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Introduction

This review follows the course of reports on the Palestinian Authority curriculum by IMPACT-se¹ and the Georg Eckert Institute. After the publication of the GEI report last year, assurances were made by Palestinian authorities that problematic content would be addressed in current and future curricula. Our research found that not to be the case.

Background

In June 2021, the Georg Eckert Institute published a report on Palestinian Authority (PA) textbooks that identified several areas of deeply problematic content, among which were “anti-Semitic narratives and glorification of violence.”² The report identified antisemitism, celebration of terrorists, rejection of peacemaking or reconciliation, incitement of violence, jihad and martyrdom, and delegitimization of Israel within the selected textbooks it evaluated.³

Authorized and funded by the European Commission, the purpose of the GEI report was to assess whether PA textbooks adhere to UNESCO standards of education. On April 24, 2019, Vice-President of the European Commission, Federica Mogherini, stated: “Terms of Reference for the study are currently being prepared with a view to identifying possible incitement to hatred and violence and any possible lack of compliance with UNESCO [United Nations Educational, Scientific and Cultural Organization] standards of peace and tolerance in education.”⁴

Based on the findings of the GEI report, European Commission officials said they would act accordingly to bring about change; that the aim of funding the report was to provide the European Union (EU) with a critical, comprehensive, and objective baseline for engagement with the PA on education reform.⁵

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Although the report found some improvements in textbooks, senior officials at the Commission identified many other highly problematic issues. At a hearing on September 2, 2021, Maciej Popowski, the European Commission’s Director-General for Neighbourhood and Enlargement Negotiations, presented the Commission’s assessment on the report’s findings to the European Parliament where he declared: “It is very clear that the study does reveal the existence of very deeply problematic content that remains of serious concern.” He added that the improvements identified in the report are “not good enough” and that the Commission could not “take the report as it is” while committing to act on the report’s findings “to bring about full adherence to UNESCO standards of peace, tolerance, coexistence, and non-violence in all Palestinian educational materials.”  

MEP Monika Hohlmeier, chair of the European Parliament’s Budgetary Control Committee, expressed concerns over two specific textbook examples used as role models for children, such as justification of the 1972 Munich Olympic Massacre or glorifying terrorists like Dalal Mughrabi, who led the 1978 Coastal Road Massacre in which thirty-eight citizens—among them, thirteen children—were killed on a civilian bus. In referring to her remarks Director-General Popowski stated:

Indeed we see an improvement that was one of the findings, but that’s not good enough, so we cannot just take it as it is and we will act upon the findings. We also use the specific examples including the two that you mentioned, the Munich attack and the other one. And of course, we will not let off until we see change happen and we get assurances that no questionable content in books are in use. I was very clear with the Palestinian prime minister in messaging that we cannot tolerate that content and we expect the government to help us address this issue.  

On, September 8, Henrike Trautman, Acting Director of the European Commission’s Southern Neighborhood Directorate said at a meeting of the EU Parliament Working Group Against Antisemitism, that “changes to the curriculum are essential,” that “any reference of antisemitic nature needs to be addressed and taken out,” and that “even if there is an improvement trend there is still reason to act and this is what we are going to do.” She added that “however complicated the conflict is, the Palestinian Authority must ensure the highest standards in fostering a culture of peace and coexistence.”

In June, EU Commissioner Oliver Varhelyi, whose portfolio covers aid to the PA and UNRWA and whose department ordered the GEI report on Palestinian textbooks, released a statement following its publication, calling for the consideration of conditioned aid to the education sector. In a September answer to EU Parliament Vice President Nicola Beer, he warned that “the commission reserves the right to take appropriate measures as necessary in this regard,” and that any “inappropriate use of EU funding . . . may lose eligibility for EU

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6 Joint Meeting, “Palestinian Textbooks.”
7 Ibid.
8 EJP, “Dealing with Antisemitic.”
funding,” while calling for a curriculum reform by the PA “to bring about full compliance” with UNESCO standards of peace and tolerance.10

Based on the GEI report and immediately following its publication, the Commission laid out its official policy and the next steps to tackle the issue. At a June press conference on the publication of the GEI report’s findings, European Commission spokesperson, Ana Pisonero, stated that the EU would step up its engagement with the PA, with the aim of ensuring additional curriculum reform to address highly problematic issues identified in the shortest possible time frame and that the Palestinian Authority would assume responsibility to screen textbooks not analyzed in the study so far. The Commission would establish a “specific roadmap with clear benchmarks” and an “objective and credible process for screening and monitoring of educational materials.” The roadmap and accountability processes would also include a “comprehensive” system of policy dialogue and “engagement and incentives for the purpose of promoting, monitoring and facilitating change,” accompanied by a rigorous system to also monitor progress.11

In an attempt to reassure the European Union Parliament that action to launch this process of education reform was immediately taken after the publication of the GEI report, the Commission reported that outreach to the PA had been ongoing.

