbekova R. R, *World History* Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, p. 89

Grade 10 students are introduced to the exile of Jews in the 2nd century and the formation of the Jewish diaspora. The textbook states that during the 2nd century, the Romans exiled the Jews from "Palestine," which consequently increased the Jewish presence in the diaspora. The lesson also mentions the rising significance of the synagogue in the diaspora, the consolidation of the Rabbinate, the introduction of the Talmud in the 3rd century. The term "Palestine" isn't completely anachronistic in this context, since the Romans renamed the region from "Judaea" to "Syria Palaestina" after suppressing the Bar Kokhba revolt, just prior to the exile. That said, using the specific historical name instead of "Palestine" would have been more accurate.

рып, олардың әлемге кең таралуына ықпал етті. Бұл кезеңде маңызды қоғамдық-діни фактор болып синагога саналды, ол тек ғибадат үйі ғана емес, сонымен қатар халықтың бас қосуы өтетін орынға айналды. Еврей қауымдарына жетекшілік ету заңды түсіндіретін дін қызметкерлеріне өтті, вавилондық қауымдар оларды *раввиндер* (ұлылар) деп атады. Кейіннен еврей қауымын басқаратын иерархиялық институт – *раввинат* қалыптасты.

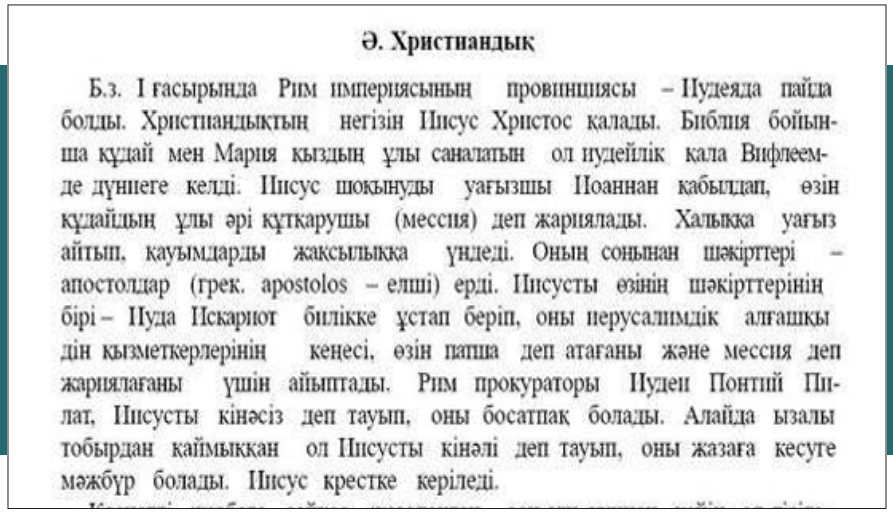
II ғасырдың соны мен III ғасырдың басында Торадағы көптеген түсініктер негізінде Талмуд (ілім) құрастырылды, ол дінді ұстанатын еврейлер үшін заң шығару мен сот істерін жүргізетін және моральды-этикалық кодекс болды.

The defeat of the Jews at the hands of the Romans in 2nd century led to the mass deportation of Jews from Palestine, leading to increased Jewish presence in the diaspora. Consequently, the synagogue became a social and religious focal point as a place to hold public meetings. The Jewish leadership and the ability to interpret the law fell into the hands of Rabbis (rabbi literally meaning "great") who led the Babylonian Jewish community. Soon, a hierarchical leadership institution for Jewish communities was formed, known as the Rabbinate.
Towards the end of the second century and beginning of the third century, the Talmud (a major collection of Jewish teachings) was introduced, based on the Torah. For religious Jews, it served to regulate and address legal issues and functioned as a code of conduct and ethics.

Example 5

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, p. 104

A chapter describing the origins of Christianity in a Grade 10 World History textbook contains an emphatically accusatory perception of the role of Jews in the persecution and ultimate crucifixion of Jesus. The text states that Jesus was persecuted because his sermons and teachings had "provoked the ire of Jewish priests and scribes." Furthermore, the text ignores the fact the Jesus was himself a Jew. The text simultaneously discusses the role of the Roman Procurator Pontius Pilate, thus introducing a conflicting narrative of responsibility for his death. While Pilate is said to have found Jesus innocent, he sentenced him to be crucified due to his fear of the "angry crowd" of Jews. Attributing Jewish responsibility for the crucifixion of Jesus reflects concepts historically prevalent in the Russian Orthodox Church.



Ә. Христиандық

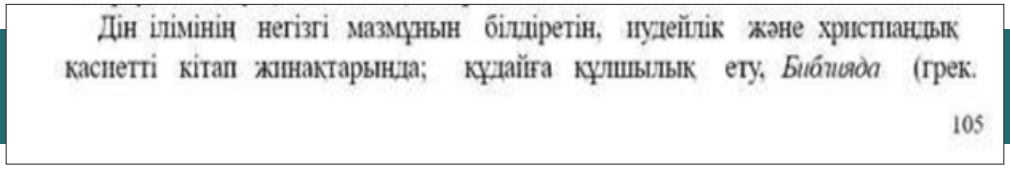
Б.з. I ғасырында Рим империясының провинциясы – Иудеяда пайда болды. Христиандықтың негізін Иисус Христос қалады. Библия бойынша құдай мен Мария қыздың ұлы саналатын ол иудейлік қала Вифлеемде дүниеге келді. Иисус шоқынуды уағызшы Иоаннан қабылдап, өзін құдайдың ұлы әрі құтқарушы (мессия) деп жариялады. Халыққа уағыз айтып, қауымдарды жақсылыққа үнеді. Оның соңынан шәкірттері – апостолдар (грек. apostolos – елші) ерді. Иисусты өзінің шәкірттерінің бірі – Иуда Искариот билікке ұстап беріп, оны иерусалимдік алғашқы дін қызметкерлерінің кенесі, өзін патша деп атағаны және мессия деп жариялағаны үшін айыптады. Рим прокураторы Иудеи Понтий Пилат, Иисусты кінәсіз деп тауып, оны босатпақ болады. Алайда ызалы тобырдан қаймыққан ол Иисусты кінәлі деп тауып, оны жазаға кесуге мәжбүр болады. Иисус крестке керіледі.

Christianity emerged in the 1st century CE in the Roman Empire's province of Judea. Its founder was Jesus Christ, who, according to the Bible, was the son of God and the Virgin Mary, born in the Jewish city of Bethlehem.
After being baptized by John the Baptist, Jesus proclaimed himself the Son of God and Savior (Messiah). He began preaching and teaching, gathering a following of disciples known as the apostles (Greek "apostolos" meaning "messenger").
However, Jesus' sermons provoked the ire of Jewish priests and scribes, who felt threatened by his teachings. This led to persecution, culminating in his betrayal by Judas Iscariot and condemnation by the council of Jerusalem high priests for claiming the royal title and declaring himself the messiah." Pontius Pilate, the Roman prosecutor of Judea, found Jesus innocent and wanted to release him. However, fearing the angry crowd, he declared Jesus guilty and sentenced Him to capital punishment. Jesus was crucified.

Example 6

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, pp. 105-106

Contrary to the sense of enmity between the two religions described in the previous example, the next textbook pages present commonality between Judaism and Christianity, by highlighting the development of the latter from the former, as well as their respective divergent theological interpretations. The text teaches about the Bible comprising of the Old Testament containing "Jewish texts covering the period before the advent of Christ," and the New Testament. It also acknowledges the reference in the Book of Jeremiah to a future testament or agreement with God's "chosen people, i.e. with the Jews," according to Jewish belief. The text emphasizes the importance of recognizing both the commonalities and differences between these two monotheistic religions.



Дін ілімінің негізгі мазмұнын білдіретін, иудейлік және христиандық қасиетті кітап жинақтарында; құдайға құлшылық ету. *Библияда* (грек.

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biblia кітаптар) көрсетілген. Ол екі бөліктен тұрады – *Көне өсиет* және *Жаңа өсиет*. Көне өсиетте Христың келерінің алдындағы кезеңдер туралы еврейлердің мәтіндері баяндалған. Көне өсиет иудаизмде де, христиандықта да Қасиетті жазба болып табылады. «Жаңа өсиет» атауы Иеремия пайғамбардың библиялық кітабынан бастау алады, онда болашақ Өсиет – құдайдың таңдаулы халықтар, яғни еврейлермен келісетін жаңа келісімі жайлы айтылады. Жаңа өсиетті тек христиандар ғана мойындайды.

A collection of Jewish and Christian sacred books, containing the basic tenets of doctrine, prayers that form the basis of worship, are presented in the Bible (from Greek, biblia - "books"). It consists of two parts - the Old Testament and the New Testament. The Old Testament contains Jewish texts covering the period before the advent of Christ. The Old Testament is Holy Scripture in both Judaism and Christianity. The name "New Testament" goes back to the Biblical Book of the Prophet Jeremiah, which talks about the future Testament - a new agreement that God concludes with the chosen people, i.e. with the Jews. The New Testament is recognized only by Christianity.

Religious Identities of Kazakhstan

Example 7

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, pp. 114-115

The Grade 10 World History textbook emphasizes the vital importance of religious tolerance and interfaith dialogue in Kazakhstan. It highlights the Republic of Kazakhstan's proactive initiatives to foster religious harmony and mutual respect among its diverse population, including its Jewish communities. The textbook presents representatives of various confessions side by side in textbooks: the Pope, the head of the Russian church, head Mufti of Kazakhstan and the Chief Rabbi of Israel are all illustrated in this example. Notably, the only local Kazakhastani representative is the Mufti of Kazakhstan, whilst others are foreign.

This inclusive approach sets a positive example for other nations striving to build pluralistic societies, demonstrating how proactive government policies can support coexistence and mutual respect among diverse religious traditions.

Images of religious leaders:

[Left to Right:] Pope Benedict XVI, Patriarkh Kiril the Head of the Russian Church, Oraz Serikbai Kadi and Head Mufti of Kazakhstan, David Lau Chief Rabbi of Israel.

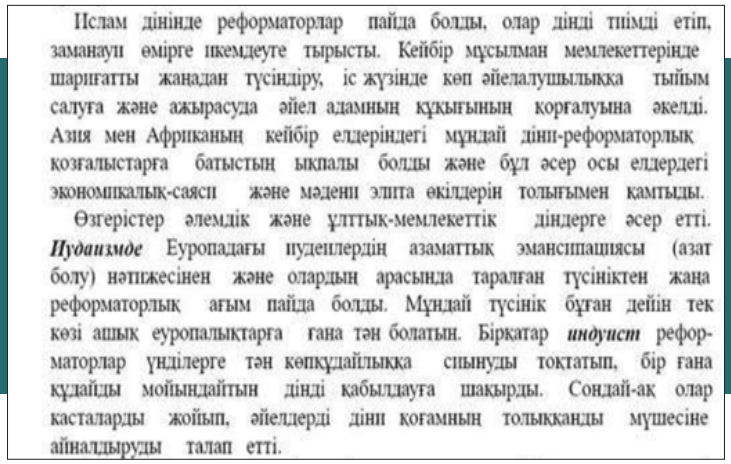
Қазақстанның әлемдегі конфессияаралық келісімге қосқан үлесі. Діндер арасындағы өзара байланыстар арта түсуде. Бұл процеске Қазақстан Республикасы аса зор үлес қосты. 2003 жылы 13 ақпанда Алматыда Халықаралық бейбітшілік және келісім конференциясы өтті.

Kazakhstan's contribution to religious harmony in the world. Different religions have become interested in bringing each other closer together, in finding common foundations of spirituality. Contacts between religions have expanded.
The Republic of Kazakhstan makes a great contribution to this process. On February 13, 2003, the International Conference of Peace and Reconciliation took place in Almaty. Representatives of five states—Muslim, Christian, Jewish, and representatives of other faiths—participated.

Example 8

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, p. 115.

The Grade 10 World History textbook discusses religious reform as a response to modernization, focusing on the impact of Western influence on religious traditions in Asia and Africa, namely Islam, Judaism, and Hinduism. The text states that "such religious reform movements...included only representatives of the economic, political and cultural elites." The text mentions the emergence of the reform movement in Judaism following Jewish emancipation in Europe, construing its teachings as "characteristic of educated Europeans." The text also highlights how reform efforts in Islam to make "religion more open to modern issues" led to changes such as restrictions on polygamy in some Muslim societies, as well as highlighting Hindu efforts to promote monotheism and social equality. The excerpt frames these reforms as elite-driven processes, emphasizing their connection to economic, political, and cultural leadership rather than broader societal shifts.



Ислам дінінде реформаторлар пайда болды, олар дінді тиімді етіп, заманауи өмірге икемдеуге тырысты. Кейбір мұсылман мемлекеттерінде шариғатты жаңадан түсіндіру, іс жүзінде көп әйелалушылыққа тыйым салуға және ажырасуда әйел адамның құқығының қорғалуына әкелді. Азия мен Африканың кейбір елдеріндегі мұндай діни-реформаторлық қозғалыстарға батыстың ықпалы болды және бұл әсер осы елдердегі экономикалық-саяси және мәдени элита өкілдерін толығымен қамтыды.

Өзгерістер әлемдік және ұлттық-мемлекеттік діндерге әсер етті. ***Иудаизмде*** Еуропадағы иудеилердің азаматтық эмансипациясы (азат болу) нәтижесінен және олардың арасында таралған түсініктен жаңа реформаторлық ағым пайда болды. Мұндай түсінік бұған дейін тек көзі ашық еуропалықтарға ғана тән болатын. Біркатар ***индуист*** реформаторлар үнділерге тән көпқұдайлылыққа сынуды тоқтатып, бір ғана құдайды мойындайтын дінді қабылдауға шақырды. Сондай-ақ олар касталарды жойып, әйелдерді діни қоғамның толыққанды мүшесіне айналдыруды талап етті.

Islam saw reformers who sought to make the religion more open to modern issues. In some Muslim countries, new interpretations of Sharia law have led to a de facto ban on polygamy and increased women's rights in divorce. Such religious reform movements in Asian and African countries were a consequence of Western influence and included only representatives of the economic, political and cultural elites of these countries.

The changes affected both world and national-state religions. A new reform movement appeared in Judaism, which was a consequence of the civil emancipation of Jews in Europe and then spread among them views that are characteristic of educated Europeans. Some Hindu reformers called for overcoming Indian polytheism and accepting faith in one God. They also insisted on the abolition of castes and making women full members of the religious community.

Antisemitism, World War II and the Holocaust

A recent study published by the 'Anti-Defamation League' presented troubling findings regarding antisemitic and anti-Israel attitudes in Kazakhstan. According to the study: 20% of the participants had never heard of the Holocaust, 17% believe that the number of the Jewish victims during the Holocaust was exaggerated. Only 39% have a favorable attitude towards Israel, while 25% advocate the boycotting of Israel and its businesses, and 23% expressed their support for Hamas.[18] Those findings only reaffirm the urgent need for an education program for adolescents, specifically designed to address those issues.

The Soviet-inspired culture of World War II commemoration remained a part of Kazakhstani culture following independence. In some instances, this legacy has been further emphasized, such as through the commemoration of Soviet-Kazakhastani General Baurzhan Momyshuly—one of Kazakhstan's national heroes, who became a writer after the war and was posthumously awarded the title "Hero of the Soviet Union" in 1990. The legacy was also highlighted through recognition of the civilian population's contributions, including their efforts in hosting evacuees from the front lines.[19]

Kazakhstan's school textbooks include numerous chapters dedicated to World War II. Commemoration of the war remains integral to Kazakhstan's civil culture, since many of those born in the time of the Soviet Republic of Kazakhstan were recruited to the Red Army, and much of the civilian population played a vital role in the war effort. In accordance with the Kazakhstani education system's emphasis on combating racial, nationalistic, and religious discrimination, the textbooks propose various methods to address and counteract these negative phenomena.[20]

Antisemitism is mentioned in the context of global historical events and political issues, but is not expounded upon as a historical phenomenon nor as a modern trend. These mentions acknowledge antisemitism but do not address its complexities with the requisite depth.
The sporadic and superficial treatment of antisemitism in Kazakhstani textbooks highlights a missed opportunity for comprehensive historical education. While these textbooks acknowledge the existence of antisemitism as a global phenomenon and a subject of discussion in relation to American domestic policy, they fail to delve into its complexities and profound implications.

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18 Anti-Defamation League, *Global 100: An Index of Antisemitism*, https://www.adl.org/adl-global-100-index-antisemitism. Accessed January 15, 2025.

19 Aibarshyn Akhmetkali, "Heroism That Lasts a Century: Kazakhstan Celebrates 100 Years of World War II Heroine Manshuk Mametova," *Astana Times*, October 23, 2022, https://astanatimes.com/2022/10/heroism-that-lasts-century-kazakhstan-celebrates-100-years-of-world-war-ii-heroine-manshuk-mametova/. Accessed December 25, 2024; Kristoffer Rees, "Public Commemoration and Nationalizing the Cult of World War II in Kazakhstan," in *Post-Colonial Approaches in Kazakhstan and Beyond*, ed. Dina Sharipova, Alima Bissenova, and Aziz Burkhanov (Singapore: Palgrave Macmillan, 2024), 83–110.

20 K. Bishmanov and N. Orynbekov, "The Threat of Religious Extremism in Kazakhstan and the Role of Religious Education in Limitation," *Хабаршы. Дінтану сериясы no. 2* (26) (2021): 33–40, Al-Farabi Kazakh National University, Kazakhstan, Almaty, https://bulletin-religious.kaznu.kz. Accessed December 25, 2024; The UN Human Rights Office, "Experts of the Committee on the Elimination of Racial Discrimination Commend School Enrolment in Kazakhstan, Ask About Inter-Ethnic Tensions and Anti-Discrimination Legislation," April 22, 2022, https://www.ohchr.org/en/news/2022/04/experts-committee-elimination-racial-discrimination-commend-school-enrolment. Accessed December 25, 2024; Yevgeniy Zhovtis and Sergey Marinin, "Kazakhstan's Long Fight Against Discrimination: Its Path Has Been Rocky, but the Central Asian Country Has Seen Significant Legislative Progress in Recent Years," April 24, 2024, https://www.rosalux.de/en/news/id/51939/kazakhstans-long-fight-against-discrimination. Accessed December 25, 2024.

The lack of in-depth exploration, particularly regarding the Holocaust, deprives students of a nuanced understanding of one of history's darkest chapters. The omission of specific terminology, and the avoidance of sensitive discussions, perpetuate a sanitized narrative that risks minimizing the suffering of millions.

Undoubtedly, the Holocaust—the systematic extermination of six million Jews by Nazi Germany—remains the most traumatic event in 20th century Jewish history. However, as revealed in the discussion below, the crucial term “Holocaust” is conspicuously absent from these textbooks. Instead, authors opt for more general terms when referring to this heinous crime against humanity. This omission is a significant shortcoming. The term “Holocaust” conveys the specificity of the genocide's scale and nature, which cannot simply be labeled as "mass murder." The Holocaust was not merely a “tragedy,” rather a calculated and systematic plan of mass extermination fueled by extreme antisemitism. “Tragedy” as a label does not do justice to its horror nor the reality of the victims’ persecution and suffering. Failure to properly label events, engage in critical discussion and provide an overview of lessons that can be learned from the tragedy can give way to Holocaust denial.

Example 9

Aldabek, *World History*, Grades 8-9, 2019, Vol. 1, p. 111

A paragraph in a World History textbook for Grades 8-9 briefly mentions antisemitism in the United States during the early 1920s, while describing the domestic policies of President Calvin Coolidge. The passage notes the rise of racist, antisemitic, and anti-Catholic sentiments during his tenure, but fails to provide any further explanation. Furthermore, while discussing Coolidge's immigration quota system, the textbook similarly fails to explore the policy's consequences, particularly its impact on Jewish immigrants.

К. Кулидждің оң ішкі саяси шараларына 1924 жылы американдық үндістер үшін азаматтық құқығын беру жатады. Алайда К.Кулидждің ішкі саясатының теріс жақтарын да атап өту керек. Оның үкіметі фермерлер мен кеншілердің жағдайы мен қажеттіліктерін елеген жоқ. Президент фермерлерге көмек туралы заң жобасын екі рет қабылдамады. К.Кулидж қара нәсілді американдықтарды кемсітушілікке немқұрайды қарады. Сонымен қатар нәсілшілдік, антисемиттік, антикатоликтік көңіл күй жандана бастады.

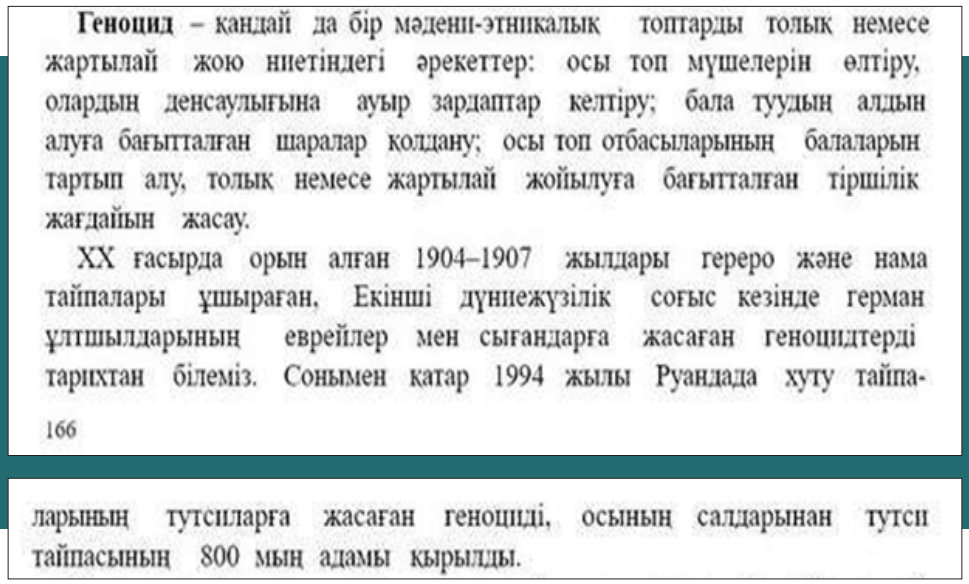
АҚШ-тың 30-президенті К. Кулидж

One of C. Coolidge’s positive domestic political acts was the recognition of Native Americans’ civil rights in 1924. However, it is worthwhile to note the negative sides of the president’s domestic policies. His government ignored the situation and needs of farmers and miners. The president vetoed the bill on the support of farmers twice. C. Coolidge showed indifference to the racism of Black Americans. Racism, antisemitism, and anti-Catholic sentiments were also on the rise.

Example 10

Kairbekova R. R., *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, pp. 166-167

A World History textbook for Grade 10, includes a paragraph defining "genocide" as a systematic and deliberate crime involving acts intended to destroy, in whole or in part, a national, ethnic, racial, or religious group. The paragraph explicitly identifies the Jewish people as victims of genocide during World War II, acknowledging the targeted persecution and extermination they faced. However, it fails to explore how the genocide against Jews and the Roma people differed from other genocides before or after this period. Notably, the term "Holocaust" is entirely absent from the discussion.



Геноцид – кандай да бір мәдени-этникалық топтарды толық немесе жартылай жою ниетіндегі әрекеттер: осы топ мүшелерін өлтіру, олардың денсаулығына ауыр зардаптар келтіру; бала туудың алдын алуға бағытталған шаралар қолдану; осы топ отбасыларының балаларын тартып алу, толық немесе жартылай жойылуға бағытталған тіршілік жағдайын жасау.

XX ғасырда орын алған 1904–1907 жылдары гереро және нама тайпалары ұшыраған, Екінші дүниежүзілік соғыс кезінде герман ұлтшылдарының еврейлер мен сығандарға жасаған геноцидтерді тарихтан білеміз. Сонымен қатар 1994 жылы Руандада хуту тайпа-

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ларының тутсиларға жасаған геноциді, осының салдарынан тутси тайпасының 800 мың адамы қырылды.

Genocide *(Greek yévos - "clan, tribe" + Lat. caedo - "kill") - actions committed with the intention of destroying in whole or in part any cultural-ethnic group by: killing members of this group, causing grave harm to their health; measures designed to prevent childbearing in such a group; removal of children from the family, creation of living conditions designed for the complete or partial physical destruction of this group.*

The most famous incidents of genocide in the 20th century are: the genocide of the Herero and Nama tribes in 1904 -1907, the genocide of Jews and Gypsies by Nazi Germany during the Second World War, the genocide in Rwanda in 1994, when representatives of the Hutu tribe exterminated 800 thousand people from the Tutsi tribe.

Example 11

Aldabek, *World History*, Grades 8-9, Vol. 1, 2019, pp. 154-155, 176, 187, 192

Aldabek's 2019 volume of World History for Grades 8-9, contains a chapter devoted to explaining the Nazi ideology and the atrocities of World War –II. However, as in previous examples, the term "antisemitism" remains unexplored, since there is no discussion of Nazism, nor the fate of the Jewish people at its hands. While the textbook mentions Nazi enslavement and genocide, it does not specify the Jewish people as victims, and terms such as "ghetto," "extermination camps" and "Auschwitz" are absent. When discussing the cost of war, the focus remains on Soviet suffering, failing to acknowledge the death-toll of six million Jews in the Holocaust.

[See images on the next page.]

Нацистік идеологияның маңызды белгілері антисоциализм, пангерманизм, национализм мен шовинизм, нәсілшілдік, антисемитизм болды. Олар немістердің нәсілдік артықшылығы «теориясын» алға тартып, Германияның басқа ұлттарды билеуге міндетті екендігіне дәлелдер келтіру арқылы шовинизмді өршітіп отырды.

Antisocialism, Pan-Germanism, nationalism, chauvinism, and antisemitism were important pillars of the Nazi ideology. They [fascists] proposed the "theory" of the Germans' racial superiority and instigated chauvinism by arguing that Germany was obliged to govern other ethnicities.

[p. 176]

Оккупацияланған аумақтардағы «Жаңа тәртіп». Жаулап алынған мемлекеттерде фашистер Екінші дүниежүзілік соғыстағы фашистік блок мемлекеттерінің басты мақсаттарын – әлемді аумақтық қайта бөлу, тәуелсіз мемлекеттерді құлдыққа салу, халықтарды қырып-жою, әлемдік үстемдігін орнатуды жүзеге асыру үшін «Жаңа тәртіп» орнатты. «Жаңа тәртіпті» ұйымдастыру кезінде Үштік пакт мүшелері өздерінің тұтас билігін орнату үшін бағындырған және тәуелді мемлекеттердің қорларын мобилизациялауға талпынды.

'A new order' in the occupied territories. In the occupied countries, the fascists established the so-called "New Order", which embodied the main goals of the countries of the fascist bloc in World War II - territorial division of the world, enslavement of independent countries, the destruction of entire nations, and the establishment of world domination.[21]

[p. 187]

1941 жылдың күзінде Балтық елдерін, Молдавияны, Украинаны, Белорусияны басып алған неміс әскерлері Ленинградты қоршауға алуға дайындалды. Ленинградты 900 күндік қоршау миллионға жуық адам өмірін қиды. Қаланы қорғауды күшейту, әскерлер

In the fall of 1941, German forces, after occupying the Baltic states, Moldova, Ukraine and Belarus, prepared the siege of Leningrad. The 900-day siege of Leningrad claimed about one million lives.

[p. 192]

Соғыс шамамен 60 млн адамның өмірін қиды (нақты саны анықталмаған). Жаудың тылында 4 млн-ға жуық партизан және тыл жұмысшылары қаза болды. Фашистік тұтқында 6 млн-нан астам адам болды. Олардың көпшілігі соғыстан кейін нацистік

The war claimed almost more than 60 million human lives (the exact number of victims has not been determined). About 4 million partisans and underground fighters died behind enemy lines. More than 6 million people found themselves in fascist captivity.

21 It's important to note that due to Kazakhstan's Soviet heritage, textbooks tend to use the terms "fascist" and "Nazi" interchangeably. In this specific instance, "Nazi" would be the more accurate term.

General References to Israel and Palestine

This chapter presents some examples and analysis of how historical narratives relating to Israel and Palestine, regardless of the Arab-Israeli conflict, are presented in textbooks in Kazakhstan.

Anachronistic References to Palestine

A Grade 10 *World History* textbook teaches about the ancient Egyptian kingdoms, referencing southern "Palestine" in the context of the Egyptian kingdom's borders, and in conflicts with other ancient powers, such as the Hittites. This anachronistic reference is misleading and problematic, because the historic term "Syria Palaestina," signifying the Roman province, originated much later in the 2nd century AD following the Roman suppression of the Jewish (Bar Kokhba) revolt. This is evident in the following three examples below:

Example 12

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, pp. 21, 26-27

[p. 21]

Үлкен Сфинкс және Хефрен пирамидасы

Неміс ғалымы Ясперстің тұжырымдамасына назар аудару Шығыстың ежелгі заманнан қазіргі дейінгі дамуының қыр-сырын білуге мүмкіндік береді. Сондай-ақ мыңдаған жылдар бойы қалыптасқан ежелгі ұлы мәдениеттің жойылып кету себебін анықтайды.

Назар аударыңдар!

К.Ясперс бойынша, «*өзекті дәуір*» («осевая эпоха») – б.з.б. 800–200 жылдар аралығындағы уақыт. Бұл кезеңдерде Қытай, Үндістан, Палестина және Ежелгі Грекияда рухани қозғалыстың жекелеген түрлері пайда болып, қалыптасқан олар сол уақыттан осы күнге дейін өмір сүруде. «Өзекті дәуірдің» басты ерекшелігі оның мифологиялық санадан қол үзуі, «өзекті дәуірге» дейінгі мәдениеттің рухани негізін қалауы болды. Көп құдайға табынушылық пен мифологиялық сана орнына әлемдік бірқұдайлық дін мен философия келді.

According to K. Jaspers, the "Axial Age", is a time between 800 and 200 BCE. During this period, spiritual movements appeared in China, India, Palestina and Ancient Greece, which formed the type of personality that exists today. The main distinguishing feature of the "Axial Age" is the breakthrough of the mythological worldview, which constitutes the spiritual basis of pre-Axial cultures. Polytheism and mythological consciousness are replaced by world monotheistic religions and philosophy

[p. 26]

Жаңа патшалық (б.з.б. XVI–XI ғғ., XVIII–XX династиялар). I Яхмос перғауынның кезінде гиксостарды Египеттен толығымен қуып шығудың мүмкіндігі туды. Египет Оңтүстік Палестинада өз билігін орнатты.

The New Kingdom (16th-11th centuries BC, 18th-20th dynasties). Under Pharaoh Ahmose I, it was possible to finally expel the Hyksos from Egypt, while establishing Egyptian rule over southern Palestine.

[p. 26-27]

II Рамсестің мұрагерлері кезінде Египет Алдыңғы Азиядағы ықпалын сақтап қалу үшін әрі Батыстағы ливиялықтар жортуылы мен Сол-

Все учебники Казахстана на OKULYK.KZ

Луксор қаласындағы II Рамсес және оның әйелінің мүсіні

түстіктегі «теңіз халықтарынан» қорғану үшін ұзақ әрі табысты соғыс жүргізді. Ақыр соңында, ол тек Оңтүстік Палестинадағы бақылауын

Under the successors of Ramses II, Egypt waged long wars to maintain influence in Asia Minor, repelling the raids of the Libyans from the west and the so-called "Sea Peoples" from the north. However, it was possible to maintain control only over southern Palestine.

Revival of the Hebrew Language

Discussion of Israel's modern history, particularly its language revitalization efforts during the late 19th century, resonates strongly within the Kazakhstani textbooks' attitude of national language and history revival. This fascination stems from Kazakhstan's ongoing endeavor to elevate the status and usage of the Kazakh language within its borders in the post-Soviet era. The Soviet era, with its emphasis on Russian as the *lingua franca*, and active suppression of indigenous languages and cultures, left a deep imprint on Kazakhstan. Following the dissolution of the USSR, Kazakhstan embarked on a journey to reclaim and revitalize the Kazakh language, a journey that continues to this day. However, Russian is still utilized substantially in media, business, and cultural spheres.[22]

The following example showcases the extraordinary revitalization and widespread adoption of Hebrew, culminating in its status as the official language of Israel. It underscores the pivotal role of Hebrew in fostering a sense of shared identity and national unity among the Israeli people. While the text correctly highlights the remarkable resurgence of Hebrew in modern times, it is important to note that Hebrew had not entirely disappeared before the mid-20th century. In fact, dedicated efforts to revive and modernize the language began in the late 19th century; it continued to be used in various religious and cultural contexts even as its everyday use declined. The establishment of Israel in 1948 undoubtedly marked a turning point, leading to a concerted and successful effort to solidify Hebrew's position as the national language.

It is important to clarify that this example is not a core issue within the textbook's teachings; rather it serves as a literary illustration within the broader historical context of the Kazakh language revival. While it may not adhere strictly to historical nor factual accuracy (first steps to revive the language were made before independence and the alphabet remained unchanged), it serves a valuable purpose in highlighting the power of language revitalization and its impact on national identity. The narrative, although embellished, underscores the potential for language to serve as a unifying force and a powerful tool for cultural resurgence.

22 Talant Aktanzhanov, *Diss. "A Critical Assessment of Modern Qazaqs' Historical Claim That Islam is the Ancestral Faith"* (The Southern Baptist Theological Seminary, 2023), Louisville, KY; Bernard Comrie, *The Languages of the Soviet Union* (Cambridge: Cambridge University Press, 1981), 22, 31; A. Christian van Gorder, *Muslim-Christian Relations in Central Asia* (London: Routledge, 2008), 89.

Example 13

Kosymova G., *Kazakh Language and Literature*, Grade 11 (for Russian Schools), 2020, p. 35

The Grade 11 *Kazakh Language* and *Literature* textbook teaches students about how Hebrew was revived in Israel after 1947, when the Jews "returned to their ancestral land." The text romanticizes the revival process, stating that the Jewish citizens "spared no expense" and left "no effort behind" to rejuvenate Hebrew after having "been considered a dead language." The textbook further states that the revival of the language paved the way for the subsequent restoration of traditions, customs and cultures, as "Hebrew became the language that united them as a nation." This romanticized narrative comes at the expense of historical accuracy, exemplified in the claim that a new alphabet was created, where it dates back at least to the 1st millennium BCE.

Тірек сөздер

- іссапар
- өлі тіл
- жойылу
- тірілту, жандану
- жұбату
- мұқтаждық

Қызмет бабымен әртүрлі елге іссапарға барамын. Сондай сапармен бірде Израиль мемлекетіне жолым түсті. Мені таңғалдырғаны олардың өз тілдеріне деген шексіз құрметі еді. 1947 жылы еврейлер жер бетінен мүлдем жойылып кеткен иврит тілін қайта тірілту үшін, алғашқы қадамдарын жасаған екен. Бас-аяғы 10-15 жылдың ішінде өлі тілдердің қатарына қосылған, бірауыз сөзі де сақталмаған иврит тілі жанданып, қайта қолданысқа енеді. Тілімен бірге салт-дәстүрі, мәдениеті қайта қалпына келеді. Әлемнің әр жеріне тарыдай шашылған еврей бір жерге жиылады. Сонда оларды ұлт ретінде біріктірген иврит тілі екен. Қалталы азаматтары қаржы бөліп, тілге қолдау көрсетуге барлық көмегін аямаған. Бірнеше ғасырлық тарихы бар құжаттарын қайта көтеріп, жаңа әліпбиін жасап шығарған...

In connection with my work, I travel to different countries. Thus, on one of my journeys, I found myself in the country of Israel. What amazed me was their immense respect for their language. In 1947, the Jewish people, having returned to their ancestral land, took the first steps towards reviving the Hebrew language, which had been completely lost. After 10-15 years, the Hebrew language, which had been considered a dead language, was revived and began to be used again. Along with the language, their traditions, customs, and culture were also restored. Hebrew became the language that united them as a nation. The Jewish citizens spared no expense and provided all the support needed for the language, leaving no effort behind. They raised documents with centuries of history and created a new alphabet...

Geographical Determinations

Geography textbooks also include occasional references to Palestine, while providing examples on political conflicts or the classification of states. Usually, textbooks strive to maintain a balanced and factual approach, carefully avoiding the promotion of any particular agenda. This neutrality is especially crucial when addressing geopolitical tensions and conflicts, as it allows an educational environment that encourages critical thinking, rather than ideological indoctrination. By presenting Israel's territorial and political struggles concerning Palestine as one of the many unresolved issues around the world, these textbooks aim to contextualize the conflict within a broader global framework.

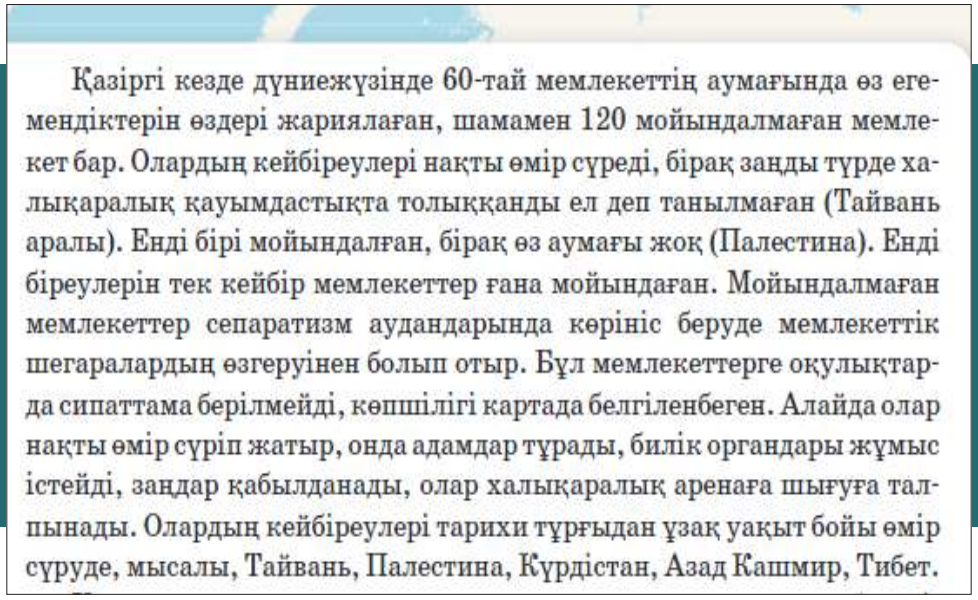
Example 14

Karatabanov R., *Geography*, Grade 8, Vol. 2, 2019, p. 107

Palestine is mentioned briefly in a Grade 8 Geography textbook in a section discussing unrecognized states. The text explains how some—such as, Taiwan, Palestine, Kurdistan, Azad Kashmir and Tibet—"have historically existed for a long time." Palestine is described as an example of a state that is "recognized" but lacks its own territory, creating confusion as to its status, due to contradictory descriptions. Furthermore, Palestine is cited as an example—alongside pre-independence East Timor (1976–2001)—of a "state" whose territory, defined as including the West Bank and Gaza Strip, is described as "occupied." The text explains that such territories were "forcibly united into states as a result of military operations," but offers little additional context or clarification. Alongside the unclear assertion that Palestine "existed for a long time," its placement among a diverse group of entities with significantly different territorial situations adds to the confusion surrounding the issues of Palestine's recognition and territorial boundaries. Overall, the example raises students' awareness of unrecognized states and occupied territories, with Palestine presented as one of several historical cases. Moreover, the example fails to convey basic details and facts regarding the Israeli-Palestinian conflict which would help students to better understand the dispute.

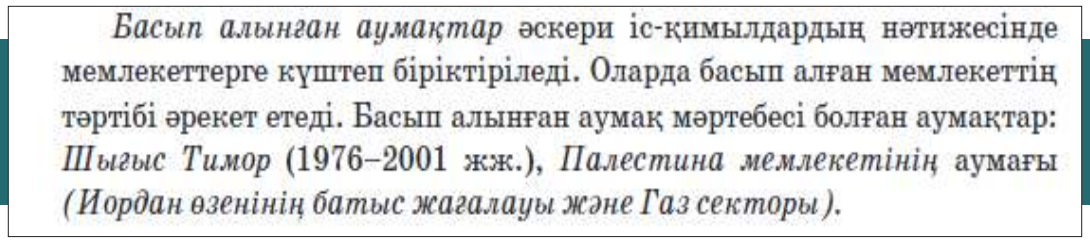
It is also worth noting that the textbook, published in 2019, does not reflect updated data regarding the Gaza Strip, which ceased to be occupied in 2005 when the Israeli government transferred control to the Palestinian Authority. This oversight highlights a missed opportunity to provide a fully accurate and current account of the region's status.

[See image and translation on the next page.]



Қазіргі кезде дүниежүзінде 60-тай мемлекеттің аумағында өз егемендіктерін өздері жариялаған, шамамен 120 мойындалмаған мемлекет бар. Олардың кейбіреулері нақты өмір сүреді, бірақ заңды түрде халықаралық қауымдастықта толыққанды ел деп танылмаған (Тайвань аралы). Енді бірі мойындалған, бірақ өз аумағы жоқ (Палестина). Енді біреулерін тек кейбір мемлекеттер ғана мойындаған. Мойындалмаған мемлекеттер сепаратизм аудандарында көрініс беруде мемлекеттік шегаралардың өзгеруінен болып отыр. Бұл мемлекеттерге оқулықтарда сипаттама берілмейді, көпшілігі картада белгіленбеген. Алайда олар нақты өмір сүріп жатыр, онда адамдар тұрады, билік органдары жұмыс істейді, заңдар қабылданады, олар халықаралық аренаға шығуға талпынады. Олардың кейбіреулері тарихи тұрғыдан ұзақ уақыт бойы өмір сүруде, мысалы, Тайвань, Палестина, Күрдістан, Азад Кашмир, Тибет.

Currently, there are about 120 unrecognized states in the world that have declared their sovereignty on the territory of about 60 states. Some of them actually exist, but are not legally recognized as a full-fledged country in the international community (Taiwan Island). Others are recognized but do not have their own territory (Palestine). Some are recognized only by certain states. Unrecognized states are manifested in separatist areas due to changes in state borders. These states are not described in textbooks, most of them are not marked on the map. However, they are living in real life, where people live, authorities work, laws are adopted, and they try to enter the international arena. Some of them have historically existed for a long time, for example, Taiwan, Palestine, Kurdistan, Azad Kashmir, and Tibet.



Басып алынған аумақтар әскери іс-қимылдардың нәтижесінде мемлекеттерге күштеп біріктіріледі. Оларда басып алған мемлекеттің тәртібі әрекет етеді. Басып алынған аумақ мәртебесі болған аумақтар: *Шығыс Тимор* (1976–2001 жж.), *Палестина мемлекетінің* аумағы *(Иордан өзенінің батыс жағалауы және Газ секторы)*.

Occupied territories are forcibly united into states as a result of military operations. The order of the occupying state operates in them. Territories with the status of occupied territory: East Timor (1976-2001), the territory of the State of Palestine (the West Bank of the Jordan River and the Gaza Strip).

The Arab-Israeli Conflict

Kazakhstan has established itself as a prominent advocate for peace and conflict resolution on the global stage. Since gaining independence in 1991, the country has pursued policies that emphasize diplomacy, dialogue, and a commitment to peaceful coexistence. This commitment is exemplified in its nuclear disarmament, mediation efforts in the Syrian conflict (through the "Astana Process" initiated in 2017), and its leadership in promoting interfaith harmony through the Congress of Leaders of World and Traditional Religions.

That said, the inclusive and peace promoting vision of the country is only partially reflected in the textbooks discussing the Israeli-Arab conflict. The analysis demonstrates that the sensitive topic of the Arab-Israeli conflict, albeit balanced and informative, lacks a comprehensive overview of the conflict in some cases and nuance in others. There is a general introduction to its main events and key figures, yet its presentation is often weakly structured, and in some cases is markedly biased.

Discussion of the Arab-Israeli conflict in Kazakhastani textbooks presents a nuanced challenge. As a Muslim-majority country, Kazakhstan may naturally lean toward sympathizing with Palestinians, yet lessons also portray Islamic radicalism and terrorism in a negative light. In this context, the textbooks mention Al-Qaeda, ISIS, and the Muslim Brotherhood as examples of Middle Eastern terror organizations. While Hamas is widely considered a branch of the Muslim Brotherhood, it is not explicitly named, nor are other groups such as Hezbollah and Islamic Jihad, reflecting a selective approach that may aim to balance political sensitivities with the condemnation of extremism.