Director-General Popowski said that the European Commission “didn’t wait to start talking to the PA”; immediately after the publication of the study in July, there were discussions with Palestinian Prime Minister Mohammad Shtayyeh. He also wrote the prime minister a letter “to take immediate action and also stop using books where questionable content has been identified and to follow up as a matter of utmost priority for the entire European Commission.” He offered that further exchanges took place with the head of the EU office in Ramallah and the PA Education Minister and others in the Ministry of Education (MoE). Perhaps most importantly he said that the Commission continues to monitor progress on education reform “on a weekly basis” and that it is “really putting pressure on the PA to act on the findings of the study.”12

Looking ahead Trautman said that the European Commission is “very confident that he [the PA prime minister] understands the importance of this issue and the need to proceed rapidly” and that it is determined to “consider appropriate measures as necessary in this regard if progress is not seen in the roadmap.”13

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12 Joint Meeting, “Palestinian Textbooks.” Director-General Popowski mentioned two specific examples from PA textbooks (identified by IMPACT-se https://bit.ly/3KEKPIb): the justification of the Munich Olympic Massacre and the glorification of Dalal Mughrabi as a role model for children . . . the “EU will act upon the findings” and “will not let off until we see change happen and we get assurances that no questionable content in books are in use (see p. 2 for complete quote).
13 Working Group against Antisemitism, “Dealing with Antisemitic.”
Fernando Gentilini, Managing Director for the Middle East and North Africa at the European External Action Service spoke on the need to address problematic issues in the curriculum.\textsuperscript{14}

I think we are all very clear in the institutions on this urgent need to address these problematic issues. We [the EU] need to remain committed. I think this is the way to do it and this is the way to continue to address the problematic areas the study identified. In situations like this, I think, having a photograph of situation of textbooks is very important because it gives us an idea of what is happening. This is a photograph of what are [in] the textbooks now. Let’s say September 2021. But it’s important to keep in mind the trend. I think we have to be always aware of what was the situation a few years ago; I don’t know, but I think it’s important. And what could be the situation in a few months’ time. So the trend somehow will tell us even more. If we see they are reactive, if we see they take action, this is an encouragement to engage, otherwise, one would have to draw conclusions.

In response to the GEI reports the US, UK and Netherlands, among other governments, also released statements acknowledging the problematic findings, and echoed calls for immediate education reform, the implementation of transparency and accountability processes, and conditional funding.\textsuperscript{15} Institutions such as the Anti-Defamation League, the Council of European Rabbis and the Central Council of Jews in Germany have all written letters expressing concern over the report’s findings which may pose a danger to Jewish communities.\textsuperscript{16}

Contradictions

Despite the recognition by all of the PA curriculum’s serious problematic content, commitments to education reform, and the alleged implementation of promised education monitoring processes, IMPACT-se found that there were no revisions made to the PA curriculum for the current 2021–22 school year. Contrary to the assurances made by the PA to its international partners that improvements would be made rapidly, the same problematic material identified in the 2020–21 textbooks by the GEI and IMPACT-se are still taught to PA students today.

\textsuperscript{14} Joint Meeting, “Palestinian Textbooks.”
\textsuperscript{16} Sharon S. Nazarian, “I wrote European Commissioner @OliverVarhelyi to convey that official Palestinian Authority textbooks have been found teaching content that demonizes Jews w/ dangerous stereotypes & glorifies attacks on Israeli civilians. We urge the EU to demand changes,” Twitter, August 24, 2021, https://twitter.com/sharon_nazarian/status/1430205862220484612?s=21; Chief Rabbi Pinchas Goldschmidt, Conference of European Rabbis, “Letter to the European Commission,” March 22, 2021, https://mcusercontent.com/cda88712516195d04c9534ec/images/c0b26649-dea3-5881-b6be-7ea8f8090064.png; Dr. Josef Schuster, President, Zentralrat Der Juden In Deutschland, “Letter to European Parliament,” August 13, 2021, https://mcusercontent.com/cda88712516195d04c9534ec/images/c0b26649-dea3-5881-b6be-7ea8f8090064.png.
Books printed for the 2021–22 school year are identical to those from the previous year and some are even labeled as textbooks for the 2020–21 or 2019–20 school years. This is also the case for digital versions of the textbooks available on the PA Ministry of Education’s three main online platforms: Rawafed, PCDC and Elearn.  

There were, as well, other inconsistencies made by Palestinian authorities. Assurances of positive changes were offered by Prime Minister Shtayyeh in a cabinet meeting and by the PA Minister of Education in a conference with donor nations. On June 21st, in response to the EU’s report, the prime minister announced that “The Palestinian curriculum cannot be judged by standards far removed from [the Palestinian] people's history and culture.” In an earlier cabinet speech in December 2020 he declared that the “curriculum will not be surrendered” and if foreign aid is conditioned in response to funding cuts by Norway over textbook incitement, the Palestinian Authority would finance the printing of textbooks by reallocating funds for water, electricity and communication systems.

**Study Cards**

The MoE did produce new educational content in August: two sets of new school materials to be used as “study cards” designed to supplement the textbooks currently in use from the previous school year. Intended for the first semester of the 2021–22 school year, the study materials are divided into two sets. Separated by grade and subject, the first set comprises eighty-two groups of such study cards—each ranging in length from forty to seventy pages. Within the second set, separated only by grade, are fourteen groups of cards ranging from one hundred to four hundred pages. Overall, the MoE produced between six thousand and ten thousand new pages of material; roughly equivalent in size to all the textbooks in the curriculum.