References to the Arab-Israeli conflict can mainly be found in five textbooks:

1. *Duniezhuzy Tarikhi (World History)* Textbook by Aldabek (Vol. 2) for Grades 8-9 (2019)
2. *Duniezhuzy Tarikhi (World History)* Textbook by Kairbekova for Grade 10 (2019)
3. *Duniezhuzy Tarikhi (World History)* Textbook by Kairbekova for Grade 11 (2019)
4. *Geography* by Kaymuldinova for Grades 10-11 (2019)
5. *Kazakh Language* by Ermekova for Grade 9 (2019)

These textbooks differ in their portrayal of the Arab-Israeli conflict. The chapter in **Kairbekova's World History textbook (2019) for Grade 10** is accurate and moderate in its representation of the conflict and presents a balanced conclusion. It traces the origins, key events, and evolving dynamics of the conflict, beginning with British rule in Palestine. It outlines the 1947 UN resolution for a two-state solution, the establishment of Israel in 1948, and the subsequent wars initiated by Arab states, as well as exploring major conflicts like the Six-Day War, the Yom Kippur War, and the prolonged hostilities involving the Palestine Liberation Organization (PLO). The chapter delves into peace attempts such as the Camp David Accords and the Oslo Agreement, while highlighting the challenges posed by extremism, ongoing intifadas, and unresolved territorial disputes. It concludes by emphasizing that a resolution requires mutual recognition of the futility of continuing hostilities and a commitment to peaceful dialogue.

This narrative combines historical accounts with the complexities of political, social, and ideological factors shaping the region. However, although both chapters share the same title of "The Arab-Israeli Conflict," they fail to present a comprehensive view of the conflict. Key contextual elements are omitted, such as the decline of British colonialism, Palestinian (and broader Arab) cooperation with Hitler, the conflict's role as a Cold War battleground, and the influence of radical Islamic movements. While the chapters mention the Egyptian-Israeli Peace Accord (1979), they overlook the Israeli-Jordanian peace treaty (1994).The **Kairbekova World History textbook for Grades 10 and 11** is generally focused on a balanced presentation and objectivity concerning the Arab-Israel conflict. The **Geography textbook by Kaymuldinova for Grades 10-11 (2019)** is balanced in its portrayal but offers concise and somewhat lacking information.

Compared to these textbooks, the chapter from **Aldabek's World History, 2019, Vol. 2 (pp. 99–105)** at times contains biases towards the Arab-Israeli conflict, with factual inaccuracies and omissions. It oversimplifies the British decision to end the Mandate over Palestine, mischaracterizes the Arab rejection of the UN Partition Plan as territorial, and incorrectly states the timing and nature of Israel's declaration of independence. It inaccurately describes events like the Gaza Strip's occupation and omits the Jewish exodus from Muslim countries while emphasizing Arab refugee numbers. The portrayal of the PLO and Hamas is incomplete, neglecting key facts about their militant activities and ideologies. The text further misrepresents international roles, such as U.S. support for the Partition Plan, and provides a one-sided narrative of unresolved issues. It unfairly blames Israel for the lack of conflict resolution, while neglecting to address Arab nations' rejection of earlier peace efforts. This one-sided portrayal lacks historical context and balanced interpretation. That said, one example presents Israel's establishment and early development with a largely positive tone, emphasizing Jewish pride and nation-building, acknowledges that west Jerusalem "belonged to Israel" under the Partition Plan, and condemns the opposition and rejectionist approaches by Arab countries which have exacerbated the conflict.

The **Kazakh Language textbooks for Grade 9**, are overtly biased in favour of a particular anti-Israeli perspective when describing the Arab-Israeli conflict. One might question the relevance and appropriateness of including the Arab-Israeli conflict in a Kazakh language textbook for Grade 9 students in Kazakhstan. Why is this particular conflict highlighted in a subject typically devoted to developing language skills, exploring literature, and promoting national culture? While it is important to broaden students' understanding of global issues, the Arab-Israeli conflict seems an unusual choice for a language textbook in a country geographically distant from the Middle East and its complexities. This inclusion prompts further questions about the educational objectives behind such a decision: Is it intended to foster global awareness, or does it reflect specific historical or political perspectives?

All textbooks should retain a balanced perspective, considering various viewpoints and encouraging critical thinking. The textbooks mentioned above contain deviations from these standards, raising questions about the reliability and integrity of the learning materials. Educational resources must adhere to principles of impartiality and objectivity, particularly when addressing complex and sensitive geopolitical issues.

The Arab-Israeli Conflict in World History and Geography Textbooks

Example 15

Kairbekova R. R., *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, pp. 160-161

The Grade 10 World History textbook outlines Israel's involvement in the peace process with the Palestinian Authority (PA) from the 1990s to the mid-2000s, highlighting key diplomatic efforts and the challenges faced by both sides. The textbook's portrayal underscores Israel's cooperation with international mediators and its willingness to engage in territorial compromises, while also recognizing the difficulties created by Palestinian political divisions and the rejection of peace efforts by groups like Hamas.

It describes the 1995 agreement between Israel and the PLO as a "serious step...towards the creation of the Palestinian Authority," allowing for Israeli troop withdrawals from six Palestinian cities and the holding of local elections. However, the text notes that the implementation was delayed due to opposition from "extremists in the PLO and right-wing parties in Israel," which contributed to ongoing violence between Palestinian groups and the Israeli army. The textbook emphasizes Israel's willingness to negotiate under international mediation, particularly during the 2003 "road map" meeting between U.S. President George W. Bush, Israeli Prime Minister Ariel Sharon, and Palestinian Prime Minister Mahmoud Abbas. In this context, Israel is portrayed as taking significant steps toward peace, including agreeing to "the dismantling of a certain number of Israeli settlements" and acknowledging that "the Arab lands controlled by it since 1967 are occupied territories," a formal recognition of the disputed status of these areas.

The textbook also highlights Israel's concerns regarding security and the challenges posed by internal Palestinian divisions. It notes that "Western countries and Israel hoped" Mahmoud Abbas would be able to "subjugate the radical PLO groups" and curb terrorist activities. However, the text suggests that the persistence of violence, particularly the continuation of the intifada, became "the main obstacle to the implementation of the road map." It emphasizes the role of Hamas, described as an "extremist Sunni organization," which refused to recognize the peace plan and further complicated diplomatic efforts after winning the 2006 Palestinian parliamentary elections. While the text acknowledges Israel's use of force to suppress violence, it frames these actions as a response to ongoing security threats.

The text is accompanied by a photograph of former Israeli PM Yitzhak Rabin shaking hands with PLO president Yasser Arafat when signing the Oslo Accords, mediated by former US President Bill Clinton.

[See images and translations on the next page.]

Израиль премьер-министрі И. Рабин, АҚШ президенті Б. Клинтон, ПАҰ төрағасы Я. Арафат (Вашингтон, 1993)

1995 жылы Израиль мен ПАҰ уақытша келісімге келді, келісімде арабтар көп тұратын алты қаладан израиль әскерін шығару мен ол жерде палестин әкімшілігінің сайлау өткізуі қарастырылды. Бұл Палестина автономиясын құруға бағытталған маңызды қадам болды. Алайда ПАҰ жауынгерлері мен Израильдің оңшыл партиясының қақтығысуы салдарынан бұл уақытша келісімді орындау мерзімі созылып кетті, осыған қарамастан Палестина автономиясы бақылауындағы аумақ көлемі біртіндеп ұлғая берді.

2000 жылы ПАҰ экстремистері жаппай қақтығыс ұйымдастырып, оның соңы интифадаға ұласып, палестиндік әскерлер мен израиль әскері арасындағы ұрыска жалғасып кетті. Бұған жауап ретінде Израиль жетекшілері арабтарға қарсы қатаң саясат ұстанып, араб экстремистерін басу үшін күш қолдана бастады. Израиль мен ПАҰ арасындағы келіссөздер тоқтап қалды.

2003 жылы АҚШ пен Израильдің қысымымен Я.Арафат Палестина автономиясының Махмуд Аббас жетекшілік ететін жаңа үкіметін жасақтауға келісті. Батыс елдері мен Израиль Палестинаның жаңа көсемі ПАҰ-ның радикалды топтарын өзіне бағындырып, олардың лаңкестік акцияларын тоқтататынына сенді және Израильмен Палестина мәселелері жөнінде бейбіт келіссөздер жасайтынына үміт артты.

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2003 жылы мамырда АҚШ президенті Дж. Буш, Израиль премьер-министрі А.Шарон және Палестина автономиясы үкіметінің басшысы М.Аббас қатысқан кездесу өтіп, осы кездесуде «Жол картасы» бағдарламасы қабылданды. Оны «квартет», яғни халықаралық келіссөруші етуші төрттік – АҚШ, Ресей, Еуроодақ, БҰҰ делегаттары және Израиль мен Палестина автономиясының қатысуымен дайындады. Жоспар бойынша Палестина арабтарының тәуелсіз мемлекетін құру, араб мемлекеттері мен Израиль қатынасын қалпына келтіру және араб-израиль соғысын толық тоқтату қарастырылды.

Жоспар жүзеге асу үшін Израиль арабтарға берілуі тиіс жерлерге орналасқан кейбір израиль қоныстарын бұзуға келісті. Израиль 1967 жылдан бастап өз бақылауына өткен араб жерлерінің басып алынған аймақтар екенін тұңғыш рет ресми түрде мойындап, Газа секторындағы еврей қоныстарын көшіре бастады.

Алайда «Жол картасына» Израильде ұлтшыл партиялар, ал Палестина арабтарынан «Хамас» ұйымы қарсы шықты. Жаппай наразылық жалғаса берді. Әскери қақтығыстарға әйелдер мен жасөспірімдер, израильдік арабтар белсене қатысты. Интифаданың жалғасуы «Жол картасын» іске асырудағы ең үлкен кедергі болды.

In 1995, Israel and the PLO entered into a temporary agreement providing for the withdrawal of Israeli troops from six cities with a predominantly Arab population and the holding of elections for the Palestinian Authority in them. This is how a serious step was taken towards the creation of the Palestinian Authority. However, due to the resistance of extremists in the PLO and right-wing parties in Israel, the implementation of the interim agreement was delayed, although the territory under the control of the Palestinian Authority gradually expanded.

In 2000 PLO extremists launched a widespread clash which turned into big battles between Palestinian detachments and the Israeli army. In response, the Israeli leadership began to pursue a tougher policy towards the Arabs and use force to suppress Arab extremists. Negotiations between Israel and the PLO were interrupted.

In 2003, under pressure from the United States and Israel, Yasser Arafat agreed to the formation of a new Palestinian Authority government led by Mahmoud Abbas. Western countries and Israel hoped that the new Palestinian leader would be able to subjugate the radical PLO groups, put an end to their terrorist actions and negotiate with Israel on the Palestinian problem.

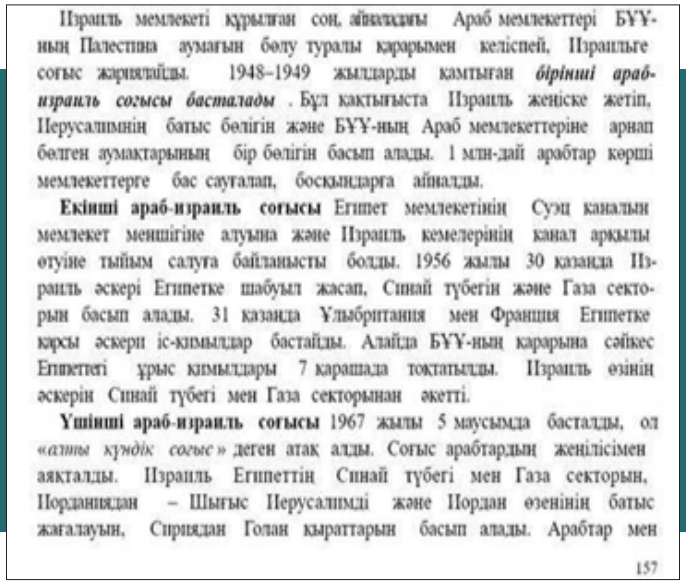
In May 2003, a meeting was held between US President George W. Bush, Israeli Prime Minister Ariel Sharon and the head of the government of the Palestinian Authority, Mahmoud Abbas, at which a road map plan developed by the Quartet, a group of international mediators consisting of delegates from the United States, Russia, the European Union and the UN with the participation of Israel and the Palestinian Authority.

The plan called for the creation of an independent Palestinian Arab state, the restoration of normal relations between the Arab states and Israel, and a complete end to the Arab-Israeli conflict. In order to implement the plan, Israel agreed to the dismantling of a certain number of Israeli settlements built on lands that were supposed to be transferred to the Arabs. Israel for the first time officially recognized that the Arab lands controlled by it since 1967 are occupied territories and began the transfer of Jewish settlements from the Gaza Strip. However, the road map plan provoked protest from right-wing parties in Israel, and within the PLO, the extremist Sunni organization Hamas (Islamic resistance movement) refused to recognize it at all. The intifada continued. Women, teenagers and Israeli Arabs actively participated in the fighting. The continuation of the intifada has become the main obstacle to the implementation of the road map. In 2006, the process of resolving the Arab-Israeli conflict became even more complicated. Having won the Palestinian parliamentary elections, Hamas formed a new government of the Palestinian Authority.

Example 16

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, p. 157

The Grade 10 World History textbook by Kairbekova, presents a broad overview of the Israeli-Arab conflict's early years but with factual inaccuracies. It correctly states that the UN proposed a partition plan in 1947, which was accepted by Jewish leaders but rejected by Arab states, who instead launched a war against Israel in 1948. The text states that Israel captured parts of the territories allocated to the Arab state, but it fails to mention that Egypt and Jordan also occupied Palestinian lands—Egypt took Gaza, and Jordan annexed the West Bank. Additionally, it says that 1,000,000 Palestinian Arabs became refugees, but most estimates place the figure at 700,000–750,000. There is no mention of Jewish refugees expelled from Arab countries during this period. The description of the 1956 Suez Crisis and the 1967 Six-Day War largely follows a factual sequence of events but presents Israel's actions in an aggressive light while downplaying Arab provocations. The excerpt claims the Second Arab-Israeli War was solely due to Egypt's nationalization of the Suez Canal and "ban on Israeli ships passing through", but omits the Egyptian support of the Palestinian Fedayeen attacks against Israel. Similarly, the Six-Day War is described as starting with an Israeli attack, but it does not acknowledge that Egypt had expelled UN peacekeepers, blockaded the Strait of Tiran, and mobilized its military, creating a state of war. Notably, in a more favorable portrayal of Israel, the textbook states that Israel "captured" and not "occupied" the Sinai Peninsula and Gaza strip from Egypt, East Jerusalem and the West Bank of the Jordan River from Jordan, and the Golan Heights from Syria. That said, reference to the "occupied territories" appears later in the lesson.



Израиль мемлекеті құрылған соң, айналадағы Араб мемлекеттері БҰҰ-ның Палестина аумағын бөлу туралы қарарымен келіспей, Израильге соғыс жариялайды. 1948–1949 жылдарды қамтыған ***бірінші араб-израиль соғысы басталады***. Бұл қақтығыста Израиль жеңіске жетіп, Иерусалимнің батыс бөлігін және БҰҰ-ның Араб мемлекеттеріне арнап бөлген аумақтарының бір бөлігін басып алады. 1 млн-дай арабтар көрші мемлекеттерге бас сауғалап, босқындарға айналды.

Екінші араб-израиль соғысы Египет мемлекетінің Суэц каналын мемлекет меншігіне алуына және Израиль кемелерінің канал арқылы өтуіне тыйым салуға байланысты болды. 1956 жылы 30 қазанда Израиль әскері Египетке шабуыл жасап, Синай түбегін және Газа секторын басып алады. 31 қазанда Ұлыбритания мен Франция Египетке қарсы әскери іс-қимылдар бастайды. Алайда БҰҰ-ның қарарына сәйкес Египеттегі ұрыс қимылдары 7 қарашада тоқтатылды. Израиль өзінің әскерін Синай түбегі мен Газа секторынан әкетті.

Үшінші араб-израиль соғысы 1967 жылы 5 маусымда басталды, ол *«алты күндік соғыс»* деген атақ алды. Соғыс арабтардың жеңілісімен аяқталды. Израиль Египеттің Синай түбегі мен Газа секторын, Иордаиядан – Шығыс Иерусалимді және Иордан өзенінің батыс жағалауын, Сириядан Голан қыраттарын басып алады. Арабтар мен

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[…]

The first Arab-Israeli war *began 1948-1949 in which Israel won and captured the western part of Jerusalem and part of the territories allocated by the UN for the Arab state. About 1,000,000 Palestinian Arabs were forced to seek refuge in neighboring countries.*

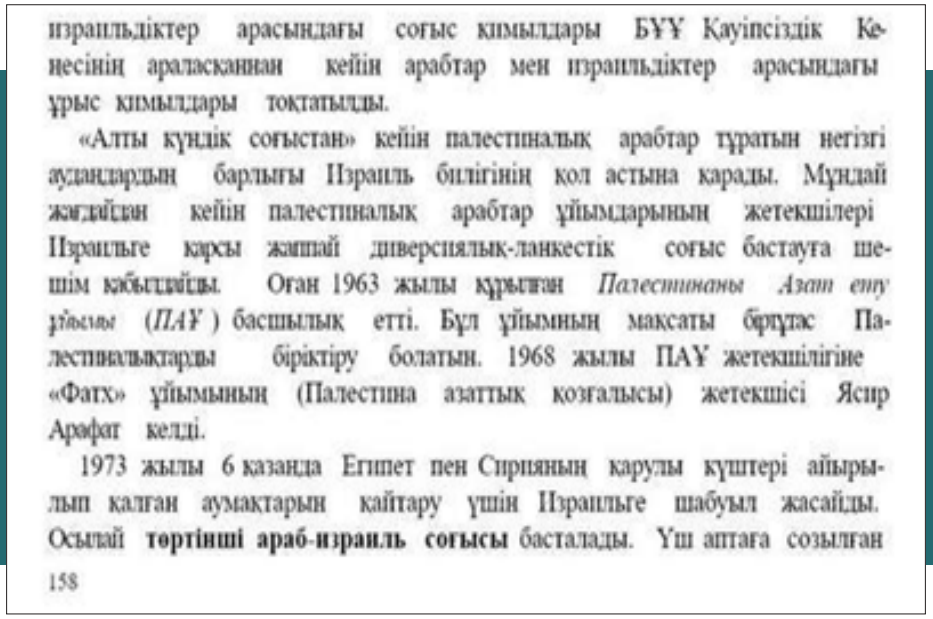
The second Arab-Israeli War *was associated with Egypt's nationalization of the Suez Canal and the ban on Israeli ships passing through the canal. On October 30th, 1956 the Israeli army attacked Egypt and captured the Sinai Peninsula and Gaza strip. On October 31st, Great Britain and France began military operations against Egypt. However, in accordance with the UN resolution, hostilities in Egypt ceased on November 7th. Israel withdrew its troops from the Sinai Peninsula and Gaza Strip.*

The third Arab-Israeli war *began on June 5th, 1967 and was called the six-day war. it ended in the defeat of the Arab states. Israel captured the Sinai Peninsula and Gaza strip from Egypt, east Jerusalem and the western bank of the Jordan River from Jordan, and the Golan Heights from Syria.*

Example 17

Kairbekova R. R., *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, p. 158

As opposed to the Grades 8-9 World History textbook, its Grade 10 counterpart portrays Israel as the victim of continued Arab aggression, emphasizing that after the Six-Day War (1967), Palestinian leaders turned to "terrorism and sabotage" rather than diplomatic means. It acknowledges the PLO's role in organizing Palestinian resistance, aiming to unite Palestinians in the struggle for the creation of a single Arab-Jewish state in Palestine, but does not note that its charter explicitly rejected the idea of a Jewish-Arab state, advocating for the elimination of Israel instead. Describing the Yom Kippur War (1973), the text explains that Egypt and Syria attacked Israel in an "attempt to seize lost territory" in 1967, mentioning Israel's subsequent counteroffensive. However, it omits key details, such as the initial Arab military successes and the heavy Israeli losses, as well as the U.S. and Soviet involvement in brokering a ceasefire.



израильдіктер арасындағы соғыс қимылдары БҰҰ Қауіпсіздік Кеңесінің араласқанынан кейін арабтар мен израильдіктер арасындағы ұрыс қимылдары тоқтатылды.

«Алты күндік соғыстан» кейін палестиналық арабтар тұратын негізгі аудандардың барлығы Израиль билігінің қол астына қарады. Мұндай жағдайдан кейін палестиналық арабтар ұйымдарының жетекшілері Израильге қарсы жаппай диверсиялық-ланкестік соғыс бастауға шешім қабылдайды. Оған 1963 жылы құрылған *Палестинаны Азат ету ұйымы* (*ПАҰ*) басшылық етті. Бұл ұйымның мақсаты бірыңғай Палестиналықтарды біріктіру болатын. 1968 жылы ПАҰ жетекшілігіне «Фатх» ұйымының (Палестина азаттық қозғалысы) жетекшісі Ясир Арафат келді.

1973 жылы 6 қазанда Египет пен Сирияның қарулы күштері айырылып қалған аумақтарын қайтару үшін Израильге шабуыл жасайды. Осылай **төртінші араб-израиль соғысы** басталады. Үш аптаға созылған

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Hostilities between Arabs and Israelis ceased after the intervention of the UN Security Council. After the Six-Day War, all major areas inhabited by Palestinian Arabs came under Israeli rule. In such a situation, the leaders of Palestinian-Arab organizations decided to start an all-out sabotage and terrorist war against Israel. It was led by the Palestine Liberation Organization (PLO). Created in 1963 with the aim of uniting Palestinians in the struggle for the creation of a single Arab-Jewish state in Palestine. Yasser Arafat, the leader of the Palestinian Fatah Organization (Palestinian Liberation Movement), became the Chairman of the PLO in 1968. On October 6, 1973, Egyptian and Syrian armed forces attacked Israel in an attempt to seize lost territory. The fourth Arab-Israeli war began. After three days of fighting, the Israeli army managed to stop the advance of Arab troops and launch a counteroffensive.