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17 Rawafed Educational Portal (rawafed.edu.ps), http://rawafed.edu.ps/portal/elearning/;
Elearn Educational Portal, https://i2.elearn.edu.ps/.
19 Questions and Answers to Foreign Minister Ine Eriksen Søreide: “Are the conclusions from the report of the Georg Eckert Institute for International Textbook Research on the content of Palestinian textbooks known to the Foreign Minister, and if so how is this now followed up in the Ministry of Foreign Affairs?”, Stortinget, May 27, 2020, https://www.stortinget.no/no/Saker-og-publikasjoner/Sporsmal/Skriftlige-sporsmal-og-svar/Skriftlig-sporsmal/?qid=80008
20 Prime Minister Muhammad Shtayyeh, Cabinet speech (v), June 21, 2021, https://www.facebook.com/watch/?v=1083607308714934&amp;ref=sharing
21 Prime Minister Muhammad Shtayyeh, Cabinet speech (video), December 14, 2020 https://www.facebook.com/watch/?v=156184962927606
22 Rawafed, (Study Cards for First Semester), 2021–22, http://rawafed.edu.ps/eCards2021/?fbclid=IwAR2wfZJJ2fBD8rVOak5QvYsjP8FJtZT1nCnaizyd9C5sEKPeWDCL6D-bPgPU
This IMPACT-se report lists examples from 183 study cards which blatantly violate UNESCO standards. The findings in this report also suggest that these study cards direct students to repeat lessons previously identified as problematic content in PA textbooks. Since the MoE intends to publish similar study cards for the second semester, IMPACT-se’s findings represent only half of the total content taught to Palestinian Authority students during the 2021–22 school year. These serious violations of peace and tolerance standards by the PA authorities—along with the ambiguous nature of assurances made to international partners—must be addressed.

### 2020–21 Textbooks Reprinted for 2021–22 School Year

Toward the end of 2021, IMPACT-se obtained hard copies of PA textbooks intended for use in both semesters of the 2021–22 Palestinian academic school year for Grades 1–12. The textbooks were found to be identical reprints from the previous year. They retain the imprint of the 2020–21 books but with 2021–22 printing dates on the copyright pages. The exterior part on the back cover of a textbook (shown below with a yellow box) marks the year it was printed. The 2021 or 2022 designations indicate that the textbook is intended for use in that following school year. The copyright information page printed on the inside of the textbook features the year of publication/edition (marked with a red box), which shows that these are the 2020 editions of the PA textbooks. In other words, the books were published in 2020, reprinted in 2021, and are now being taught in the 2021–22 school year, with the identical problematic content PA authorities promised to address.

Islamic Studies, Grade 3, Semester 1 (back cover specifies 2021–22 school year)

Mathematics, Grade 4, Semester 2 (back cover specifies the 2021–22 school year).
**Study Cards: Palestinian Ministry of Education—2021–22**

The 2021–2022 Semester 1 study cards were uploaded to the Rawafed Educational Portal, which serves as the Palestinian Ministry of Education’s official portal for online learning. In general, they cover all school subjects taught in Palestinian schools, and are for Grades 1–11, including elective tracks taught in high school (Grades 10–11). Each of the study cards ostensibly parallel an existing textbook; however, not all individual textbooks have an equivalent online study card. Study cards were published for the first and second quarters of the first semester. As of yet, no second-semester cards have been published.

The study cards signed by Dr. Mahmud Amin Matar, chief executive of the General Administration for Supervision and Educational Training in the Palestinian Ministry of Education. The cover pages also include “Gaza, 2021/2022”; many cards are also dated August 2021.

The cards each contain a preface introducing them as “a set of cards which accompany the textbook,” and that they “focus on presenting basic concepts and skills as relates to each class and subject in a simplified manner, to aid students in comprehending them.” There is an explanation as well that the cards were prepared in the context of the COVID-19 pandemic during the shutdown of schools.

All of the cards are presented in conjunction with “Rawafed Educational Channel,” a YouTube channel created in December 2020, and includes the Palestinian Ministry of Education’s logo. The channel currently has over 600 videos for Grades 1–12 in all official school subjects except Islamic education and social studies. Most of the videos are ten to twenty minutes long and feature a teacher explaining the contents of a particular study card. The videos are uploaded on a weekly basis; the channel continues to upload new content as of January 2022.

The Rawafed online portal also links to a Facebook page, which featuring similar videos and explanations regarding the study cards and shares news about newly uploaded publications.

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25 For example: Arabic Language Cards for Grade 2, Quarter 1, Semester 1, 2021-22, p. 3
26 Semester 1, 2021–2022, Quarter 1 cards, p. 5.
27 Ibid., p. 2.
28 Semester 2, 2021–2022, Quarter 2 cards, p. 1.
29 Rawafed YouTube Channel, https://www.youtube.com/watch?v=1XaCIQfMcxo.
Images of Study Cards for Mathematics, Grade 1, Quarter 1, Semester 1, 2021–22

Images of Study Cards for Arabic Language, Grade 9, Quarter 1, Semester 1, 2021–22
Main Findings