Example 18

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, p. 159

The excerpt presents the Israeli-Palestinian conflict with a focus on Israel's security concerns and efforts to establish peace. The portrayal focuses on Israeli actions in responding to security threats and participating in negotiations, presenting the conflict primarily through the lens of diplomatic progress and military developments. It describes the PLO as Israel's "irreconcilable enemy," operating from Lebanon in the 1970s and carrying out cross-border raids. In response, Israel launched a military operation in 1982 to remove PLO forces from Lebanon, which resulted in their relocation to Tunisia. The text highlights the Lebanese-Israeli peace agreement in 1983, and Israel's withdrawal from most of Lebanon by 1985, while maintaining a security zone in the south. It also mentions the 1987 Palestinian Intifada, a large-scale uprising in the West Bank and Gaza Strip, which after two years helped to pave the way for peace negotiations between Israel and the Palestinian leadership. The Madrid Conference in 1991 is described as a key moment where Israel, Arab states, and Palestinian representatives agreed on the principle of "land in exchange for peace," laying the foundation for future agreements.

The Oslo Accords of 1993 are portrayed as a major diplomatic breakthrough, where Israel and the PLO reached a "mutual recognition" agreement. Under this framework, Israel agreed to the establishment of interim Palestinian self-government in parts of the West Bank and Gaza Strip, with the understanding that this could eventually lead to an independent Palestinian state. The text emphasizes Israel's willingness to engage in territorial compromises as part of a broader effort to achieve peace, reflecting a process of gradual reconciliation between both sides.

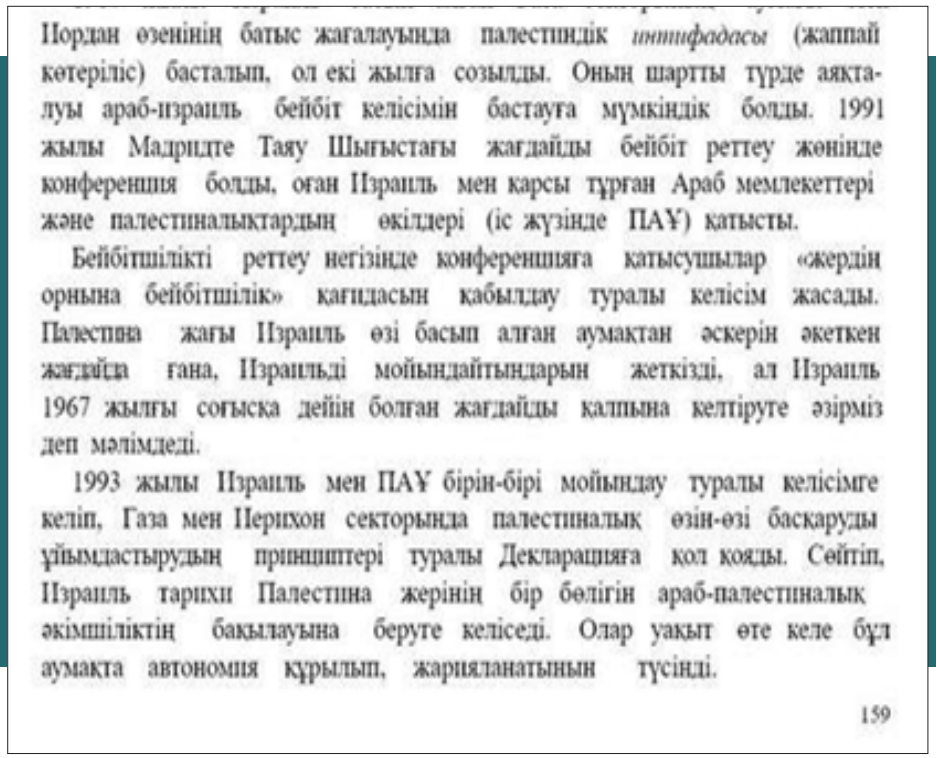
ұрыс кимылдарынан соң, Израиль әскері арабтардың әскерін тоқтатып, өздері шабуылға шығады. 1973 жылы 25 қазанда соғыс кимылдары тоқтатылады. 1973 жылы желтоқсанда БҰҰ-ның жетекшілігімен өткен Женевадағы халықаралық конференцияда соғысушы тараптардың әскерін тоқтату» туралы келісімге қол жеткізіледі. 1978 жылы Кэмп-Девидте Египет, Израиль және АҚШ жетекшілерінің кездесуінде Израиль мен Египет арасындағы бейбіт келісімге қол қойылды. Осыған сәйкес 1979 жылы екі мемлекет арасында бейбіт келісімшарт жасалды. Египет Израильмен күресін тоқтатты, ал Израиль Синай түбегіндегі өз әскерін алып кетті, түбек Египетке қайтарылды.

Штаб-пәтері 1970 жылдан бастап Ливанда болған ПАҰ бұрынғысынша Израильдің бітіспес қарсыласы болып қала берді. ПАҰ жасақтары Ливанның оңтүстік аудандарынан Израильге шабуыл жасап отырды. 1982 жылы Израиль әскері ПАҰ әскерлерін талқандап, оларды қуып шығу үшін Ливанға басып кіреді. Осылай **бесінші араб-израиль соғысы** басталады, бұл ұрыс кимылдарында жеңіліске ұшыраған ПАҰ-ның әскери күштері Ливанды тастап шығады, енді олардың штаб-пәтерлері Тунисқе көшірілді. Израиль Ливанның оңтүстік аймағына өзінің әскери күшін орналастырады да, бұл аумақты қауіпсіздік аймағы деп жариялайды. 1983 жылы Ливан мен Израиль арасында бейбітшілік туралы келісім жасалады, ал 1985 жылы израиль әскерлері Ливаннан шығарылды.

1987 жылы Израиль басып алған Газа секторының аумағы мен

[See continuation on the next page.]

[Continuation of the previous image]



Иордан өзенінің батыс жағалауында палестиндік *интифадасы* (жаппай көтеріліс) басталып, ол екі жылға созылды. Оның шартты түрде аяқталуы араб-израиль бейбіт келісімін бастауға мүмкіндік болды. 1991 жылы Мадридте Таяу Шығыстағы жағдайды бейбіт реттеу жөнінде конференция болды, оған Израиль мен қарсы тұрған Араб мемлекеттері және палестиналықтардың өкілдері (іс жүзінде ПАҰ) қатысты.

Бейбітшілікті реттеу негізінде конференцияға қатысушылар «жердің орнына бейбітшілік» қағидасын қабылдау туралы келісім жасады. Палестина жағы Израиль өзі басып алған аумақтан әскерін әкеткен жағдайда ғана, Израильді мойындайтындарын жеткізді, ал Израиль 1967 жылғы соғыска дейін болған жағдайды қалпына келтіруге әзірміз деп мәлімдеді.

1993 жылы Израиль мен ПАҰ бірін-бірі мойындау туралы келісімге келіп, Газа мен Иерихон секторында палестиналық өзін-өзі басқаруды ұйымдастырудың принциптері туралы Декларацияға қол қояды. Сөйтіп, Израиль тарихи Палестина жерінің бір бөлігін араб-палестиналық әкімшіліктің бақылауына беруге келіседі. Олар уақыт өте келе бұл аумақта автономия құрылып, жарияланатынын түсінді.

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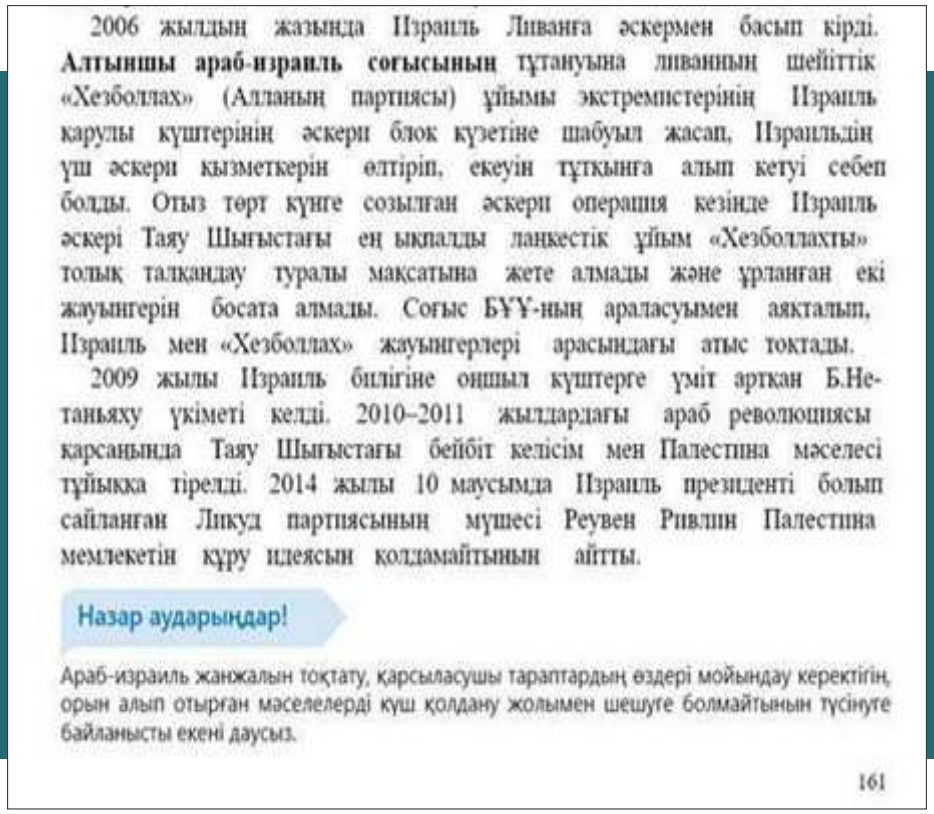
[…]
Israel's irreconcilable enemy remains the PLO, whose headquarters have been in Lebanon since the 1970s. PLO militants carried out raids on Israel from the southern regions of Lebanon. In 1982, the Israeli army invaded Lebanon to defeat the PLO units and drive them out of Lebanon. The fifth Arab-Israeli war began, as a result of which the PLO military forces left Lebanon. PLO headquarters were moved to Tunisia. Israel consolidated its military presence in southern Lebanon by declaring this territory a security zone. In 1983, the Lebanese-Israeli peace agreement was concluded. In 1985, Israeli troops withdrew from Lebanon
In 1987, the Palestinian intifada (general uprising) began in the Israeli-occupied territories in the Gaza Strip and on the West Bank of the Jordan River, which lasted about two years. Its formal end allowed the start of Arab-Israeli peace negotiations. In 1991, a conference on the Middle East peace settlement was held in Madrid, in which Israel, the opposing Arab states and a Palestinian delegation (in fact, the PLO) took part. As the basis for a peaceful settlement, the conference participants agreed to adopt the principle of "land in exchange for peace:" the Palestinian side stated that it was ready to recognize Israel subject to the withdrawal of its troops from the occupied territories, and Israel expressed its readiness to restore the situation that existed before the 1967 war.
In 1993, Israel and the PLO entered into a mutual recognition agreement and signed a "declaration of principles for organizing interim Palestinian self-government in the Gaza Strip on the West Bank". Thus, Israel agreed to transfer under the control of the Arab Palestinian Authority part of the lands of historical Palestine with a predominant Arab population, understanding that in time, an independent Arab state would be proclaimed on the territory of the formed autonomy.

Example 19

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, p. 161

The 2006 Lebanon War is also presented without criticism of Israel, emphasizing instead the negative contribution of Hezbollah to terrorism. The textbook describes the 2006 Lebanon War as a conflict that began after Hezbollah attacked an Israeli military checkpoint, resulting in the deaths of three Israeli soldiers and the capture of two others. In response, Israel launched a military operation in Lebanon with the goal of weakening Hezbollah and securing the release of the captured soldiers. While the conflict lasted 34 days, the war concluded with a UN-brokered ceasefire between Israel and Hezbollah. The excerpt highlights Hezbollah's influence in the region, referring to it as a group known for its use of suicide bombings and armed attacks. It portrays Israel's military response as a defensive measure but notes that Hezbollah was not fully dismantled, and the kidnapped soldiers were not recovered. The passage primarily focuses on Israel's security concerns, though it does not delve into the broader effects of the war, such as its impact on Lebanese and Israeli civilians.

The second part discusses Israeli political developments following the conflict, particularly the 2009 election of Benjamin Netanyahu and the resulting challenges in advancing the Middle East peace process. It notes that Israeli President Reuven Rivlin, elected in 2014, opposed the establishment of a Palestinian state. The text suggests that political disagreements, along with broader regional instability, contributed to difficulties in achieving peace. It concludes by emphasizing the importance of mutual recognition and dialogue between both sides, acknowledging that violence often leads to further violence. The excerpt presents Israel's position as primarily focused on security and stability, though it does not extensively discuss Palestinian perspectives or the complexities of regional diplomacy.



2006 жылдың жазында Израиль Ливанға әскермен басып кірді. **Алтыншы араб-израиль соғысының** тұтануына ливанның шейіттік «Хезболлах» (Алланың партиясы) ұйымы экстремистерінің Израиль қарулы күштерінің әскери блок күзетіне шабуыл жасап, Израильдің үш әскери қызметкерін өлтіріп, екеуін тұтқынға алып кетуі себеп болды. Отыз төрт күнге созылған әскери операция кезінде Израиль әскері Таяу Шығыстағы ең ықпалды ланкестік ұйым «Хезболлахты» толық талқандау туралы мақсатына жете алмады және ұрланған екі жауынгерін босата алмады. Соғыс БҰҰ-ның араласуымен аяқталып, Израиль мен «Хезболлах» жауынгерлері арасындағы атыс тоқтады.

2009 жылы Израиль билігіне оңшыл күштерге үміт артқан Б.Нетаньяху үкіметі келді. 2010–2011 жылдардағы араб революциясы қарсаңында Таяу Шығыстағы бейбіт келісім мен Палестина мәселесі тұйыққа тірелді. 2014 жылы 10 маусымда Израиль президенті болып сайланған Ликуд партиясының мүшесі Реувен Ривлин Палестина мемлекетін құру идеясын қолдамайтынын айтты.

Назар аударыңдар!

Араб-израиль жанжалын тоқтату, қарсыласушы тараптардың өздері мойындау керектігін, орын алып отырған мәселелерді күш қолдану жолымен шешуге болмайтынын түсінуге байланысты екені даусыз.

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[See translation on the next page].

In the summer of 2006, there was an Israeli military invasion of Lebanon. The reason for the sixth Arab-Israeli war was an attack by militants of the Lebanese Shiite organization Hezbollah (Party of Allah) on an Israeli military checkpoint, as a result of which three Israeli soldiers were killed and two were captured. During the 34-day war operation, the Israeli army did not achieve its goal - one of the most influential terrorist organizations in the Middle East, Hezbollah, which gave the world such a phenomenon as suicide bombers, was not defeated, and two kidnapped soldiers were not released. The war ended with a UN-brokered ceasefire agreement between Israel and Hezbollah militants. With his coming to power in Israel in 2009, the right-wing government of Benjamin Netanyahu, and on the eve of the Arab revolutions of 2010 to 2011, the Middle East peace processes and solutions to the Palestinian problem were at a dead end. Elected on June 10, 2014 Israeli President Reuven Rivlin, a member of the Likud Party, rejected the idea of creating a Palestinian state.

Pay Attention!
The final cessation of the Arab Israeli conflict depends on the recognition by the warring parties themselves of the futility of continuing the confrontation and the realization that existing problems cannot be solved by force. Violence on one side will give rise to violence on the other.

Example 20

Kairbekova R. R, *World History* (Social Studies and Humanities Track), Grade 10, Vol. 1, 2019, pp. 162-163

The unit about the Israeli-Palestinian conflict concludes with a series of questions and assignments, some are of a balanced and neutral perspective, and others are ostensibly and candidly reflective of the PLO's perspective. As such, students are required to consider articles from the PLO Charter (1968) and the Palestinian National Charter (1968) to answer questions regarding Palestinian identity and the methods of conflict. As such, students learn that, according to the PLO, Palestinians should be committed to armed struggle as the primary method for achieving Palestinian liberation. The texts define Palestine as an indivisible Arab homeland and consider all Palestinians, including those born outside the territory after 1947, as part of the national cause. Additionally, the charters reject the legitimacy of Israel's creation in 1947, calling it a violation of the Palestinian people's natural rights. The role of sabotage and military mobilization is portrayed as a necessary tool for Palestinian resistance, and the Arab world's collective support is emphasized as essential to the struggle.

While students are indeed told that these ideas reflect the perspective of the PLO, the concluding assignments contain no Israeli historical narratives or security concerns, discussion of Israeli claims to the land, historical Jewish connections to the region, or the broader geopolitical context leading to Israel's establishment. As such, active or practical display of knowledge about the lesson is primarily devoted to the Palestinian narrative of the PLO, and not any Israeli narrative.

[See images on the next page.]

Білімдеріңді тексеріңдер

1. Араб-израиль қақтығысының себептерін атаңдар.
2. Палестина мәселесінің маңызы неде және оны шешудің жолдары мен келешегі қалай?

Тапсырма

1. «Таяу Шығыс жанжалының өрістеуі» атты кестені толтырыңдар.

Кезең	Хронологиялық жүйе	Негізгі оқиғалар

2. Төменде келтірілген құжаттармен танысып, сұрақтарға жауап беріңдер.
- ПАҰ бойынша палестиналық болып кім саналады?
- ПАҰ бойынша Палестинаның шегарасы қандай?
- ПАҰ қандай мақсатты көздейді және ол күрестің қандай тәсілдерін ұсынады?
- ПАҰ Палестинаны құтқару күресі қатарына кімдерді қосады?
- «Палестинаны қолдау комитеттері» қандай мақсатта құрылады?

Палестинаны азат ету ұйымы жарғысынан
(Палестиналықтардың ұлттық конгресі 1968 жылы 17 шілдеде қабылдады)

3-бап. Ұйымның мақсаты – қарулы күрес жүргізу. Жеңіске жеткенше бұл күрес жалғасып, өз қатарын арттыра береді.

4-бап. Барлық палестиналықтар «Палестинаны азат ету» ұйымының міндетті мүшесі болып табылады. Олар мемлекетті азат ету күресінде өз мүмкіндіктеріне сай міндеттерін орындайды...

22-бап. «Палестинаны азат ету» ұйымы палестиналықтардан әскер жасақтайды. Ол Палестинаны азат ету әскері деп аталады...

26-бап. «Палестинаны қолдау комитеті» араб және қолдау білдірген елдерден жарна жинау мен ұйымды қолдау үшін құрылды.

Палестина ұлттық хартиясынан
(1968 ж. Палестина ұлттық кенесінде қабылданған)

1. Палестина – араб-палестин халқының отаны болып табылады және ол араб отаны бөлінбес бір бөлшегі, ал палестина халқы – араб ұлтының бөлінбес бөлігі.

2. Палестина Британ мандаты кезеңінен бері шегарасы біртұтас аумақтық бірлік болып табылады.

5. Палестиндік (Палестиналық) болып 1947 жылға дейін Палестинада өмір сүрген арабтар саналады... Осы мерзімнен кейін Палестина аумағында немесе одан тыс аумақта палестиналық әкеден туылғандар да палестиналық болып саналады.

6. Сионистік басып алудан бұрын Палестинада өмір сүрген еврей де палестиндік болып саналады.

7. Палестиндік қарулы күреске өзінің дүниесі мен өмірін, өз отанын қорғауға және оған азаттық әкелу жолында құрбан қылуға дайын болуы тиіс.
- Қарулы күрес Палестинаны азат етудің жалғыз жолы...
- Диверсиялық шара палестиналық халықтық азат ету күресінің негізгі түрі болып табылады... Сондай-ақ ұлттық күрес жүргізіп жатқан Палестина халқының түрлі топтары мен палестин халқынан және араб бұқарасынан революцияны жалғастыруды қамтамасыз ету үшін, оның таралуы мен жеңісі үшін бірлікке жету талап етіледі. Араб халқы өзінің барлық әскери, адамдық, моральдық және

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рухани потенциалын палестин халқымен бірге Палестинаны азат етуге жұмсауы керек...

- 1947 жылғы Палестинаны бөлу мен Израиль мемлекетінің құрылуы қанша уақыт өтсе де, толығымен заңсыз болып табылады, өйткені ол палестин халқының қалауына қарама-қайшы болды және оның отандық құқығына зиян келтірді және БҰҰ Жарғысының принциптеріне, әсіресе ондағы өзін-өзі басқару құқына сай келмеді...
- Араб-палестин халқы өзін қарулы палестин революциясы арқылы көрсете отырып, Палестинаның толық азат етілуін өзгертетін барлық шешімдерден бас тартады...
- ПАҰ – палестиналық революциялық күштердің өкілі. Ол араб-палестин халқының өз отаны үшін жүргізіп жатқан күресіне, оның азаттығына, сонда оралуына және әскери, саяси және қаржылық салада басқару құқығының жүзеге асуына жауапты...

Check your knowledge:
1. List the Arab-Israeli conflict's reasons
2. What is the importance of the Palestine issue, what are the ways of solution, and what is its future?

Assignment
1. Fill out the form "Middle East Conflict Development"

Period	*Chronology*	*Main Events*

2. Overview the documents below and answer the questions:
- *Who is a Palestinian, according to PLO?*
- *What are the borders of Palestine, according to PLO?*
- *What is PLO's goal and its methods of resistance?*
- *Who does PLO include in its camp in fighting for the liberation of Palestine?*
- *Who is included in the "Committee of Supporting Palestine?*

From the charter of the Palestine Liberation Organization
(Adopted on July 17, 1968. Palestinian National Congress)
Article 3: The purpose of the organization is armed struggle. The continuation of this struggle and its constant expansion must be ensured until victory is achieved.
Article 4: All Palestinians are natural members of the Palestine Liberation Organization. They perform their duty to fight for the liberation of the country according to their abilities.
Article 22: The Palestine Liberation Organization forms an army of Palestinians. It's called the Palestinian Liberation Army.
Article 26: "Palestine Support Committees" are created in Arab and friendly countries to collect contributions and support the organization.