- The study cards represent a devolution from the already existing extremism of the Palestinian textbooks; there are additional justifications for violence not found in the textbooks and antisemitic descriptions of Jews as devious, treacherous and hostile (example 1).
- Jewish control of global events through financial power, manipulative behavior and encouragement of others to fight in wars is depicted through several examples, among them, Britain’s need of “Zionist influence” to convince the United States to enter into WW2 and to ensure Britain’s control in the Levant and Iraq in return for issuing the Balfour Declaration (example 3).
- Students are directly incited to violence and instructed to commit *jihad* against Israelis and die as martyrs liberating the Al-Aqsa Mosque (example 11).
- Israel is demonized—it is literally described as Satanic (example 25) and is accused of forging or destroying Palestinian antiquities to falsify historical facts (example 35).
- One of the “rules of *jihad*” include those who die as martyrs while killing infidels (i.e., Christians, Jews, polytheists); they will receive God’s grace and be greatly rewarded (example 18).
- *Jihad* for the liberation of Palestine is a “private obligation for every Muslim” (example 12).
- Students are encouraged to sacrifice themselves for their homeland and “redeem it with blood” (example 22).
- The founder of the violent *jihadi* movement in Palestine, Izz ad-Din al-Qassam is lionized; the military wing of the Hamas terror organization is named for him (example 15).
- Armed resistance is described as a “natural” right and a “legitimate” way to “resist occupation” (example 14).
- The “Right of Return” into Israel proper will occur though violence, using “all the means of warfare” against Israel and rescuing the land from the “filth of the occupation,” and *not* through negotiation. The “Return” is envisioned as being “painted with the blood of martyrs” (example 33).
- Antisemitic thinking: denying Jewish people their right to self-determination and the “falsehood” of Jewish nationality are taught to students in several lessons (examples 6–10).
- Science instruction is hijacked to radicalize students. For example, potential energy is taught through the use of slingshots and an illustration of a young boy with a slingshot (example 20).
- The Geneva Convention is taught by showing a graphic image of corpses, while accusing Israel of mass murder (example 26).
- Israel is entirely erased from maps; Israeli cities are mislabeled as Palestinian (examples 50–59).
- Women may gain equality through sacrifice and martyrdom (example 21).
Conclusions

Two key observations may be derived from our findings.

The PA did not revise its curriculum, despite promises to international partners that it would do so; and the PA Ministry of Education is still investing resources to produce and teach violent and hateful content in the current school year through parallel teaching materials (study cards). In fact, some of the lessons taught in these study cards represent a worsening of problematic material compared to lessons taught in the original textbooks they are supposed to supplement. The continued teaching of this problematic content negates assurances and hopes that an understanding has been reached regarding the appropriate use of resources provided to the PA by international partners.

In Arabic-language media, PA officials repeat a false narrative by declaring their refusal to amend material they say are at the core of Palestinian identity—citing refugee issues, the Nakba and the occupation. However, this is not the content identified as problematic in the GEI report and by IMPACT-se. Rather, both research institutes have raised concerns over content that openly and blatantly stands in opposition to UNESCO standards, including antisemitism, glorification of violence, and the removal of references to peace education and negotiations from the pre-2016 curriculum.

Prior to 2016, lessons regarding the Israeli-Palestinian peace process and Jewish history in the region—and more—were present in the curriculum; as creations of the PA and the MoE, these were taught along with lessons on Palestinian identity and nationalism. While the previous curriculum was far from perfect, there is little doubt that the textbooks and study cards subsequently created by the PA have shifted dramatically toward radicalization, in what is apparently a dedicated policy.

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31 The International Holocaust Remembrance Alliance (IHRA) definition of antisemitism includes denying Jewish people the right to self-determination, e.g., “by claiming the existence of the State of Israel is a racist endeavor.”
https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism

The 2021 EU strategy for combating antisemitism explicitly opposes Israel-related antisemitism, based on the IHRA definition of antisemitism.

32 Georg Eckert Institute, “Report on Palestinian Textbooks,” pp. 121, 123,
https://owncloud.gei.de/index.php/s/FwkMw8NZgCAJgPW; “The Rejection of Peace: References to Peace Agreements, Israel, and Jews, Now Removed from PA Curriculum Grades 1–12—Pre-2016,”
**Selected Examples**

**Antisemitism**

1. *Islamic Education, Grade 9, Card 6, Quarter 1, Semester 1, 2021–22, p. 27.*

Students are inculcated with antisemitic messages that make dispositional claims about Jews as a whole, describing them as devious, treacherous and hostile. Students are instructed to “name some of the characteristics of the Jews” and to “be conscious of the importance of jihad for the sake of God” under the ‘goals’ section of a lesson teaching about the Muslims’ 629 battle against the Jews in the city of Khaybar. The card lesson later explains that the reason for the attack against the Jews of Khaybar was their perfidious actions in plotting and inciting against the Prophet while persuading others to break their pact with him. It is noteworthy that these goals do not exist in the 9th grade Islamic Education chapter about this battle which this lesson is supposed to supplement (*Islamic Education, Grade 9, Vol. 1, 2020–21, pp. 58–62*). This demonstrates the extent to which the Education Ministry’s new supplementary material has worsened.