From the Palestinian National Charter
(Adopted by the Palestinian National Council in 1968).
1. Palestine is the homeland of the Arab Palestinian people, and it is an inseparable part of the Arab homeland, and the Palestinian people are an integral part of the Arab nation.
2. Palestine within the boundaries of the British Mandate period is an indivisible territorial unit
5. Palestinians are Arabs who usually lived in Palestine before 1947. anyone born after this period of a Palestinian father, either inside or outside Palestine, is also a Palestinian.
6. Jews who were normally living in Palestine before the Zionist invasion will be considered Palestinians.
7. The Palestinian must be prepared for armed struggle and sacrifice his well-being and life to reconquer his homeland and bring about its liberation.
-Armed struggle is the only way to liberate Palestine.
- The sabotage action is the core of the Palestinian people's liberation struggle. It is also necessary to achieve unity in the name of the national struggle among the various groups of the Palestinian people and between the Palestinian people and the Arab masses in order to ensure the continuation of the revolution, its expansion and victory.
- The Arab nation must mobilize all its military, human, moral and spiritual potential to actively participate together with the Palestinian people in the liberation of Palestine.
- The partition of Palestine in 1947 and the formation of the State of Israel are completely illegal regardless of the passage of time because they were contrary to the will of the Palestinian people and their natural right to a homeland and were incompatible with the principles contained in the UN Charter, especially the right to self-determination ...
- The Arab Palestinian people, expressing themselves through the armed Palestinian revolution, rejects all solutions that replace the complete liberation of the plate. - The PLO, the representative of the Palestinian revolutionary forces, is responsible for the struggle

Example 21

Kairbekova R.R, *World History (Science and Mathematics Track)*, Grade 11, 2019, p. 117

Another reference to the conflict appears in the World History textbook for Grade 11. This textbook provides a brief summary of the conflict in the context of "world terrorism," identifying the Arab-Israeli conflict as the primary cause of the rise of terrorism in the Middle East. Notably, it identifies Fatah as a “terrorist organization… with the goal of fighting Israel, destroying it, and creating a Palestinian state.” The text states that after 1967, the PLO launched a campaign “of sabotage and terrorism against Israel,” and further generalizes that Palestinians sometimes engaged in terrorism, explaining that Hamas and the Islamic Jihad are terrorist organizations. Notably, the textbook offers some characteristics of “Palestinian terrorism,” including as “indiscriminate attacks, the large-scale use of terror without specific targets, suicide bombers, mass training of terrorists prepared to die.”

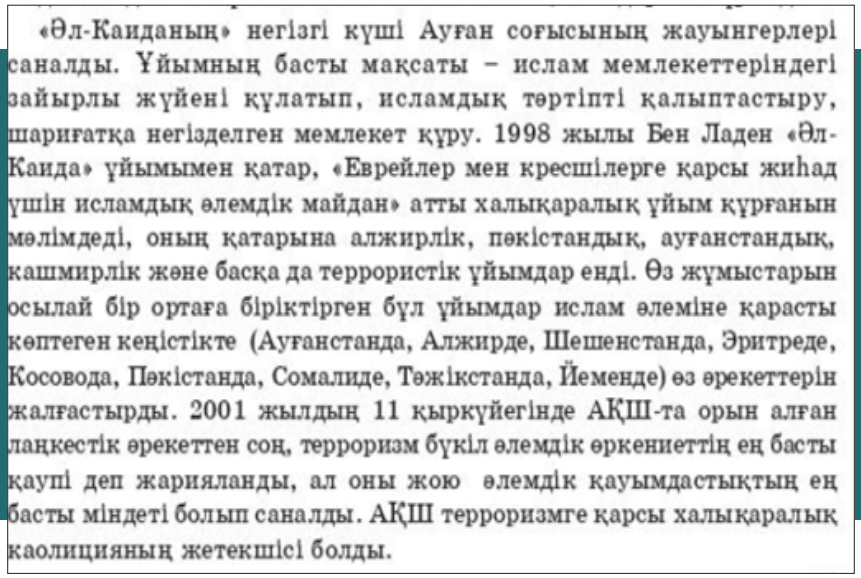
Араб-израил шиеленісі, Палестина мәселесін туындатты, ол Таяу Шығыста терроризмнің қалыптасуына ықпал етті. 1950 жылдарды Египетте ФАТХ (Палестинаны ұлттық азат ету ұйымы) террористік ұйымы пайда болды, оның мақсаты – Израилмен күрес жүргізіп, оны жою және Палестина мемлекетін құру. 1950 жылдардың соңында ФАТХ-тың бөлімшелері Алжирде, Тунисте, Ливияда, Ливанда, Иорданияда қалыптасты. 1967 жылғы «алты күндік соғыста» жеңілген соң, палестиналық арабтар ұйымының жетекшілері, *Израильге қарсы жаппай диверсиалық-террористік соғыс бастау* туралы шешім қабылдайды. Оған Палестинаны азат ету Ұйымы жетекшілік етті. 1993 жылы Палестина автономиясын құруға қол жеткізген палестиндіктер, енді жеке мемлекет қалыптастыру үшін күресті жалғастырды, олар бұл мақсаттарына террористік әдістерді қолданды. Автономия аумағында «Хамаз», «Исламдық Жиһад» секілді түрлі террористік ұйымдар орналасты. Палестиндік терроризмнің ерекшелігі мынада: нақты мекен-жайсыз терроризмді кең көлемде қолдану; ажалға басын тіккен лаңкестерді көптеп дайындау; әлемдік қауымдастықтың пікірін тудыраты (ұшақты жүргізіп кету секілді) ауқымды шараларды жоспарлау және жүзеге асыру; террористік әрекеттерді саясаттың элементтері ретінде пайдалану.

The Arab-Israeli conflict caused the Palestinian issue, which contributed to the rise of terrorism in the Middle East. In the 1950s, the terrorist organization Fatah (Palestinian National Liberation Movement) emerged in Egypt, with the goal of fighting Israel, destroying it, and creating a Palestinian state. By the late 1950s, Fatah branches had formed in Algeria, Tunisia, Libya, Lebanon, and Jordan. After their defeat in the 1967 Six-Day War, the leaders of the Palestine Liberation Organization (PLO) decided to launch a widespread campaign of sabotage and terrorism against Israel.
It was led by the Palestine Liberation Organization. Having achieved the establishment of the Palestinian Authority in 1993, the Palestinians continued their struggle for the formation of an independent state, using terrorist methods to achieve this goal. Various terrorist organizations, such as Hamas and Islamic Jihad, were located on the territory of the autonomy. The distinctive features of Palestinian terrorism were: the widespread use of terror without targeting a specific location; the planning and implementation of large-scale measures that arouse the opinion of the international community (such as hijacking an airplane); the use of terrorist acts as elements of politics.
of the Palestinian Arab people to find their homeland, liberate and return there and exercise there the right to self-determination in the military, political and financial spheres.

Example 22

Kairbekova R.R, *World History* (Science and Mathematics Track), Grade 11, 2019, p. 117.

This excerpt discusses Al-Qaeda's structure, objectives, and global activities, particularly in the context of Islamic extremism. It highlights Osama bin Laden's leadership and the formation of the Islamic Death Front for Jihad against Jews and Christians, presenting the organization as a unified terrorist network operating across multiple regions. The excerpt discusses how terror groups united across the Arab world, culminating in the 9/11 attack, which placed terrorism as a key global threat to be tackled. The passage also ties Al-Qaeda's actions to the broader war on terror following 9/11, emphasizing how the U.S. took the lead in global counterterrorism efforts.



«Әл-Каиданың» негізгі күші Ауған соғысының жауынгерлері саналды. Ұйымның басты мақсаты – ислам мемлекеттеріндегі зайырлы жүйені құлатып, исламдық тәртіпті қалыптастыру, шариғатқа негізделген мемлекет құру. 1998 жылы Бен Ладен «Әл-Каида» ұйымымен қатар, «Еврейлер мен кресшілерге қарсы жиһад үшін исламдық әлемдік майдан» атты халықаралық ұйым құрғанын мәлімдеді, оның қатарына алжирлік, пәкістандық, ауғанстандық, кашмирлік және басқа да террористік ұйымдар енді. Өз жұмыстарын осылай бір ортаға біріктірген бұл ұйымдар ислам әлеміне қарасты көптеген кеңістікте (Ауғанстанда, Алжирде, Шешенстанда, Эритреде, Косовода, Пәкістанда, Сомалиде, Тәжікстанда, Йеменде) өз әрекеттерін жалғастырды. 2001 жылдың 11 қыркүйегінде АҚШ-та орын алған лаңкестік әрекеттен соң, терроризм бүкіл әлемдік өркениеттің ең басты қаупі деп жарияланды, ал оны жою әлемдік қауымдастықтың ең басты міндеті болып саналды. АҚШ терроризмге қарсы халықаралық коалицияның жетекшісі болды.

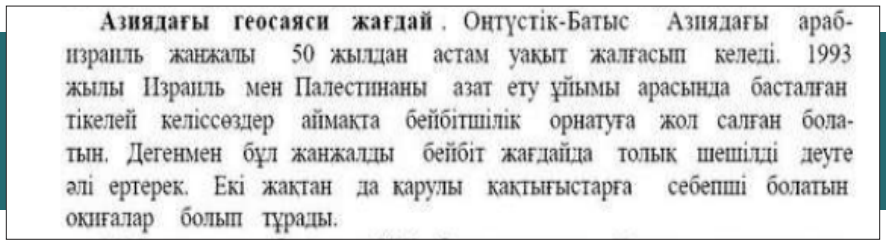
The main strength of Al-Qaeda was considered to be the fighters from the Afghan war. The main goal of the organization is to overthrow the secular system in Islamic countries and to form an Islamic state based on Sharia law. In 1998, Bin Laden announced that, along with Al-Qaeda, he had created an international organization called the Islamic Death Front for Jihad against Jews and Christians, which included Algerian, Pakistani, Afghan, Kashmiri, and other terrorist organizations. These organizations, having united their efforts in this way, continued their activities in many areas of the Islamic world, including Afghanistan, Algeria, Chechnya, Eritrea, Kosovo, Pakistan, Somalia, Tajikistan, and Yemen. After the terrorist attack in the USA on September 11, 2001, terrorism was declared the most important threat to world civilization, and its elimination was considered the most important task of the international community. The US became the leader of the international coalition against terrorism.

Example 23

Kaymuldinova, *Geography* (Social Studies and Humanities Track), Grade 10, 2019, p. 128

The Arab-Israeli conflict is also mentioned in Geography textbooks. However, despite expectations of discussions on topics such as ethnic divisions, border disputes, or the status of Jerusalem, references to the conflict are sporadic and minimal. Most of the content in this curriculum focuses primarily on Kazakhstan. Nevertheless, the textbook designated for Grade 10 presents a modest and very balanced mention of the conflict, claiming that efforts to resolve it are in process, with culpability on both sides.

[See image on the next page.]



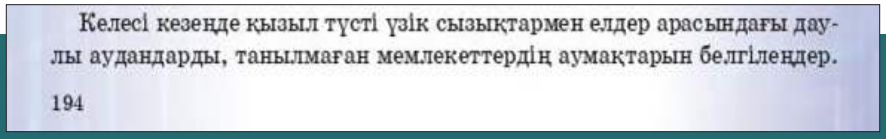
Азиядағы геосаяси жағдай. Оңтүстік-Батыс Азиядағы араб-израиль жанжалы 50 жылдан астам уақыт жалғасып келеді. 1993 жылы Израиль мен Палестинаны азат ету ұйымы арасында басталған тікелей келіссөздер аймақта бейбітшілік орнатуға жол салған болатын. Дегенмен бұл жанжалды бейбіт жағдайда толық шешілді деуге әлі ертерек. Екі жақтан да қарулы қақтығыстарға себепші болатын оқиғалар болып тұрады.

Geopolitical situation in Asia. The Arab-Israeli conflict in South-West Asia has been going on for more than 50 years. In 1993, the direct negotiations between Israel and the Palestine Liberation Organization paved the way for establishing peace in the region. However, it is still too early to say that this conflict has been completely resolved peacefully. There are events that lead to armed conflicts on both sides.

Example 24

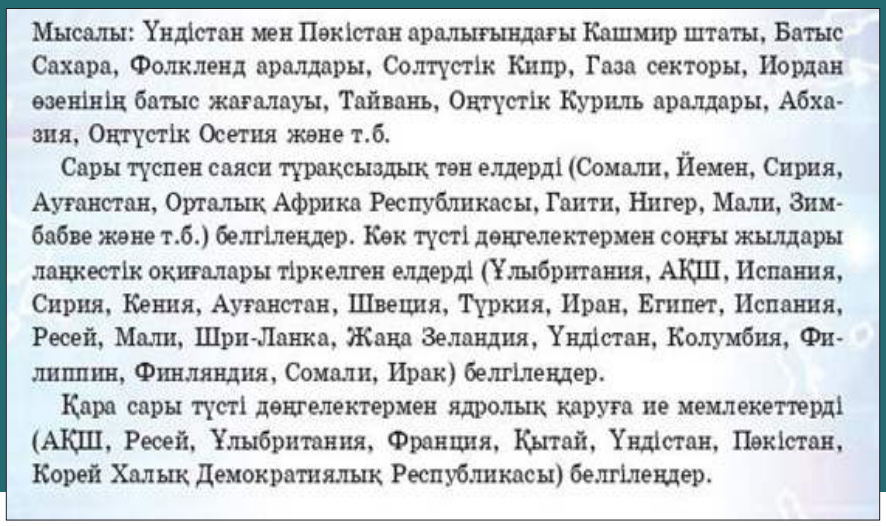
Kaymuldinova, *Geography* (Social Studies and Humanities Track), Grade 11, 2019, pp. 194-195

In another textbook, designated for Grade 11, students are tasked with marking countries on a world map using different colors to represent various categories. The Gaza strip and the West Bank are referred to as unrecognized states in this assignment. Surprisingly, the list of countries experiencing terrorist attacks in recent years does not include Israel, nor is it included on the list of nations with nuclear weapons.



Келесі кезеңде қызыл түсті үзік сызықтармен елдер арасындағы даулы аудандарды, танылмаған мемлекеттердің аумақтарын белгілеңдер.

194



Мысалы: Үндістан мен Пәкістан аралығындағы Кашмир штаты, Батыс Сахара, Фолкленд аралдары, Солтүстік Кипр, Газа секторы, Иордан өзенінің батыс жағалауы, Тайвань, Оңтүстік Куриль аралдары, Абхазия, Оңтүстік Осетия және т.б.

Сары түспен саяси тұрақсыздық тән елдерді (Сомали, Йемен, Сирия, Ауғанстан, Орталық Африка Республикасы, Гаити, Нигер, Мали, Зимбабве және т.б.) белгілеңдер. Көк түсті дөңгелектермен соңғы жылдары ланкестік оқиғалары тіркелген елдерді (Ұлыбритания, АҚШ, Испания, Сирия, Кения, Ауғанстан, Швеция, Түркия, Иран, Египет, Испания, Ресей, Мали, Шри-Ланка, Жаңа Зеландия, Үндістан, Колумбия, Филиппин, Финляндия, Сомали, Ирак) белгілеңдер.

Қара сары түсті дөңгелектермен ядролық қаруға ие мемлекеттерді (АҚШ, Ресей, Ұлыбритания, Франция, Қытай, Үндістан, Пәкістан, Корей Халық Демократиялық Республикасы) белгілеңдер.

After mapping the main geopolitical forces of the modern world in green, begin to paint over the disputed areas on the borders on neighboring states as well as the territory of unrecognized states with red dotted lines. For example, the state of Kashmir on the border of India and Pakistan, western Sahara, Northern Cyprus, Gaza, Western Bank of the Jorden River, southern Taiwan, Kuril Islands, Abkhazia, South Ossetia and others
Then the territories of countries with an unstable political situation are painted yellow (Somalia, Syria, Afghanistan, Central African Republic, Haiti, Niger, Mali, Zimbabwe and others).
Blue circles mark states where terrorist attacks have occurred in recent years (Britain, USA, Spain, Syria, Kenya, Afghanistan, Sweden, Turkey, Iran, Egypt, Spain, Russia, Mali, Sri Lanka, New Zealand, India, Colombia, Philippines, Finland, Somalia, Iraq).
Mark with blue and yellow circles the states that have nuclear weapons (USA, Russia, Great Britain, France, China, India, Pakistan, North Korea.

Example 25

Aldabek, *World History*, Grades 8-9, 2019, Vol. 2, pp. 99-100

In a unit about the 'Role of International Organizations in Resolving Regional Problems,' the Arab-Israeli conflict is taught in the context of the "birth of Middle East tensions" and the development of Arab Countries After World War II. The textbook presents the Arab-Israeli conflict (also as "the Middle East conflict") as the "longest-lasting in the world" which has yet to be resolved. The text states that the conflict started in the 1940s surrounding the UN General Assembly resolution no. 181 for the "creation of the Jewish and Arab states" in Palestine. The text seems to avoid expanding on the complexities, stating that "nationalist organizations frequently carried out acts of terror during the war," thus implicating both sides in these acts, which is factually accurate. The text also notes the British government's decision to end the mandate, admitting its inability to "facilitate a favorable place for the Arabs and Jews to cohabitate." This text does not address the complex set of internal and external considerations of the British Empire which led to its decision to terminate its mandate, nor does it mention the Arab-Jewish relations and tensions in Palestine prior to the 1940s.

Regarding resolution no. 181, also known as the 'Partition Plan,' the text explains that while the Jews welcomed it, the Arabs opposed it because the "territory of the Jewish state was larger than that of the Arabs." While the territory designated for the Jewish state was indeed larger, it is also important to note that much of the land allocated to the Jewish state was in the Negev Desert, which was sparsely populated and not as agriculturally viable as the land allocated to the Arab state. This geographic factor was one of the reasons why Arab leaders rejected the plan, arguing that it was still unfair despite the numerical division. Leaving out this explanation risks promoting the misconception that the Partition Plan disproportionately discriminated against the Palestinians. A more crucial omission is the fact that most Arab leaders simply rejected any premise of partition of the land in favor of a Jewish state.

The text further states that Arab countries as well as Palestinians rejected the idea of Jews returning to Palestine, and thus the "1947 war" broke out, emphasizing that each party "sought to claim Jerusalem," which was sacred for "Christians, Muslims, and Jews alike," and to gain control over Palestine. While the text correctly notes that Jerusalem is also sacred to Jews, it fails to note that the Palestinian Arabs declared war on Israel and were later joined by the Arab armies.

[See image on the next page.]

АЙМАҚТЫҚ МӘСЕЛЕЛЕРДІ ШЕШУДЕГІ ХАЛЫҚАРАЛЫҚ ҰЙЫМДАРДЫҢ РӨЛІ

§15. ЕКІНШІ ДҮНИЕЖҮЗІЛІК СОҒЫСТАН КЕЙІНГІ АРАБ ЕЛДЕРІНІҢ ДАМУЫ. ТАЯУ ШЫҒЫС ШИЕЛЕНІСІНІҢ ТУУЫ

1950 жылдардың басы бүкіл Араб әлемінде патриоттық қауымдастықты шайқалтқан ұлт-азаттық күрестердің жаңа толқынымен басталды. Бейбітшілікті жақтаушылар ұйымдары мен бұқаралық демократиялық ұйымдар құрылды. Сондай-ақ Араб социалистік өрлеу партиясы (БААС) сияқты жалпыарабтық ұлттық солшыл радикалдық ұйымдардың филиалдары пайда болды. Ұлтшылдар қозғалысы және басқа да ұйымдар қызметін бастады.

Бұл сабақта:

- соғыстан кейінгі араб елдерінің дамуы;
- Араб-Израиль шиеленісі туралы білеміз.

Түйін сөздер:

Араб-Израиль шиеленісі, БҰҰ Бас Ассамблеясы, Палестинаны бөлу, Палестина мен Иерусалим, БҰҰ №181 Қарары, Израильдің қорғаныс әскері (ЦАХАЛ), Палестинаны азат ету ұйымы (ПАҰ)

Араб-Израиль немесе **Таяу Шығыс шиеленісі** деп жиі аталатын мәселе әлемдегі ең ұзаққа созылған, шешімін әлі таппаған мәселе болып отыр. Оның басталуы XX ғасырдың 40-жылдарына сәйкес келеді және ол Палестинада еврей және араб мемлекеттерінің құрылуымен байланысты. Ұлтшылдар ұйымдары соғыс барысында лаңкестік әрекеттерге жиі барды. Сондықтан БҰҰ-да Англия өзінің оларға деген мандаттық құқын тоқтату жөнінде мәлімдеме жасады. Лондон бұл жерлерге бұдан былай өзінің қатысы жоқ екенін, себебі арабтар мен еврейлердің бірге өмір сүруіне қолайлы орын жасай алмағандықтан одан бас тартатынын мәлімдеді.

1947 жылы 29 қарашада БҰҰ-ның Бас Ассамблеясы Подан өзенінің батыс жағалауында еврей және араб мемлекеттерінің құрылатындығын дауысқа салды (№181 Қарар). БҰҰ Қарары Палестинада араб және еврей мемлекеттері құрылатынын мәлімдеді. Еврей тұрғындары бұл жоспарды қуана қарсы алса, арабтар бұған қарсы шықты. Себебі еврей мемлекетінің аумағы арабтардікінен әлдекайда үлкен болды.

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Бұл шешімді алғашқыда көрші араб мемлекеттері де, Палестинаның араб тұрғындары да қабылдамады. Арабтар бұл жерлерді өздерінікі деп есептейтіндіктен, еврейлерді Палестинаға қайтару идеясын мүлдем құптамады. 1947 жылы осы жер үшін Араб-Израиль соғысы (1947–1949 жж.) бұрк ете түсті. Соғысушы жақтың әркайсысы – христиандар, сондай-ақ мұсылмандар мен иудейлер үшін де қасиетті қала Иерусалим мен Палестина жері үшін таласқа түсті.

Lesson 15 - Development of Arab states after World War II, the birth of the conflict in the Middle East
The beginning of the 1950s started with a new wave of struggles for national independence, which shook the patriotic community in the entire Arab world. Pro-peace and mass democratic organizations were founded. Also, branches of pan-Arab nationalist left-wing radical organizations came to existence, such as the Arab Socialist Ba'ath Party. The nationalist movement and other organizations started their activity.
The issue, known as the Arab-Israeli conflict or the Middle East conflict, is the longest-lasting in the world and is a matter that has not found its solution to date. It started from the 1940s and is related to the foundation of the Jewish and Arab states in Mandate Palestine. Nationalist organizations frequently carried out acts of terror during the war. Therefore, in the UN, England declared the abolishment of their mandate right to these states. London made a statement that they have no relation to these lands, going forward, and that would relinquish the mandate because England could not facilitate a favorable place for the Arabs and Jews to cohabitate.
Initially this resolution was accepted neither by the neighboring Arab countries, nor the Palestinian Arabs. Since the Arabs considered these lands as theirs, they categorically did not support the idea of returning the Jews to Palestine. A war (the Arab-Israeli war, 1947-1949) for this land broke out in 1947. Each party involved in the war sought to claim Jerusalem, a sacred city for Christians, Muslims, and Jews alike, and fought to gain control over Palestine.