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**Image Description**

The image shows a card with a numbered list in Arabic. The card is titled "درس غزوة خيبر 7 هـ" (Lesson on the Battle of Khaybar 7 AH). The card contains a list of objectives or goals related to the battle, presumably for educational purposes. The list includes topics such as the reasons for the battle, the actions of the Jews, and their relationship with the Prophet. The text is written in Arabic script and appears to be an educational resource, possibly from an Islamic education curriculum. The page number "12" is visible at the bottom, indicating the card is part of a larger document or educational material.
The Battle of Khaybar, 7 AH [629 AD]

Goals:
1) To explain the reason for the battle of Khaybar.
2) To name some of the characteristics of the Jews.
3) To be conscious of the importance of Jihad for the sake of God.

Summary of the content:

2) The reason for the battle: the leaders of [the Jewish tribe of] Banu Nadir, who had a role in inciting the [pagan Arabian] confederates against the Prophet, gathered and persuaded [the Jewish tribe of] Banu Qurayza to break their pact with him.

5) The Jews of Khaybar saw the Muslims, and they escaped in alarm, retreating to their fortresses. The Muslims besieged them and conquered their fortresses one after the other [...]

6) The people of Khaybar reached a settlement with the Prophet after a long siege. The Prophet accepted it, under the condition that they hand him their gold, silver, and weapons, and that they give him half of their possessions.

7) The result of the battle: 1- Khaybar and its fortresses were conquered. 2- Some of the Jews, such as Safiyya bint Huyay, embraced Islam.

2. *History, Vol. 1, Grade 11, Card 5, Quarter 1, Semester 1, 2021–22, p. 11.*

A 2021 supplementary history card directs students to a section in the textbook which implies that Jews control the world, using classic antisemitic imagery of an arm with a prominent Star of David, and what appears to be the Israeli flag, holding a globe.

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Dear Students, read the educational summary, then answer the questions:

Forms of Colonialism: Cultural […]

For more, look at page 9 of the school textbook.

Cultural Colonialism: The Most Dangerous Type of Colonialism, Because It Attacks the Spirit of the Nation and Its Beliefs.
3. *History, Grade 11, Card 15, Quarter 1, Semester 1, 2021–22, p. 33.*

Students are taught an antisemitic canard of Jewish influence controlling global events and encourage others to go to war. The card, similar to the textbook it supplements, teaches that Britain utilized “Zionist influence in the United States” as an example of how it sought to ensure its influence in the Levant and Iraq in return for issuing the Balfour Declaration.

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**History, Grade 11, Card 15, Quarter 1, Semester 1, 2021–22, p. 33.**

Britain took steps to guarantee its influence in the Levant and Iraq, by following three contradictory, conflicting approaches; it paid no heed to this contradiction, as it was concerned with achieving its goals and winning the war. The first approach was to negotiate with Sharif Hussein, the Emir of Hejaz (1915–1916 Hussein-McMahon correspondence), to urge him to declare a revolt against the Ottomans, in return for a promise that the Arab areas of the Arabian Peninsula, the Levant, and Iraq would be made independent under his leadership. The second approach was to negotiate with France about the future of Iraq and the Levant; an agreement was reached in what is known as the 1916 Sykes-Picot pact. The third approach was to negotiate with the Zionist organization about the future of Palestine; what drove them to this was their pressing need to employ Zionist influence in the United States, to urge it to join the war on the side of Britain and its allies.

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**History, Vol. 1, Grade 11, 2020, p. 36.**

The three approaches through which Britain sought to ensure its influence in the Levant and Iraq:

**The first approach:** To negotiate with Sharif Hussein, the Emir of Hejaz (1915–1916 Hussein-McMahon correspondence). The goal of the negotiations is to urge Sharif Hussein to declare a revolt against the Ottomans, in return for a promise that the Arab areas of the Arabian Peninsula, the Levant, and Iraq would be made independent under his leadership.

**The second approach:** To negotiate with France about the future of Iraq and the Levant; an agreement was reached in what is known as the 1916 Sykes-Picot pact.

**The third approach:** To negotiate with the Zionist organization about the future of Palestine; what drove them to this negotiation was their pressing need to employ Zionist influence in the United States, to urge it to join the war on the side of Britain and its allies. This negotiation resulted in Britain issuing the Balfour Declaration.
This lesson teaches that France and Britain supported Zionism for reasons including hoping to get rid of the Jews in Europe, securing their financial support, and using Jewish power to influence the USA to influence it to enter the Second World War by their side.

Colonial interests aligned with Zionism due to:

France: to guarantee that the Zionist movement supports it financially and morally, and to get rid of the Jews in Europe.

Britain: a. to establish a national home for the Jews that will help them secure the Suez Canal, to achieve financial support from them, support for British military projects, to get rid of the Jews in Europe, and so that the Zionists apply pressure to the US, so it enters the Second World War alongside Britain. […]

Students are taught that “Zionists” were part of a large conspiracy “that was years in the making” to bring the collapse of the Ottoman Empire in 1922. Note that this card calls the Ottoman Empire “the Islamic Caliphate,” a reference to the Ottoman sultan’s symbolic title as Caliph, which was abolished in 1924.

Did you know? The Ottoman Islamic Caliphate State collapsed in 1922 because of foreign plots and a large internal conspiracy that was years in the making by the enemies (the Zionists and the European states, led by Britain, France, and their collaborators).
Antisemitism as a Denial of Jewish Self-Determination

6. History, Grade 11 (Literature, Sharia Branches), Card 30, Quarter 2, Semester 1, 2021–22, p. 27.

The right of self-determination of the Jewish people and Jewish nationhood is denied. Students learn that the establishment of Israel is negated and based on “false premises” including that Jews “constitute one national group,” that Jews’ relations with other peoples are based on hostility and that “Jewish problem” can only be solved by the establishment of a Jewish state.

The Relationship between Zionist Claims and Elements of Colonization:

Zionism tied itself to colonization, considering it to be a part, and an important basis of its project. It was therefore established on three false premises:

- **The first one:** The Jews, despite their belonging to many states and societies, constitute one national group, uniquely characterized by Semitic and ethnic traits.

- **The second one:** The Jews’ relations with other people are based on hostility and struggle, which is epitomized by the phenomenon of antisemitism.

- **The third one:** There is no solution to the Jewish problem except by the establishment of a Jewish state, and this state finds its expression in the Promised Land (Palestine) and its colonization. Therefore, the basis for the continuation of Zionism is only through continued colonization.
7. *Social Studies, Grade 9, Card 1, Quarter 1, Semester 1, 2021–22, pp. 5, 23.*

The right of self-determination of the Jewish people through the 1917 Balfour Declaration (termed “Balfour's Promise”) is described as a “colonial conspiracy” that resulted in the division of the Arab world, thus implying that the mere existence of a Jewish state is a “colonial conspiracy.” The card also encourages students and teachers to discuss an unidentified "colonial conspiracy" against the Arabs that is taking place at the present time.

The colonial conspiracies which contributed to the political division of the Arab Motherland:

1916: Sykes-Picot agreement; 1917 Balfour’s Promise; 1920 San Remo conference; Present times: the answer is left for the teacher and students.

8. *Geography and History of Palestine, Grade 10, Card 15, Quarter 1, Semester 1, 2021–22, p. 33.*

Students learn that Israel is a product of colonialism and a continuation of its deliberate plan to divide the Arab World and separate Asia from Africa.

The Impact of Colonialism:

*Political: Partitioning the Arab Motherland and planting the Zionist entity in Palestine in order to separate Asia from Africa.*
Students are taught that the existence of the Jewish state is based on “racist ideology” which is uniquely deplorable as, unlike other forms of modern colonialism it is not restricted to inhabiting lands but rather is also accompanied by the destruction, deportation and uprooting of Arab-Palestinian society as an ultimate goal.

The Relationship between Colonization and Zionism: Colonization constitutes a basic starting point in Zionist ideology and is the practical implementation of Zionism. Hence, it could be described as Zionism in action. It is the implementation of their saying: “the truth is that there is no Zionism without colonization, and there is no Jewish state without driving away the Arabs, confiscating and fencing their lands.”

What distinguishes Zionist colonization from other forms of modern colonization: Zionist colonization is distinguished from other forms of modern colonization by the fact that it is not restricted only to construction, but rather is also accompanied by the destruction of Arab-Palestinian society, in accordance with the philosophy of Zionist racist ideology, that is based on the rejection and uprooting of the ‘Other,’ not to coexist with him or accept his existence. That is the case because its goal is expulsion and replacement, to force the Palestinian people to emigrate so the arriving Zionists can be settled there in their place in Palestine.
Students are instructed to discuss a sentence stating the “The Jews are foreigners in this land” following a passage teaching how the British Mandate facilitated Jewish immigration to Palestine through trickery and deception such as “appointing a Jewish high commissioner,” “forging passports for the Jews,” smuggling Jews into Palestine as tourists and illegally purchasing lands further de-legitimizing the right to Jewish self-determination.

Summary of the content:

The period of the British occupation over Palestine was characterized by the provision of prerequisites for the establishment of a national home for the Jews, by:

- Facilitating their immigration to Palestine in many ways, building Zionist settlements, inventing unjust laws, expropriating lands and purchasing some by means of trickery and deception, appointing a Jewish high commissioner, issuing the Balfour’s Promise, granting Palestinian citizenship to Zionist immigrants, forging passports for the Jews, smuggling them in, or bringing them in as tourists in many ways: under the pretext of studying or participating in cultural or sports activities.

3- Discuss the following sentence: “The Jews are foreigners in this land, and Palestine is for its Arab Muslim population.”
Incitement and Glorification of Violence, Jihad, and Martyrdom


Students are directly encouraged to commit acts of violence and instructed to commit jihad against Israelis and die as martyrs to liberate the Al-Aqsa Mosque. An answer to a question asking students what their duties are to the Al-Aqsa Mosque reads: “Protecting and defending it, chasing away the Occupation, committing jihad and dying as a martyr for the sake of liberating it, making sure to pray inside it.” The lesson also poses questions about “dangers” threatening the Al-Aqsa Mosque, and accepted answers include conspiracy theories asserting that Israel (“the Zionist Occupation”) is digging under the Al-Aqsa Mosque. This alludes to an antisemitic myth that Israel intends to cause it to collapse and prevents Muslims from praying inside it. The propagation of this dangerous myth has caused considerable bloodshed.

1. What are the dangers that threaten the Al-Aqsa Mosque?
2. What is our duty to Al-Aqsa Mosque?

[Answers page 26]

1. Excavations underneath the Al-Aqsa Mosque, the tyrannical Zionist Occupation, the deportation of the original Palestinian inhabitants, the prevention of Muslims from praying there.