Example 26

Aldabek, *World History*, Grades 8-9, Vol. 2, 2019, p. 100

The Grades 8-9 World History textbook teaches about the establishment of the State of Israel in 1948, but contains some inaccuracies. It implies that the declaration of Israel's independence came "after the long-lasted wars," but the war that had started in 1947 continued and worsened. It also notes how the USSR initially had a "benevolent attitude" towards Israel and Israeli Prime Minister Golda Meir; however, David Ben Gurion was then Prime Minister, and Meir entered office some two decades later. More inaccuracies are evident in the description that after the war "Israel occupied the Gaza Strip," where in fact Egypt occupied and controlled it until 1967. Furthermore, while it is fairly accurate to say that "more than 600 thousand Arabs escaped from Palestine to Lebanon, Syria and Transjordan," the text leaves out any mention of the number of Jews who were forced to leave Muslim countries due to persecution in light of Israel's declaration of independence.

The text further explains that the US administration initially supported the Arabs, but after the Israeli government strengthened through the help of the USSR, Israel sought the support of the US instead, and thus the USSR shifted its support to the Arab states, representing the competition between "great powers" in this region. However, this explanation is misleading, because the US approach to the Palestinian issue was mixed and cautious, evolving over time, and did not represent outright support for the Arabs over that of Israel (the US voted in favor of the Partition Plan).

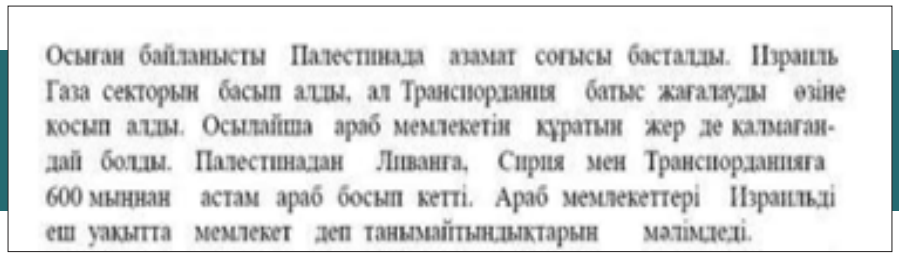
The text is accompanied by a photograph of first Israeli Prime Minister David Ben Gurion announcing the establishment of the "Independent State of Israel."

1948 жылы, ұзаққа созылған соғыстардан соң, Израиль мемлекетінің құрылғандығы жарияланды. Осы кезде Мәскеу Израиль кенестік бағытты таңдайды деген үмітпен оған жан-жақты көмек көрсетті. Израильдің Премьер-министрі Голда Мейрге КСРО он көзқараста болды. Бастапқыда АҚШ арабтарға қолдау көрсетті. Бірақ Израиль үкіметі Кенес Одағының көмегі арқасында күш жинап алған соң, АҚШ-қа қарай бет бұрды, енді Вашингтон Израильді қолдай бастады. Осылайша 1940 жылдардың аяғына таман осы аймақта ұлы державалардың арасында бір-бірімен бәсекелестік қалыптасты. КСРО араб мемлекеттерін қолдап, АҚШ Израильді жақтады.

1948 жылы 14 мамырда Еврей Ұлттық кенесі Израиль мемлекетінің құрылғандығын жария етті. Араб мемлекеті құрылмай қалды.

Давид Бен-Гурион тәуелсіз Израиль мемлекетінің құрылғандығын жариялауда

100



Осыған байланысты Палестинада азамат соғысы басталды. Израиль Газа секторын басып алды, ал Трансиордания батыс жағалауды өзіне қосып алды. Осылайша араб мемлекетін құратын жер де қалмағандай болды. Палестинадан Ливанға, Сирия мен Трансиорданияға 600 мыңнан астам араб босып кетті. Араб мемлекеттері Израильді ешуақытта мемлекет деп танымайтындықтарын мәлімдеді.

In 1948, after the long-lasted wars, the creation of the Israeli state was declared. At this time, Moscow provided the full support to Israel with the hope that it would select the Soviet direction. The USSR had a benevolent attitude towards the Israeli Prime Minister Golda Meir. Initially the US supported the Arabs. However, since the Israeli government gained strength with the support of the Soviet Union, it turned towards the US, and now Washington started supporting Israel. Thus, by the end of the 1940s, a competition was created in this region between great powers. The USSR supported the Arab states, and the US supported Israel.
On May 14, 1948, the Jewish National Council announced the foundation of the Israeli state. The Arab state was not founded.
Due to this, a civil war broke out in Palestine. Israel occupied the Gaza Strip, and Transjordan annexed the west bank. This way, it seemed that there was no land left where to build the Arab state. More than 600 thousand Arabs escaped from Palestine to Lebanon, Syria and Transjordan. The Arab countries declared that they would never recognize Israel as a state.

Example 27

Aldabek, *World History*, Grades 8-9, Vol. 2, 2019, pp. 101-102

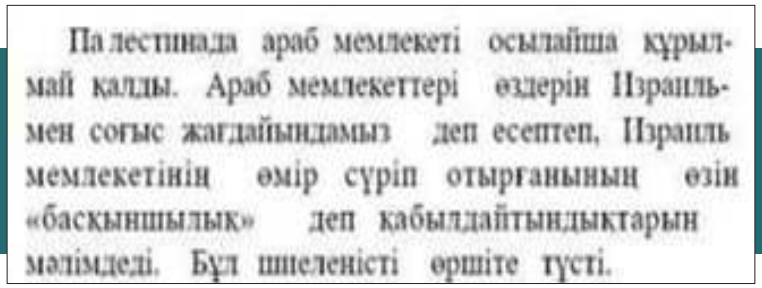
The World History textbook presents Israel's establishment and early development with a largely positive tone, emphasizing Jewish pride and nation-building (declaring "we returned to our land and are building a new society,") supported by US financial aid. It portrays Israel as a stable and successful state and "Washington's most reliable partner," while Arab opposition is framed as uncompromising and hostile. The passage highlights Jordan's annexation of the West Bank but does not discuss Palestinian perspectives or claims to statehood. These are presented as impediments to the establishment of an Arab state in Palestine, and the portrayal of the Arab reaction also indicates that Arab states viewed Israel's very existence as aggression, implying that their stance intensified the conflict. Moreover, the textbook recognizes that, according to the partition, west Jerusalem "belonged to Israel", stating that the Temple Mount, which is sacred to the three Abrahamic religions, was in the Old City, in the eastern part of Jerusalem which was "transferred to Jordan." It is noteworthy that the textbook employs the terminology of Temple Mount (literally "Mount of the Temple" in Kazakh), instead of the common Islamic term "al-Haram al-Sharif." This acknowledges Jewish historical claims and ties to the temple and its sacredness to Jews.

1950 жылдары Израильге Еуропа мен Азияның көптеген елдерінен еврейлер ағылып келіп, қоныстана бастады. Олар «өз жерімізге қайтып келіп, жаңа қоғам құрудамыз» деген мақтанышпарын жасырмады. Көп ұзамай, АҚШ-тың қаржылай көмегімен Израиль Вашингтонның ең сенімді серіктесіне айналып, өзінің экономикасын дамыта бастады.

Палестинаның Иордан өзенінің батыс жағындағы израильдік әскерлер басып алмаған жерлерге Транспордания өз бақылауын орнатып, ақыры 1950 жылы көктемде бұл аумақты өзіне қосып алады. Сөйтіп, мемлекетінің атын қайта өзгертіп, қазіргі Иордания мемлекеті пайда болды. Иерусалим қаласы екіге бөлініп қалды: батыс жағы Израильге тиесілі болса, шығыс жағы Иорданияға өтеді. Қаланың шығыс жағындағы Көне қалада әлемдік үш ірі діннің – христиан, ислам және иудаизмнің қасиетті жері саналатын Ғибадат тауы қалды.

Ғибадат тауындағы Көне қала – Иерусалимнің көрінісі

101



Палестинада араб мемлекеті осылайша құрылмай калды. Араб мемлекеттері өздерін Израильмен соғыс жағдайындамыз деп есептеп, Израиль мемлекетінің өмір сүріп отырғанының өзін «баскыншылык» деп қабылдайтындықтарын мәлімдеді. Бұл шиеленісті өршіте түсті.

In the 1950s, waves of Jews arrived in Israel from many countries of Europe and Asia and started a settlement. They confessed their pride stating: "We returned to our land and are building a new society." Shortly thereafter, with financial support from the United States, Israel became Washington's most reliable partner and began developing its economy.
Transjordan established its control over the lands not occupied by the Israeli army in the west bank of the Jordan River in Palestine and eventually annexed this region in the spring of 1950. So, after changing the country's name again, today's state of Jordan was born. Jerusalem was partitioned in two parts: the west part belonged to Israel, and the eastern part was transferred to Jordan. The Temple Mount [literally, the Mount of the Temple], considered as the sacred land in the world's three biggest religions - Christianity, Islam, and Judaism - was in the Old City, the east of the city.
As such, the Arab state was not established in Palestine. The Arab countries deemed themselves to be at war with Israel and declared that the fact of Israel existing was "aggression" in itself. This exacerbated the conflict.

Example 28

Aldabek, *World History*, Grades 8-9, Vol. 2, 2019, p. 102

The Grades 8-9 World History textbook presents Israel as the initiator of the 1956 Suez Crisis, stating that it "broke the war" against Egypt, though this wording is somewhat misleading. In reality, Israel's attack on the Sinai Peninsula was part of a coordinated plan with Britain and France, who sought to regain control of the Suez Canal after Egypt nationalized it. Although the text states Egypt's nationalization of the Canal, it does not clarify that this constituted a "casus belli" under international law, which instigated what followed. The text fairly describes British and French military actions, Israel's occupation of Sinai and Gaza, and the strong opposition from both the US and USSR, which led to a ceasefire and Israeli withdrawal. However, it oversimplifies Cold War dynamics, implying that the US consistently supported Israel when, in this case, Washington pressured Israel to withdraw. Furthermore, the text fails to mention Egyptian actions that escalated tensions, particularly Egypt's support for Palestinian *Fedayeen* (self-sacrificing Palestinian individuals or guerrilla fighters of a nationalist orientation) attacks against Israeli civilians and its blockade of the Straits of Tiran, which were key factors in Israel's decision to go to war. While the general sequence of events is correct, the portrayal of Israel as an unprovoked aggressor and the omission of Egypt's role in the conflict create a one-sided narrative.

[See Image on the next page.]

Гамаль Абдель Насер

Палестинада араб мемлекеті осылайша құрылмай қалды. Араб мемлекеттері өздерін Израильмен соғыс жағдайындамыз деп есептеп, Израиль мемлекетінің өмір сүріп отырғанының өзін «басқыншылық» деп қабылдайтындықтарын мәлімдеді. Бұл шиеленісті өршіте түсті.

Аймақтағы шиеленісті жағдай 1956 жылы күзде Суэц каналының болашағына байланысты одан әрі өрши түсті, себебі сол жылы шілдеде Египет каналды мемлекет меншігіне айналдырып алған еді. Суэц каналының акционерлері Франция мен Ұлыбритания «Мушкетер» деген атпен соғыс қимылдарын бастауға дайындалады. Соғыста негізгі соққыны Израиль жасауы тиіс болды.

1956 жылы күзде Израиль Синай түбегінде Египетке қарсы соғыс бастады. Келесі күні Англия мен Франция Египетті бомбалап, бір аптадан соң Порт-Саидқа басып кірді. Соғыс әрекеттері қарашада аяқталып, израиль әскерлері Шарм-эш-Шейхті басып алады. Израильдің бақылауына бүкіл Синай түбегімен қоса Газа секторы да кіреді.

Бірақ Англия, Франция және Израильдің бұл әрекеттерін екі ұлы держава – АҚШ пен КСРО қатаң сынға алды. Кеңес Одағы Суэц каналы аймағына өзінің ерікті әскери күштерін жіберетінін айтып, сес көрсетті. 6 қарашаның кешіне қарай, Синай түбегі толығымен Израильдің бақылауына өткен кезде, соғысты тоқтату туралы келісім күшіне енді. 1957 жылдың басына қарай ағылшын-француз әскері Суэц каналы аймағынан шығарылды, ал израиль әскерлері Синай түбегінен кетуге мәжбүр болды. Синай түбегіндегі Египет-Израиль шегарасы бойында және Шарм-эш-Шейх портында БҰҰ күштері орналасатын болды.

Осыдан кейінгі жылдары да бірнеше рет Араб-Израиль соғыстары болды. Израиль АҚШ пен Батыс елдерінің қолдауына арқа сүйесе, КСРО араб елдерін қолдап келді.

[…]
Difficult conditions in the region worsened in the autumn of 1956 due to the future of the Suez Canal because in July of that year, Egypt nationalized the canal. Shareholders of the canal, France and UK, prepared for the war, an operation known as "Musketeer." At this war, Israel intended to carry out the main offensive campaign.

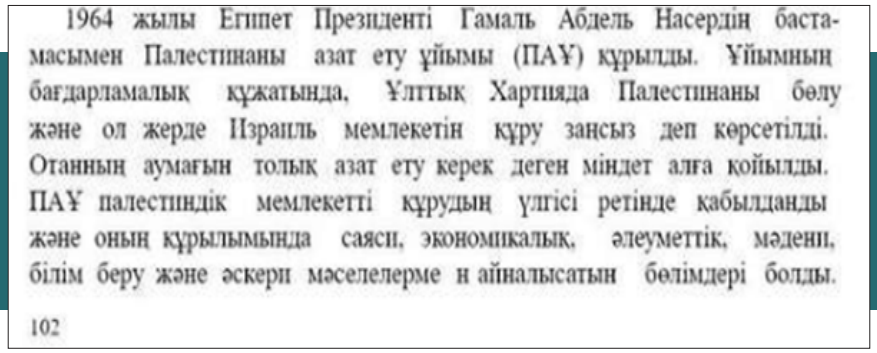
In the autumn of 1956, Israel broke the war against Egypt in the Sinai Peninsula. England and France bombed Egypt the following day and invaded Port Said. The war ended in November, and the Israeli army occupied Sharm El-Sheikh. Israel's control included the entire Sinai Peninsula along with the Gaza Strip.

However, two great powers, both the US and the USSR, strongly condemned these actions of England, France and Israel. The Soviet Union showed intimidation stating that it would send voluntary troops to the Suez Canal area, and on November 6, when the Sinai Peninsula was fully under the control of Israel, ceasefire agreement came into force. By the beginning of 1957, the English-French army had withdrawn from the Suez Canal, while the Israeli army was forced to leave the Sinai Peninsula. It was decided that the UN forces would be based along the Israeli-Egyptian border of the Sinai Peninsula and in the port of Sharm El-Sheikh. After these years, several further Arab-Israeli wars took place. While Israel relied on the support of the US and Western countries, the USSR supported the Arab countries.

Example 29

Aldabek, *World History*, Grades 8-9, Vol. 2, 2019, p. 102

The World History textbook describes the founding of the Palestine Liberation Organization (PLO) in 1964, emphasizing its Egyptian backing and its rejection of Israel's legitimacy. It correctly notes that the PLO's National Charter opposed the partition of Palestine and Israel's existence, framing its goal as the "full liberation" of the homeland. However, the text presents the PLO as a structured and comprehensive institution, with political, economic, social, cultural, and military branches, but does not mention its early militant activities or its involvement in armed struggle and terrorism against Israel. The phrase that the PLO was a "model for the establishment of the Arab state" is vague and misleading, as it suggests widespread acceptance of a Palestinian state at the time, despite many Arab countries initially viewing the PLO as a tool of Egyptian influence rather than a truly independent movement. The text's omission of the PLO's armed resistance and its initial rejection of diplomacy presents a sanitized version of its role in the Israeli-Arab conflict, downplaying its military activities against Israel.



1964 жылы Египет Президенті Гамаль Абдель Насердің бастамасымен Палестинаны азат ету ұйымы (ПАҰ) құрылды. Ұйымның бағдарламалық құжатында, Ұлттық Хартияда Палестинаны бөлу және ол жерде Израиль мемлекетін құру заңсыз деп көрсетілді. Отанның аумағын толық азат ету керек деген міндет алға қойылды. ПАҰ палестиндік мемлекетті құрудың үлгісі ретінде қабылданды және оның құрылымында саяси, экономикалық, әлеуметтік, мәдени, білім беру және әскери мәселелерме н айналысатын бөлімдері болды.

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In 1964, the Palestine Liberation Organization (PLO) was founded under the initiative of the Egyptian president Gamal Abdel Nasser. In its program, National Charter, partitioning of Palestine and the establishment of the state of Israel in Palestine were indicated as illegitimate. It put forward the objective to fully liberate the homeland. The PLO was accepted as the model of the establishment of the Arab state, and in its structure, it had political, economic, social, cultural and military branches.

Example 30

Aldabek, *World History*, Grades 8-9, Vol. 2, 2019, p. 103

The World History textbook for Grades 8-9 provides a brief account of the 1967 Six-Day War, mentioning the Arab defeat and Israel's territorial gains but presenting a somewhat unbalanced narrative. It correctly notes that Egypt, Syria, and Jordan mobilized troops near Israel's borders, expelled UN peacekeepers, and blockaded Israeli shipping, which were key triggers of the war. However, it downplays Arab responsibility by attributing their defeat to a "lack of concerted efforts" rather than Israel's pre-emptive strike on June 5, 1967, which was a decisive factor. The text also fails to mention the war's geopolitical context, such as Egypt's closure of the Straits of Tiran and Arab leaders' escalating rhetoric about Israel's destruction. Additionally, the phrase "in its turn Israel occupied" implies reactive aggression, making Israel's territorial gains seem like an unprovoked expansion rather than the result of a defensive war.

Бірақ араб елдерінің арасында бірлескен іс-қимылдар болмағандықтан, 1967 жылғы «алты күндік соғыс» деп аталған соғыста арабтар жеңіліс тапты. Соғыс 1967 жылы 5 маусымда басталды. Египет, Сирия мен Иордания өз әскерлерін Израильдің шекарасы бойына шоғырландырып, БҰҰ-ның бейбітшілік күштерін ығыстырып шығарды және Израиль кемелерінің Қызыл теңіз бен Суэц каналына кіретін жолын жауып тастады. Израиль болса Батыс жағалауды және Голан жоталарын басып алып, бүкіл Синай түбегі мен Иерусалимді өзіне каратты.

However, due to the lack of concerted efforts among the Arab countries, the Arabs were defeated in 1967 in the war known as the "Six-Day" war. It broke out on June 5th, 1967. Egypt, Syria and Jordan concentrated its troops around the Israeli border, pushed the UN peace forces and blockaded the entry of Israel's ships to the Red Sea and the Suez Canal. In its turn Israel occupied the West Bank and the Golan Heights, controlling the whole Sinai Peninsula and Jerusalem.

Example 31

Aldabek, *World History*, Grades 8-9, Vol. 2, 2019, pp. 103-104

The Grades 8-9 World History textbook portrays Israel as a destabilizing force in the Middle East, exaggerating with clear bias that its "occupational policy" against Arab states threatened "world order and security," without expounding the role of other countries in the region. It correctly mentions Israel's refusal to fully comply with UN Security Council Resolution 242 (1967), which called for withdrawal from occupied territories, but fails to acknowledge the resolution's key ambiguity—it did not specify withdrawal from all territories or demand immediate action, and it also required Arab states to recognize Israel's right to exist, which they refused to do at the time. The description of the 1973 Yom Kippur War is broadly accurate in stating that Egypt and Syria launched a surprise attack on Israel, initially making gains but ultimately being repelled. However, the text does not clarify that Israel, despite suffering initial setbacks, counterattacked effectively, crossing the Suez Canal and advancing toward both Cairo and Damascus before a ceasefire was brokered. The Cold War dynamics—where the USSR backed Arab states and the US supported Israel—are briefly mentioned but not explored in depth.

Students also learn briefly about the 1973 UN Geneva Conference, which was “dedicated to a peaceful resolution of the Middle East conflict,” and resulted in the agreement that the IDF will withdraw from occupied territories, having instead UN emergency forces present in the border areas of Israel, Egypt and Syria. The text also notes that Israel withdrew from parts of Sinai and Quneitra, the peace treaty signed by Egyptian President Anwar Sadat and Israeli Prime Minister Menachem Begin in 1979, and Israel retaining control over the Golan Heights and the Gaza Strip.

Таяу Шығыс шиеленісі. 1973 жылғы Араб-Израиль соғысы. 70–80-жылдардағы Палестина мәселесінің шешімін таппауы және Израильдің араб мемлекеттеріне қарсы жүргізіп отырған басқыншылық саясаты әлемнің тыныштығы мен халықтың қауіпсіздігіне қатер төндірді. Израиль 1967 жылғы 22 қарашадағы Қауіпсіздік Кеңесінің қарарын орындаудан бас тартты. Ол қарар бойынша Таяу Шығыстағы мәселелерді реттеу үшін израильдік әскерлерді 1967 жылғы соғыс кезінде басып алған жерлерден шығару талабы қойылған болатын.

1973 жылғы 6 қазанда Египет Синайға шабуыл бастады, ал Сирия Голан жоталарына әскерін кіргізді. Алғашқы күндері жеңіске жеткен араб әскерлері апта аяғында шегінуге мәжбүр болды. Айтарлықтай шығынға ұшырағанына қарамастан, египет пен сирия әскерлерінің шабуылына израильдік ЦАХАЛ күштері тойтарыс берді. Осыдан кейін әскерлер өз аймақтарына кері шегінді.

Араб-Израиль соғысы. 1973 ж.

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КСРО және АҚШ-тың араласуымен 23 қазанда Синайда және Сирия майданында соғыс қимылдарын тоқтату туралы келісімге келеді. Соғыс барысында 8,5 мыңдай араб, 2,8 мыңдай израильдік қаза тапты.

БҰҰ бастамасымен және оның Бас хатшысының қатысуымен 1973 жылы желтоқсанда Таяу Шығыстағы шиеленісті бейбіт жолмен реттеуге арналған Женева конференциясы ашылды. Келіссөздер қорытындысы бойынша келісім дайындалып, соның негізінде израильдік әскерлерді басып алынған жерлерден шығару, Израиль және Египет пен Сирия әскерлері арасындағы шекаралық аймақтарға БҰҰ-ның төтенше күштерін орналастыру туралы шешім қабылданды.