2. Protecting and defending it, chasing away the Occupation, committing jihad, and dying as a martyr for the sake of liberating it, making sure to pray inside it.
12. *Islamic Education, Grade 10, Card 11, Quarter 2, Semester 1, 2021–22, p. 19.*

The study card directs students to a lesson and repeats its message that *jihad* “for the liberation of Palestine” is “a private obligation for every Muslim.” The lesson taught in the 2020 textbook is a deterioration from its previous 2019 version, which did not include the words “for the liberation of Palestine.”

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<td>I will contemplate: page 72:</td>
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<td>In what circumstances does jihad for the sake of Allah for the liberation of Palestine become a private obligation for every Muslim?</td>
<td>In what circumstances does Jihad for the sake of Allah for the liberation of Palestine become a private obligation for every Muslim?</td>
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13. *Social Studies, Grade 9, Card 7, Quarter 1, Semester 1, 2021–22, p. 20.*

Dalal Mughrabi, the perpetrator of the 1978 Coastal Road massacre, which left thirty-eight Israelis murdered, including thirteen children, on a civilian bus, is praised and portrayed as a brave “female Arab jihad warrior.”

Home assignment:
Write a report about one of the female Arab jihad warriors:
* a. Djamila Bouhired in resisting the French in Algeria
* b. Dalal Mughrabi in resisting the Zionist occupation in Palestine.
14. Social Studies, Grade 9, Cards 6–7, Quarter 1, Semester 1, 2021–22.

Armed resistance is described as a “natural” right and a “legitimate” way to “resist occupation” in the card and parallel textbook it supplements. The card calls students to discuss the legitimacy of armed resistance and expresses the notion that “the PLO has adopted armed resistance ever since its creation,” particularly since the “Zionist occupation of Palestine” in 1948, a reference to Israel’s foundation. It contains pictures and text from the accompanying textbook showing violent images of confrontations, slingshots, and weapons (described as non-violent), intended to showcase what the accompanying textbook describes “natural and legitimate” the use of armed force under occupation.

Look at the photos in groups (A) and (B) and draw conclusions regarding the forms of resistance.

An open discussion in the classroom:
1- When is resistance a legitimate right?
2- Is resistance directed only towards an occupation?

Homework: writing a report which distinguishes between resistance on the one
hand and crime and terrorism on the other.

The Palestinian armed resistance started with the beginning of Zionist immigration to Palestine in the late 19th century, which escalated with its increase, and it later transformed into political and military activity, and uprisings with the start of the British Mandate. The resistance operations kept on going after the issuing of the Partition Plan and the Zionist Occupation of Palestine in 1948, and the PLO has adopted armed resistance ever since its creation.

2. We will draw conclusions about the position of the General Assembly regarding the armed struggle of peoples who are undergoing the burden of occupation.

3. We will discuss the degree of conformity in the decision to the continuation of the Zionist occupation in Palestine.

4. We will draw conclusions about the impact left by the Palestinian resistance against the Zionist Occupation.

[Right side:]

The Palestinian armed resistance began with the beginning of Zionist immigration to Palestine in the late 19th century, which escalated with its increase, and it later changed to political and military activity, and uprisings with the start of the British Mandate. The most prominent of Palestinian uprisings include the 1929 al-Buraq uprising, the 1935 Sheikh Izz ad-Din al-Qassam uprising, and the general strike that is considered to be the longest strike in history. The resistance operations kept on going after the issuing of the Partition Plan and the Zionist Occupation of Palestine in 1948, as the PLO has adopted armed resistance ever since its creation in 1965.

1. We will categorize the types of nonviolent resistance through the text and the pictures above.

2- We will mention other types of nonviolent resistance.
Students are presented with a picture – circled with a heart – of Izz ad-Din al-Qassam, the founder of the Palestinian jihadi movement, after whom the Hamas military wing is named. They are to search and write about him.

Activity (2): Write an identification card about the person in the photo in front of you:

Name:
Nationality:
Profession:
Date of Martyrdom:
Description:
The authors of this card interpret a line from a poem as analogizing Israel as the Devil in an Arabic Language poem titled “The Intifada’s Martyrs” that glorifies death and martyrdom. This analogy does not feature in the accompanying textbook and demonstrates how newly created supplementary material has made the original educational material even worse.

Analyzing the text “The Intifada’s Martyrs”

The Text’s general idea:
Sacrifice and self-sacrifice for the motherland.
Partial ideas:
- The Mujahideen pave the path of life.
- The martyrs are brave and do not fear death.

4- The characteristics of the rocks that are thrown at the occupier: they carry love of the motherland / they carry hatred toward the unjust enemy / all of the above.

[Excerpts]

They carried their hearts on their palms as stones, as embers, as a blaze
And stoned with them the wild beast on the road […]
They died while standing, blazing on the road, shining like stars […]
Death assaulted and launched its axe into them […]
They stood up in the face of death
Ah, dream of theirs which appear in the distance embracing the happy future!
Their rebirth will come will rise out of the depth of death and darkness […]
Never will he be weaned whatever the usurper’s cruelty
Until in a perfidious night death paints
Look at them in the distance! How they rise up higher and higher while the whole world watches!
How they climb up ever higher on a ladder of their gushing blood!
Look at them falcons in their Intifada
How they join to the heavens the land and their sacred country!