1974 жылы қаңтарда Израиль әскерлері Суэц каналының батыс жағалауы мен әл-Кунейтрді тастап шығып, тек Голан жоталарына ғана бақылау жасауға мүмкіндік алды. 1979 жылы наурызда АҚШ президенті Джимми Картердің араласуымен Египет президенті Әнуар Садат пен Израиль Премьер-министрі Менахем Бегин қол қойып бекітілген Египет-Израиль бейбіт келісімі өз күшіне енді. Израиль Синайдан кетті, ол тек Газа секторын бақылауды өзіне қалдырды.

[See translation on the next page.]

The unresolved Palestinian issue of the 1970s-1980s and Israel's occupational policy against the Arab states posed a threat to world order and security. Israel refused to fulfill the resolution of the Security Council of November 22, 1967. According to this resolution, in order to regulate the Middle East challenges, Israel was demanded to withdraw its army from the places occupied in the 1967 war.

On October 6, 1973, Egypt attacked Sinai, and Syria invaded the Golan Heights. The Arab troops winning the war during the first days were forced to retreat at the end of the week. Despite the significant losses, Israel's Army (Tzahal) forces withstood the attacks of the Egyptian and Syrian militaries. After this, the soldiers returned to their respective territories.

On October 23rd, with the interference of the US, the USSR agreed to end the war in Sinai and Syrian fronts. The war casualties included the death of approximately 8 500 Arabs and about 2 800 Israelis.

Under the initiative of the UN and with the participation of its General Secretary, the Geneva conference opened in December 1973 dedicated to a peaceful resolution of the Middle East conflict. An agreement was reached following the negotiations, on the basis of which a decision was adopted to withdraw the Israeli army from their occupied territories and to base the UN emergency forces in border areas of Israel, Egypt, and Syria.

In January 1974, the Israeli soldiers left the west bank of the Suez Canal and Quneitra, and were able to control only the Golan Heights. A peace treaty signed by Egyptian President Anwar Sadat and Israeli Prime Minister Menachem Begin entered into force in March 1979 with the participation of US president Jimmy Carter. Israel retreated from Sinai and only gained control of only the Gaza Strip.

Example 32

Aldabek, *World History*, Grades 8-9, Vol. 2, 2019, p. 104

The World History textbook for Grades 8-9 provides a general overview of Israel's withdrawal from Lebanon (1985-2000) and the Oslo Accords (1993-1999) but presents an incomplete and oversimplistic portrayal of events. The description of Israel's partial withdrawal from Lebanon is technically correct but lacks context about why Israel was there in the first place—namely, its invasion in 1982 to counter PLO attacks from southern Lebanon. The mention of Israel maintaining control over a "neutral zone" until 2000 is misleading, as this was actually a security buffer zone maintained to prevent Hezbollah attacks. The discussion of the Oslo Accords correctly notes that Israel and the PLO agreed to mutual recognition, and it highlights Yasser Arafat's formal renunciation of terrorism. However, it omits the fact that many Palestinian factions, including Hamas, rejected the agreement, and terrorist attacks against Israel continued even after Arafat's pledge. The phrasing suggests that terrorism ended with the accords, which is inaccurate.

1985 жылы Израиль өз әскерін Ливанның біраз жерінен шығарып, тек бейтарап аймақта ғана израильдік бақылау 2000 жылға дейін сақталып қалды.

1993 жылы Ослода ПАҰ мен Израиль келіссөздер жүргізуде бір-бірін әріптес ретінде тану туралы келісімге келеді. ПАҰ жетекшілері ресми түрде лаңкестіктен бас тартатындығын мәлімдеді. Сол жылы ПАҰ басшысы Ясир Арафат пен Израиль Премьер-министрі Ицхак Рабин кездесті.

1994 жылы палестиналық аумақ бөлігінде өзін-өзі басқаруды енгізудің алғашқы кезеңі туралы келісім жасалды. 1995 жылы Ослода Газа секторы мен Иордан өзенінің батыс жағалауында өзін-өзі басқару принциптерін енгізу және палестиналық бірнеше қалалардан израильдік әскерлерді әкету туралы кезекті келісімге қол қойылады.

Ясир Арафат

1999 жылы Иордан өзенінің батыс жағалауындағы аумақтар мен Газа секторында Палестина ұлттық автономиясы құрылып, оның бірқатар бөлігіне палестиналықтар толық бақылау орнатты. Осы бөлікте палестиналық жәмшілік пен палестиналық полицияның қарулы күштері құрылды.

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In 1985 Israel withdrew its army from a significant part of Lebanon and only preserved the Israeli control in the neutral zone until the year of 2000.
In 1993, during the Oslo talks, PLO and Israel reached an agreement to recognize each party as a partner. PLO leaders officially renounced terrorism. In the same year, the PLO leader Yasser Arafat and Israeli Prime Minister Yitzhak Rabin held a meeting.
In 1994, in the Palestinian territories an agreement was concluded on the introduction of the initial stage of self-governing. In 1995, an agreement was signed in Oslo stipulating the introduction of self-ruling principles in the Gaza Strip and the west bank of the Jordan River, and on the withdrawal of the Israeli military from several cities of Palestine.
In 1999 the Palestinian National Authority was established in the west bank areas of the Jordan River and the Gaza Strip, and the Palestinians gained full control over a substantial part of the Authority. In this part the Palestinian administration and the Palestinian police armed forces were founded.

Example 33

Aldabek, *World History*, Grades 8-9, Vol. 2, 2019, p. 105

The Grades 8-9 World History textbook provides an overview of key diplomatic efforts to resolve the Israeli-Arab conflict, mentioning conferences from Madrid (1991) to the Roadmap for Peace (2003), and pinning the blame for failure mostly on Israel.

The text also highlights the Arab League's peace proposal, which included Arab recognition of Israel in exchange for a full Israeli withdrawal to pre-1967 borders and the return of Palestinian refugees. However, the description oversimplifies the complexities of the negotiations. For example, it does not mention that Israel rejected a full return to 1967 borders due to security concerns or that the Palestinian right of return was a major sticking point, as it would have effectively altered Israel's Jewish demographic majority. Additionally, the text presents the Arab League's proposal as a balanced and fair solution, while ignoring that some Arab states and Palestinian factions continued to reject Israel's legitimacy or engage in violence even after these proposals.

The second half of the excerpt describes Israel's 2005 unilateral withdrawal from Gaza, correctly stating that Ariel Sharon dismantled settlements and removed Israeli forces, but it fails to mention that Israel did so without any reciprocal agreement from the Palestinians. The excerpt misleadingly describes Hamas' takeover of Gaza as a "military coup," omitting that Hamas won the 2006 Palestinian elections before violently seizing power from Fatah in 2007. It does however refer to Hamas as "Palestinian radicals," demonstrating some criticism and rejection of this party as opposed to Fatah, whom the textbook seems to support as legitimate representatives of the Palestinian Cause. The final statement attributes the failure to achieve peace solely to Israel's refusal to recognize Palestinian statehood, which is an overly simplistic and biased claim. It ignores Palestinian leadership divisions, Hamas' refusal to recognize Israel, and continued acts of terrorism that undermined peace efforts. The portrayal suggests that Israel is solely responsible for the lack of a resolution, without acknowledging Palestinian political instability, security threats, or the rejection of past Israeli peace offers.

The excerpt also describes the progressive steps toward Palestinian self-rule, including the establishment of the Palestinian National Authority (PNA) and the withdrawal of Israeli forces from certain Palestinian cities. While these events are generally portrayed accurately, the challenges and setbacks of the process are not mentioned. There is no reference to ongoing violence, Israeli security concerns, or Palestinian political divisions, which significantly complicated the implementation of the Oslo Accords. The text also does not mention the risks taken by Israeli leaders like Yitzhak Rabin, who was assassinated by an Israeli extremist opposed to the peace process.

[See image on the next page.]

Араб-Израиль мәселесін шешу мақсатымен бірқатар халықаралық конференция ұйымдастырылды: 1991 жылы Мадрид конференциясы, 1993 жылы Осло конференциясы, 2000 жылы Кемп-Дэвид конференциясы өткізілді; 2003 жылы сәуірде Халықаралық татуластырушылар квартетінің (АҚШ, ЕО, БҰҰ, Ресей) «Жол картасы» жобасы қабылданды.

Араб мемлекеттерінің лигасы таяушығыстық мәселелерді реттеудің өздері жасаған жоспарын ұсынды: Араб мемлекеттерінің Израильдің өмір сүру құқын тану, екі жақтан да күш қолдануды тоқтату, Палестина тарапының осы күнге дейін қол қойылған келісімдерін мойындау, Израиль әскерлерін 1967 жылғы белгіленген шепке алып кету және палестиналық босқындарды қайтару міндеттері көрсетілді. Бірақ шиеленісті тоқтату туралы мәселе сол қалпында өзгеріссіз қалды.

2005 жылы Премьер-министр Ариэль Шарониың жоспары нәтижесінде Израиль Газа секторынан әскерін әкетіп, барлық еврей қоныстарын жойды. Сондай-ақ Самарияның солтүстік бөлігіндегі 4 қоныс қыратылды. Әскери төңкеріс нәтижесінде осы аймақтың ішіндегі билікті палестиналық ХАМАС радикалды қозғалыс өкілдері өз қолына алды.

Палестина мәселесін шешу ондаған жылға созылды. Жағдайдың оң шешімін таппауы Израильдің арабтардың өз ұлттық мемлекетін құру жөніндегі әділетті талабын мойындауға бір келісімнің болмауынан болып отыр. Сондықтан Таяу Шығыста берік және әділетті бейбітшілік орнату мәселесі өз шешімін таба алмады.

Several international conferences were organized with an attempt to resolve the Arab-Israeli conflict: Madrid, 1991; Oslo, 1993; Camp David Summit, 2000; the Roadmap was adopted in April 2003 by the International mediator Quartet (USA, EU, UN, and the Russian Federation).

The Arab League proposed its own plan aimed at regulating the Middle East issues obliging to recognize on the part of the Arab countries Israel's right to exist; to cease committing violence by both sides; to recognize the treaties signed by Palestine to the current date; to move the Israeli army to the border determined in 1967; to return the Palestinian refugees. However, the issue of putting an end to the conflict has remained without a change.

In 2005, as a result of Prime Minister Ariel Sharon's plan, Israel withdrew its soldiers from the Gaza Strip and dismantled all Jewish settlements. Also, four settlements were destroyed in the northern part of Samariah. As a result of the military coup, internal power in this region was taken over by the Palestinian radicals of Hamas.

Resolving the Palestinian issue has taken(?) decades. The fact that no favorable solution of the conflict has been found is due to Israel's refusal to recognize the Arabs' fair demand to form their own [Palestinian] state. Therefore, no solution has been found to build strong and just peace in the Middle East.

The Arab-Israeli Conflict in Kazakh Language Textbooks

Kazakh language textbooks not only teach the language but also provide students with knowledge of various relevant fields. References to the Arab-Israeli conflict are mainly found in two language textbooks for Grade 9. These textbooks contain not only a limited and contextually lacking account of the Arab-Israeli conflict, as seen in the Kazakh Language textbook by Ermekova, but also instances of pronounced anti-Israeli bias, particularly in the Kazakh Language textbook by Mamaeva M.

The Kazakh Language textbooks for Grade 9 by Ermekova and Mamaeva M. integrates language education with key themes related to Kazakhstan's identity, global challenges, and future aspirations. This textbook not only enhances language proficiency but also encourages students to think critically about their nation's place in the world, its challenges, and its aspirations. This textbook also provides a text on the Arab-Israeli conflict, combined with a class assignment, which includes clear political bias.

Example 34

Ermekova, *Kazakh Language*, Grade 9, 2019, p. 169

This short statement mentions that the conflict began in 1947-8, with “Arabs and Jews” fighting over the land in armed conflicts, but omits the underlying reasons for its origins. It is important to stress that inter-ethnic violence between Jews and Arabs predates this period, with tensions and clashes occurring long before the establishment of the State of Israel. This historical context highlights that the conflict’s roots extend beyond formal statehood, and are deeply embedded in the social, political, and communal dynamics that shaped the region prior to 1948.[23]

Ұлтаралық қақтығыс: қалыптасқан жағдай

Қазіргі замандағы ұлтаралық қақтығыс түрлі ұлттардың, этникалық топтардың арасында тәуелсіздікке, саяси билікке ұмтылуға, жер дауына, діни негізде, этникалық кемсітушілікке, тағы басқа себептерге байланысты туады. Қазіргі замандағы ұлтаралық қақтығыстың көрінісі ретінде Израиль мен Палестина арасындағы қақтығысты айтуға болады. 1947–1948 жылдардан бастап арабтар мен еврейлердің жерге таласуы қарулы қақтығыстар формасында жалғасып келе жатыр.

Interethnic conflict: current situation
Modern inter-ethnic conflict arises between different nationalities and ethnic groups due to independence, striving for political power, land dispute, religious basis, ethnic discrimination, and other reasons. The conflict between Israel and Palestine can be mentioned as an expression of modern inter-ethnic conflict. Since 1947-1948, Arabs and Jews have been fighting over land in the form of armed conflicts.

23 There are numerous books and articles have been published addressing this issue. Among them, one may consult the following publications: Benny Morris, *Righteous Victims: A History of the Zionist-Arab Conflict*, 1881-2001 (Vintage Books, 2001); Avi Shlaim, *The Iron Wall: Israel and the Arab World* (W. W. Norton & Company, 2014).

Example 35

Mamaeva M., *Kazakh Language*, Grade 9, 2019, pp. 135-136

In stark contrast to the previous, rather balanced example, Mamaeva's version is far more distorted, despite being quoted from an "international academic majority *[sic.]* journal." Overall, the excerpt presents a biased depiction, focusing heavily on Israel's alleged wrongdoings while downplaying Arab military aggression, leadership failures, and rejection of diplomatic solutions.

The text begins with a false statement, claiming that Britain "unexpectedly announced the cancellation of the Mandate," when in fact the United Nations voted for its termination and the partition of "Palestine," a critical detail that is omitted. Furthermore, the statement fails to explain the preconditions and direct causes of the 1948 war, instead suggesting that "Jews took advantage," thereby placing the blame solely on them. It then presents biased data that shifts the blame for the outcome of the war onto Israel, despite acknowledging that the Arab side initiated the conflict. The description of the First Arab-Israeli War (1948) suggests that while the Arab states initiated the military invasion, the Jews had already created conditions leading to the conflict, implying partial Israeli blame. The excerpt also emphasizes Israel's military superiority (65,000 troops vs. 21,000 Arab forces), which, while factually debatable, does not acknowledge the significant challenges faced by the newly established Jewish state, such as arms embargoes and internal disorganization. The narrative then highlights Israel's territorial expansion as the main cause of Palestinian displacement, attributing it solely to Israeli actions without mentioning the refusal of Arab states and Palestinian leadership to accept the partition plan, which contributed to the war and lack of a Palestinian state.

The text's portrayal of Jewish settlement and Israeli policies is highly critical, claiming that Jews denied Arabs a peaceful existence and passed laws to justify land confiscation and displacement. The "Decree on the Abandoned Areas" is framed as a tool for land seizure, but it does not provide context on wartime evacuations, Arab abandonment of properties, or legal measures for compensation. Furthermore, accusations of unjust imprisonments and repression are stated without supporting evidence or mention of Palestinian armed resistance and internal Arab expulsions. The concluding argument reinforces Arab unity as a necessity to counter Israel, focusing on pan-Arabism while neglecting intra-Arab tensions or the differing responses of neighboring states toward Palestinian refugees.

[See Image on the next page.]

22-аудиомәтін

1948 жылы 11 мамырда Ұлыбритания күтпеген жерден Палестина 5а мандатының жойылғандығы туралы жариялап, 14 мамыр күні өз әскерлерін алып кетеді. Соны пайдаланған еврейлер 14-інен 15-іне қараған түні Израиль мемлекетінің құрылғанын жариялайды. Келесі күні бірінші Араб-Израиль соғысы басталды.

15 мамырда Сирия, Египет, Ливан, Ирак және Трансиордания әскерлері Палестинаға кірді. Сауд Арабиясы мен Йемен де Израильге қарсы соғыс жариялады. Араб елдерінің әскері 21 мың ғана болса, еврейлердікі 65 мың болды. Соғысты, негізінен, араб жағы бастаса да, оның алғышарттарын жасаған – еврейлер. Бұл соғыс арабтар шыдамының соңғы тамшысы еді. Алғашында әскери қимылдар кезек сәттілікпен өтті, яғни бірде Израиль әскері жеңсе, бірде араб әскері біраз жерді жаулап отырды. Алайда, 1948 жылдың күзінен бастап, соғыс майданындағы жағдай өзгерді. Израиль әскері желтоқсанның аяғына қарай Палестинаның көп бөлігін өзіне бағындырды. Нәтижесінде арабтар жеңілді.

Соғыс барысында Израиль өзіне қосымша 6,7 мың шаршы шақырым жерді қосып алды, яғни Палестина арабтарына берілген аумақтың 60 пайызы. Ал қалған 40 пайызын Иордания мен Египет өзара бөлісіп алды. Палестиналық араб мемлекеті құрылмады. Көптеген палестиналық азаматтар араб және араб емес мемлекеттерде шашырап орналаса бастады.

Әрине, палестиналықтардың жеріне жайғасқан еврейлер сол жердің халқына тыныш өмір сыйламады. Израиль үкіметі 1948 жылы 30 маусымда-ақ «Тасталып кеткен аудандар туралы» Жарлығын жариялады. Жарлық бойынша еврейлердің арабтарға берілген, бірақ соғыс кезінде жаулап алған немесе жарты тұрғындары жоқ аумақтарды «тасталып кеткен» деп, өз құрамына қосып алу құқығы болды. Соның негізінде арабтардың жылжымалы және жылжымайтын мүліктерін тартып алып отырды. Арабтар жерін жоғалтумен қатар репрессияға ұшырады, себепсіз жер аударылып, жасамаған қылмыстары үшін түрмеге жабылды. Сол себепті Израильдегі арабтардың үлесі айтарлықтай төмендеді.

Палестина соғысынан кейін арабтар арасында «палестиналықтар өзінің заңды құқықтарына жету жолында басқа араб мемлекеттеріне арқа сүйеу керек», «Палестина мәселесін шешу үшін бірігіп, қажетті күштерді

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ұйымдастыру керек» деген сияқты ой қалыптасады. Көптеген Палестина интеллигенциясы мен студенттері араб елдеріндегі және оның шегарасынан тыс «бүкіларабтық» сипаттағы партияларға кіре бастады.

Халықаралық ғылыми-көпшілік журналынан

On May 11, 1948, Britain unexpectedly announced the cancellation of Mandate Palestine 5a [sic.][24] and withdrew its troops on May 14. The Jews, who took advantage of it, announced the establishment of the State of Israel on the night of the 14th to the 15th. The next day, the first Arab-Israeli war began.

On May 15, the armies of Syria, Egypt, Lebanon, Iraq and Transjordan entered Palestine. Saudi Arabia and Yemen also declared war on Israel. The army of the Arab countries was only 21,000, while the army of the Jews was 65,000. Although the war was started mainly by the Arab side, it was the Jews who created the preconditions for it. This war was the last drop of Arab patience. At first, the military operations were alternately successful, that is, sometimes the Israeli army won, and sometimes the Arab army conquered some land. However, since the fall of 1948, the situation on the war front has changed. By the end of December, the Israeli army had captured most of Palestine. As a result, the Arabs were defeated. During the war, Israel acquired an additional 6.7 thousand square kilometers of land, that is, 60 percent of the territory given to the Palestinian Arabs. Jordan and Egypt shared the remaining 40 percent. A Palestinian Arab state was not established. Many Palestinian citizens began to settle in Arab and non-Arab states.

Of course, the Jews who settled in the land of the Palestinians did not give the people of that place a peaceful life. On June 30, 1948, the Israeli government announced the Decree "On the Abandoned Areas". According to the decree, the Jews had the right to annex the territories that were given to the Arabs, but were conquered during the war or were half-inhabited, and designate them as "abandoned". On that basis, they seized Arab property. In addition to the loss of land, Arabs were repressed, inexplicably deported, and imprisoned for crimes they did not commit.

After the Palestinian war, a common belief emerged among the Arabs that "the Palestinians should rely on other Arab states to achieve their legitimate rights." "Unity is needed to organize the necessary forces to solve the Palestinian problem." Many Palestinian intellectuals and students began to join "pan-Arab" parties in Arab countries and beyond. From an International Academic Majority [sic.] Journal

24 The original text state “5a”- it is not clear to us what does it mean. It might refer to the Charter of the British Mandate.

Example 36

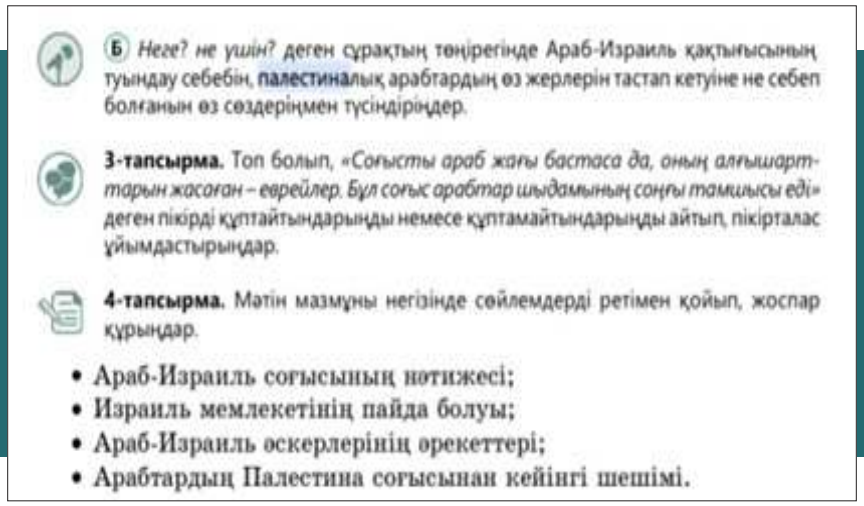
Mamaeva M., *Kazakh Language*, Grade 9, 2019, pp. 90, 101

The concluding assignment of this topic suggests drawing comparisons between the Arab-Israeli and India-Pakistan conflicts. This comparative approach challenges students to analyze the historical roots, underlying causes, geopolitical factors, and humanitarian implications of both conflicts. By examining the similarities and differences between these two cases, students can develop a nuanced understanding of the dynamics of conflict, the challenges of peacebuilding, and the importance of seeking peaceful resolutions through dialogue and diplomacy. Moreover, this type of assignment fosters a broader perspective on global affairs, encouraging students to consider the interconnectedness of conflicts, and the ripple effects they can have on regional and international stability. By engaging in thoughtful analysis and discussion, students are empowered to develop their own informed opinions, and contribute to a more peaceful and just world. Unfortunately, the text accompanying the assignment contains numerous inaccuracies and biases. As the sole source for the assignment, it is likely to skew the students' understanding and conclusions.

Furthermore, the initial question of the section starting on page 101: “Why did this war start, and what caused the Arabs from Palestine to leave their lands?” contains many implicit assumptions. It implies that Arabs were forced to leave their own lands, which supports a specific narrative, influencing students’ focus and interpretation of the conflict. Additionally, the statement in Task 3, asserting, “the Jews created the preconditions for it, (Arabs fleeing their lands)” is a strong and potentially controversial claim. While the task encourages discussion, this statement alone could inadvertently shape students’ perceptions of the conflict’s origins, and assign blame disproportionately. The same applies to Task 4, which asks students to arrange the sequence of events but places the blame for the conflict solely on the emergence of the Israeli state.

The overall focus of the tasks appears to be limited, primarily addressing the actions of Arab and Israeli troops, and the immediate results of the war. A more comprehensive approach would encourage students to delve deeper into the complex historical context, the various perspectives involved, and the ongoing efforts toward peace and reconciliation. By presenting a balanced and nuanced view of the Arab-Israeli conflict, educators can foster a more informed and critical understanding of this complex issue among students.

[p. 90]



Б *Неге? не үшін?* деген сұрақтың төңірегінде Араб-Израиль қақтығысының туындау себебін, палестиналық арабтардың өз жерлерін тастап кетуіне не себеп болғанын өз сөздеріңмен түсіндіріңдер.

3-тапсырма. Топ болып, *«Соғысты араб жағы бастаса да, оның алғышарттарын жасаған – еврейлер. Бұл соғыс арабтар шыдамының соңғы тамшысы еді»* деген пікірді құптайтындарыңды немесе құптамайтындарыңды айтып, пікірталас ұйымдастырыңдар.

4-тапсырма. Мәтін мазмұны негізінде сөйлемдерді ретімен қойып, жоспар құрыңдар.

- Араб-Израиль соғысының нәтижесі;
- Израиль мемлекетінің пайда болуы;
- Араб-Израиль әскерлерінің әрекеттері;
- Арабтардың Палестина соғысынан кейінгі шешімі.

B) Why? For what? Explain in your own words the cause of the Arab-Israeli conflict, what caused the Palestinian Arabs to leave their lands?

Task 3. As a group, they said, "Even though the war was started by the Arabs, the Jews created the preconditions for it. This war was the last straw for the Arabs' patience", say whether you agree or disagree and organize a discussion.

Task 4. Based on the content of the text, put the sentences in order and make a plan.

- *The result of the Arab-Israeli war;*
- *Emergence of the state of Israel;*
- *Actions of Arab-Israeli troops;*
- *The post-war resolution/decision of the Arabs.*

[p. 101]

Эссе тақырыптары	Эссе түрлері
1. Араб-Израиль және Үндістан-Пәкістан қақтығыстарының ұқсастығы	салыстырмалы эссе
2. Әлемдегі ірі қақтығыстардың себебі	аргументативті эссе
3. Қазақстан халқы Ассамблеясының қоғамдағы рөлі	дәлелдемелі эссе
4. Бейбітшілік – әлем халқының арманы	хабарламалық эссе

Topic for an essay	*Form of essay*
1. Similarity of the Arab-Israeli and Indian-Pakistani conflicts	*comparative essay*
2. The cause of major conflicts in the world	*argumentative essay*
3. The role of the People's Assembly of Kazakhstan in society	*evidential essay*
4. Peace is the dream of the people of the world	*informative essay*

Conclusion

Our review focuses on the presentation of Jewish history, Israel, Judaism, and the Arab-Israeli conflict in Kazakhstan's educational system, specifically in textbooks for Grades 8-11. The report analyzes how these topics are portrayed, highlights biases and inaccuracies, and assess their alignment with Kazakhstan's policies on religious and ethnic tolerance. This analysis is framed within the context of Kazakhstan's educational history, its predominantly Muslim population, and its commitment to secularism and neutrality in international affairs. Key themes include references to Jewish history, the depiction of Judaism, discussions on antisemitism during World War II and the Holocaust, and narratives surrounding the Arab-Israeli conflict, all with an emphasis on fostering critical thinking and inclusivity in education.

Kazakhstan's secondary school textbooks make a deliberate effort to present international issues in an impartial and factual manner. These materials reflect the country's commitment to neutrality in global affairs, providing students with broad perspectives while avoiding overt bias or inflammatory language.

However, limitations remain, particularly in the representation of Jewish history, antisemitism, the Arab-Israeli conflict, and broader global religious and ethnic conflicts. While textbooks emphasize Judaism's historical and philosophical development, inaccuracies persist, such as misrepresenting the concept of Jews as "chosen" and using geographical terms like "Palestine" inconsistently. Moreover, there is a lack of chronological clarity in some materials, and certain presentations risk misinterpretation. Nevertheless, efforts to contextualize Judaism alongside Christianity and Islam in discussions on monotheistic faiths demonstrate progress. The findings also touch on themes of religious conservatism versus radicalism, emphasizing that the Israeli-Palestinian conflict is shaped more by historical, cultural, and political factors than by religion alone.

To adequately prepare students to navigate the complexities of the modern world, Kazakhstani textbooks must address antisemitism and other forms of prejudice with greater depth and sensitivity. This includes incorporating thorough discussions of historical events, examining the root causes and manifestations of discrimination, and fostering empathy and understanding. By adopting a more nuanced and inclusive approach to education, Kazakhstan can empower its students to become informed, responsible, and compassionate global citizens.

A proper understanding of the Holocaust must begin with an overview of its origins, its implementation, and its aftermath. It involves examining the ideologies that fueled it, the individuals and institutions that carried out the mass killings, and the experiences of those who endured its brutality. By failing to provide a complex and informed perspective on this critical historical event, the textbooks ultimately fail their students.

The review highlights significant gaps in how antisemitism is addressed in textbooks, often confining discussions to global historical contexts without sufficient depth or focus. Terms like "ghettos," "extermination camps," or "Holocaust" are absent in depictions of the World War II atrocities. Similarly, sensitive international issues like the Arab-Israeli conflict are inconsistently represented. For example, Kairbekova's World History emphasizes Kazakhstan's neutral stance by detailing actions of conflicting parties while avoiding value-laden descriptions. It links extremist

groups like ISIS to broader Middle Eastern instability, providing a comprehensive perspective. Conversely, textbooks like Aldabek's World History and Mamaeva's Kazakh Language display clear biases, failing to meet standards of neutrality and factual accuracy.

Educational assignments encourage critical thinking by comparing the Arab-Israeli conflict with other disputes, such as India-Pakistan, but some framing risks shaping student perceptions inadvertently. While efforts are ongoing to distinguish extremist factions from broader religious communities, there remains a need for more nuanced portrayals. Overall, Kazakhstani textbooks aim for a balanced and neutral perspective but must address gaps in historical representation to foster a deeper understanding of global conflicts and religious diversity among students.

In evaluating the alignment of Kazakhstani textbooks with UNESCO standards, there is a mixed conclusion. The emphasis on neutrality and factual accuracy aligns with UNESCO principles of providing unbiased information, while the inclusion of diverse religious perspectives reflects efforts to promote tolerance and mutual respect. However, the lack of in-depth exploration of antisemitism, particularly the Holocaust, and potential biases in certain textbooks fall short of these standards. These omissions hinder the development of a comprehensive understanding and risk perpetuating stereotypes or misconceptions.

Authors Biographies

Dr. Talant Aktanzhanov is a scholar of World Religions and a faculty member at Grace School of Theology, specializing in the History of Christianity, the Church of the East, Islam, and the diverse religious landscape of Central Asia. He has presented academic papers at prestigious institutions around the world, including Salzburg University and Yale University, showcasing his expertise in religious studies and cross-cultural engagement. Dr. Aktanzhanov is a prolific author with publications in English, Kazakh, and Russian, reflecting his commitment to making theological and academic knowledge accessible across linguistic and cultural boundaries.

Zeev Levin (PhD), is a historian specializing on Modern History of Central Asia and the Caucasus. Zeev is Director of a Research Center of Jews in Central Asia and the Iranian Sphere at the Ben-Zvi Institute, Jerusalem. He received his doctorate from the department of Middle Eastern & African History, in Tel-Aviv University (2009). He is an author of *Collectivization and Social Engineering*, *Soviet Administration* and the *Jews of Uzbekistan*, *1917-1939 (2015)*. Zeev served as a guest editor of a special issue of *East European Jewish Affairs (EEJA)* on "*Jews in the Soviet Union during World War II*" (2016). He has published numerous articles and edited collections that focus on Jews in the Soviet periphery. They include: *Jewish Communities in the East in the Nineteenth and Twentieth Centuries, Central Asia: Bukhara and Afghanistan (2018), and Jewish Evacuees and Deportees in the Soviet Union, 1939-1946 (2020)*.

Our Methodology

is designed to consider every detail within the textbooks; it does not paraphrase, rely on interpretations, or attempt to illustrate preconceived notions.
The following is an updated, condensed version of the IMPACT-se UNESCO-derived standards for peace and tolerance in school education:

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IMPACT-se applies methodological standards which are based on UNESCO and UN declarations, and international recommendations and documents on education for peace and tolerance. (see notes)

1 Respect

The curriculum should promote tolerance, understanding and respect toward the "Other," his or her culture, achievements, values and way of life. [1]

2 Individual Other

The curriculum should foster personal attachment toward the "Other" as an individual, his or her desire to be familiar, loved and appreciated. [2]

3 No Hate

The curriculum should be free of wording, imagery and ideologies likely to create prejudices, misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry and national hatred, as well as any other form of hatred or contempt for other groups or peoples. [3]

4 No Incitement

The curriculum should be free of language, content, and imagery that disseminate ideas or theories which justify or promote acts and expressions of violence, incitement to violence, hostility, harm and hatred toward other national, ethnic, racial or religious groups. [4]

5 Peacemaking

The curriculum should develop capabilities for non-violent conflict resolution and promote peace. [5]

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[1] As defined in the Declaration of Principles on Tolerance Proclaimed and signed by Member States of UNESCO on November 16, 1995, Articles 1, 4.2. See also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples (1965), Principles I, III. Universal Declaration of Human Rights (1948): Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace.
[2] The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See Ibid., Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.
[3] Ibid., and based on Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.2.
[4] As defined in Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), adopted by the United Nations General Assembly Resolution 2106 (XX) on December 21, 1965. See also Article 20 of the International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations General Assembly Resolution 2200A (XXI) on December 16, 1966.
[5] Based on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 9; and on the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 5.

6

Unbiased Information

Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples. [6]

7

Hate Gender Identity and Representation

The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles. [7]

8

Sexual Orientation

The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation. [8]

9

Sound Prosperity and Cooperation

The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect. [9]

[6] Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.
[7] The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.
[8] Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the UN Human Rights Council, and numerous UN General Assembly resolutions expressing concern and condemnation of laws and practices around the world which target individuals based on their gender identity and/or sexual orientation for discrimination, violence, and even extrajudicial, summary or arbitrary executions—all of which contradict the most basic principles of the UN and have no place in education.
[9] Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing "systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance," see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.

List of Textbooks

1. ***Literary Reading***, Grade 2, Ryskulbekova, Vols. 1-2, (Kazakh), 2022
2. ***Russian Language***, Grade 2, Kalashnikova, (Russian), 2023
3. ***Discovering the World***, Grade 3, Turmasheva, (Kazakh), 2018
4. ***Discovering the World***, Grade 4, Turmasheva, (Kazakh), 2019
5. ***Kazakh Language***, Grade 4, Daulektereeva, Vols. 1-3, (Kazakh), 2019
6. ***Kazakh Literature***, Grade 4, Muftibekova, Vols. 1-3, (Kazakh), 2019
7. ***Kazakh Language***, Grade 4, Zhumabayeva, (Kazakh), 2019
8. ***Learning About Yourself***, Grade 4, Karabutova, (Kazakh), 2019
9. ***Kazakh Language and Literature***, Grade 5, Orazbayeva, (Kazakh), 2017
10. ***Kazakh Language***, Grade 5, Deuletbekova, (Kazakh), 2017
11. ***Kazakh Language***, Grade 5, Kapalbek, (Kazakh), 2017
12. ***Kazakh Literature***, Grade 5, Zaykenova, (Kazakh), 2017
13. ***Kazakh Literature***, Grade 5, Aktanova, (Kazakh), 2017
14. ***Kazakh Literature***, Grade 5, Kerimbekova, (Kazakh), 2017
15. ***Kazakh History***, Grade 5, Akhmetova, (Kazakh), 2017
16. ***Kazakh History***, Grade 5, Omarbekov, (Kazakh), 2017
17. ***World History***, Grade 5, Tulebaev, (Kazakh), 2017
18. ***World History***, Grade 5, Bukaeva, (Kazakh), 2017
19. ***Learning About Yourself (Textbook and Workbook)***, Grade 5, Karabutova, (Kazakh), 2017
20. ***Local Geographic History***, Grade 5, Kunanbayeva, (Kazakh), 2020
21. ***Russian Language***, Grade 6, Kapenova, (Russian), 2018
22. ***Russian Language***, Grade 6, Sabitova, Vols. 1-2, (Russian), 2018
23. ***Russian Literature***, Grade 6, Bodrova, Vols. 1-2, (Russian), 2019
24. ***Russian Language and Literature***, Grade 6, Kabdulova, Vols. 1-2, (Kazakh), 2018
25. ***Russian Language and Literature***, Grade 6, Zhanpeys, Vols. 1-2, (Kazakh), 2018
26. ***Russian Language and Literature***, Grade 6, Nurtazina, Vols. 1-2, (Kazakh), 2018
27. ***Learning About Yourself (Textbook and Workbook)***, Grade 6, (Russian), 2018
28. ***History of Kazakhstan***, Grade 6, Bakina, (Russian), 2018
29. ***History of Kazakhstan***, Grade 6, Omarbekov, (Russian), 2018
30. ***Kazakh Language***, Grade 6, Ermekova, (Kazakh), 2018
31. ***Kazakh Language***, Grade 6, Arinova, (Kazakh), 2018
32. ***Kazakh Language***, Grade 6, Zholshaeva, (Kazakh), 2018
33. ***Kazakh Literature***, Grade 6, Aktanova, (Kazakh), 2018
34. ***Kazakh Literature***, Grade 6, Kaskabasov, (Kazakh), 2018
35. ***Kazakh Literature***, Grade 6, Zaykenova, (Kazakh), 2018
36. ***Kazakh Language and Literature***, Grade 6, Orazbaeva, Vols. 1-2, (Kazakh), 2018
37. ***Kazakh History***, Grade 6, Omarbekov, (Kazakh), 2018
38. ***Kazakh History***, Grade 6, Bakina, (Kazakh), 2018
39. ***World History***, Grade 6, Kokebaeva, (Kazakh), 2018
40. ***World History***, Grade 6, Aytbay, (Kazakh), 2018
41. ***Russian Literature***, Grade 7, Loktionova, (Russian), 2018
42. ***Russian Language***, Grade 7, Sabitova, (Russian), 2018
43. ***Learning About Yourself (Textbook and Workbook)***, Grade 7, Kalacheva, (Kazakh), 2017
44. ***Geography***, Grade 7, Karatabanov, Vols. 1-2, (Russian), 2017
45. ***Geography***, Grade 7, Egorina, (Russian), 2017

46. ***Geography***, Grade 7, Tolybekova, (Russian), 2017
47. ***Kazakh Language and Literature***, Grade 7, Dauletbekova, Vols. 1-2, (Kazakh), 2017
48. ***Kazakh Language, Grade 7***, Ermekova, (Kazakh), 2017
49. ***Kazakh Language***, Grade 7, Kapalbek, (Kazakh), 2017
50. ***Kazakh Language***, Grade 7, Kosymova, (Kazakh), 2018
51. ***Kazakh Literature***, Grade 7, Aktanova, (Kazakh), 2017
52. ***Kazakh Literature***, Grade 7, Kerimbekova, (Kazakh), 2017
53. ***Kazakh Literature***, Grade 7, Tursingalieva, (Kazakh), 2017
54. ***Learning About Yourself***, Grade 7, Kalacheva, (Kazakh), 2017
55. ***History of Kazakhstan***, Grade 7, Bakina, (Kazakh), 2017
56. ***Geography***, Grade 7, Egorina, (Kazakh), 2017
57. ***Russian Language***, Grade 8, Kapenova, (Russian), 2018
58. ***Geography***, Grade 8, Abylnazhynova, (Russian), 2018
59. ***Geography***, Grade 8, Karatabanov, Vols. 1-2, (Russian), 2019
60. ***Kazakh Language and Literature***, Grade 8, Kosymova, (Kazakh), 2018
61. ***Kazakh Language and Literature***, Grade 8, Orazbayeva, Vols. 1-2, (Kazakh), 2018
62. ***History of Kazakhstan (XX-1945)***, Grade 8, Kabuldinov, (Kazakh), 2018
63. ***History of Kazakhstan***, Grade 8, Omarbekov, (Kazakh), 2018
64. ***Geography***, Grade 8, Abylmazhynova, Vols. 1-2, (Kazakh), 2018
65. ***Geography***, Grade 8, Karatabanov, (Kazakh), 2019
66. ***World History***, Grade 8, Aldabek, (Kazakh), 2018
67. ***Kazakh Language and Literature***, Grade 9, Orazbayeva, Vols. 1-2, (Kazakh), 2019
68. ***Kazakh Language and Literature***, Grade 9, Kosymova, (Kazakh), 2019
69. ***Kazakh Language and Literature***, Grade 9, Kurmanalieva, (Kazakh), 2019
70. ***Geography of Kazakhstan***, Grade 9, Karatabanov, Vols. 1-2, (Kazakh), 2019
71. ***Geography of Kazakhstan***, Grade 9, Usikov, Vols. 1-2, (Kazakh), 2019
72. ***Geography of Kazakhstan***, Grade 9, Tolybekova, Vols. 1-2, (Kazakh), 2019
73. ***History of Kazakhstan (1946-now)***, Grade 9, Ayagan, (Kazakh), 2019
74. ***World History***, Grade 9, Aldabek, Vols. 1-2, (Kazakh), 2019
75. ***Legal System Basics***, Grade 9, Ibrayeva, (Kazakh), 2019
76. ***Learning About Yourself (Textbook and Workbook)***, Grade 9, Kalacheva, Vols. 1-2, (Kazakh), 2019
77. ***Russian Language and Literature***, Grade 9, Salkhanova, Vols. 1-2, (Kazakh), 2019
78. ***Russian Language and Literature***, Grade 9, Zhanpeys, Vols. 1-2, (Kazakh), 2019
79. ***Kazakh Language***, Grade 9, Dauletbekova, (Kazakh), 2019
80. ***Kazakh Language***, Grade 9, Mamayeva, (Kazakh), 2019
81. ***Kazakh Language***, Grade 9, Yermekova, (Kazakh), 2019
82. ***Kazakh Literature***, Grade 9, Aktanova, (Kazakh), 2019
83. ***Kazakh Literature***, Grade 9, Kaskabasov, (Kazakh), 2019
84. ***Kazakh Literature***, Grade 9, Kerimbekova, (Kazakh), 2019
85. ***Kazakh Literature***, Grade 9, Tursingalieva, (Kazakh), 2019
86. ***World History***, Grade 10, Kayirbekova (Science-Math), (Russian), 2019
87. ***Kazakh History***, Grade 10, Djandosova, (Kazakh), 2019
88. ***Basic Military and Technological Training***, Grade 10, Tasbulatov, Vols. 1-2, (Kazakh), 2019
89. ***Basic Military and Technological Training***, Grade 10, Ryspayev, Vols. 1-2, (Kazakh), 2019
90. ***Kazakh Language and Literature***, Grade 10, Kosymova, (Kazakh), 2019
91. ***Kazakh Language and Literature***, Grade 10, Orazbayeva, Vols. 1-2, (Kazakh), 2019
92. ***Geography***, Grade 10, Kaynuldinova, (Kazakh), 2019
93. ***Geography***, Grade 10, Tulepbekova, Vols. 1-2, (Kazakh), 2019
94. ***Legal System Basics***, Grade 10, Ibrayeva, Vols. 1-2, (Kazakh), 2019
95. ***Russian Language and Literature***, Grade 10, Salkhanova, (Kazakh), 2019
96. ***Russian Language***, Grade 10, Sabitova, (Kazakh), 2019
97. ***World History***, Grade 10, Kayirbekova (Science-Math), Vols. 1-2, (Kazakh), 2019

98. ***World History***, Grade 10, Kayirbekova (Social-Humanities), Vols. 1-2, (Kazakh), 2019
99. ***Russian Language***, Grade 11, Ashimbetova, (Russian), 2020
100. ***Russian Literature***, Grade 11, Abisheva (Science-Math), (Russian), 2020
101. ***Russian Literature***, Grade 11, Abisheva (Social-Humanities), (Russian), 2020
102. ***Geography***, Grade 11, Kaymuldinova, (Kazakh), 2019
103. ***Law Basics***, Grade 11, Ibrayeva, Vols. 1-2, (Kazakh), 2019
104. ***World History***, Grade 11, Kayirbekova, Vols. 1-2, (Kazakh), 2019
105. ***Basic Military Training***, Grade 11, Richter, Vols. 1-2, (Kazakh), 2020
106. ***History of Kazakhstan***, Grade 11, Kabuldinov, (Kazakh), 2019
107. ***Kazakh Language and Literature***, Grade 11, Kosymova, (Kazakh), 2020
108. ***Kazakh Language and Literature***, Grade 11, Ernazarova, (Kazakh), 2020
109. ***Kazakh Language and Literature***, Grade 11, Orazbaeva, (Kazakh), 2020
110. ***Kazakh Language***, Grade 11, Ermekova, (Kazakh), 2020
111. ***Legal System Basics***, Grade 11, Ibrayeva (Science-Math), (Kazakh), 2019
112. ***Legal System Basics***, Grade 11, Ibrayeva (Social-Humanities), Vols. 1-2, (Kazakh), 2019