2. How do the martyrs face death, as it appears in the poem?

2. We will explain the scene in which the poet describes the First Intifada’s martyrs in the poem’s first verse.

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

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


Arabic grammar is taught through an exercise where students are requested to fill in the gaps to reveal a full sentence that reads: “We will protect the motherland with blood.”

We will fill in the blank spaces with an appropriate particle:

[...]

(3) We will protect ____ the motherland ____ blood.
18. *Islamic Education*, Grade 9, Card 1, Quarter 1, Semester 1, 2021–22, p. 1.

Students are taught that those who die as martyrs (*shuhada*), while killing infidels (*kuffar*, i.e., Christians, Jews, polytheists) a notion described as one of the “rules of *jihad,*” will receive God’s grace and be greatly rewarded. No essential historical context or alternative explanation about infidels is given to the students, leading to understanding the lesson as applicable in the present day.

Among the Rules of Jihad and Prisoners:

1. Declare war on the infidels who prevent people from entering Islam.
2. To stop killing them once they are weakened, and take them as prisoners.
3. Rules of prisoners: either treat them with kindness, or ransom them.

The Wisdom behind the Obligation of Fighting – Testing the Believers and Distinguishing them from the Hypocrites:

Allah Almighty has prepared great benefit, a big reward for the martyrs.

Allah Almighty aids the believers and defends them, whereas the infidels have no one to aid them.

19. *Arabic language*, Grade 6, Card 6, Quarter 1, Semester 1, 2021–22, p. 22.

In a grammar exercise, students are taught that it is common knowledge “that *mujahideen* (*jihad fighters*) should be admired.” The exercise references Omar al-Mukhtar (1858–1931), a famous Cyrenaica native who led a military *jihad* movement against the Italian colonization of Libya, describing him as a hero and a role model.

We will take out the words that start with *waslah* [an Arabic diacritic], then sort them by place:

*It is not a coincidence whatsoever that the people of Gaza named the biggest street in their city after the hero Omar al-Mukhtar to perpetuate his bravery. All Palestinians agree that mujahideen should be admired […]*

The physics concept of potential energy is taught by teaching students how to use slingshots in a science lesson accompanied by an image with a young boy with a slingshot. This lesson is reminiscent to content found in its parallel textbook, where a picture of a Palestinian using a slingshot during a conflict, as an apparent act of violence, is presented, to give a real-life example of this scientific concept.

|---|---|

**Activity 2:**

Dear student, you have near you several tools (a slingshot, a tennis ball, and an empty juice box).

Put the ball inside the slingshot’s rubber, then pull the slingshot and make the ball hit the box.

**Explain:** the ball falling on the glass:

The slingshot’s principle of action:

(Note: we can substitute the slingshot with a game of bow and arrow.)

**Activity 4: Elastic Potential Energy:**

I will look at the following pictures, and then answer the following questions:

1. *What energy transformations are happening in the tools that are explained in them [the pictures]?*

2. *What safety precautions must be taken into account when using the tools that are explained in them [the pictures]?*

Some materials, like rubber or spring, are characterized by their elasticity; their shape will change if they are affected by force, and then they will return to their original shape after the force causing the effect disappears. Elastic masses have elastic potential energy stored in them while being affected by an external force, making them stretch or compress.
21. *Islamic Education, Grade 8, Card 8, Quarter 1, Semester 1, 2021–22, p. 29.*

This card glorifies female fighters, who fought in the era of the Prophet Muhammad and sacrificed their sons and husbands in battle, as role models. The text presents these women as proof that Islam ensures women’s rights, specifically “their equality with men in sacrifice and self-sacrifice in invasions and battles.” The parallel textbook which this lesson supplements also draws a connection between Palestinian women who became martyrs to Muslim women in Prophet Muhammad’s time as role models.

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**Islamic Education, Grade 8, Card 8, Quarter 1, Semester 1, 2021–22, p. 29.**

**Islamic Education, Vol. 1, Grade 8, 2020, pp. 56–59.**

Dear student: Islam protected the status of women and did justice with them in rights and duties. These rights include their equality with men in sacrifice and self-sacrifice in invasions and battles. […]

[Umm 'Amara’s] Grace:

[...]

3. She was a model of forbearance and persistence, as she acted with forbearance when her son Habib ibn Zayd was killed, considering him a martyr at Allah’s side.

2. She witnessed the [Battle of] Yamama and showed bravery, as she was wounded eleven times and her husband was martyred.

1 - Palestinian women are given as examples of sacrifice and self-sacrifice. In cooperation with members of my group, I will mention some of them.

2 - Summarize the role of Umm 'Amara and her two sons in the Battle of Yamama

Islam raised the status of women, and honored them in a way no other religion had honored; women in Islam are sisters to the men in sacrifice and altruism.

She showed her bravery in the Battle of Yamama, fighting against Musaylimah and sustained eleven wounds, and had her hand cut off. Though her husband was martyred, that did not weaken her resolve; she did not care about what hit her in the way of Allah.

She is a model for emulation in sacrifice and love for the Prophet, as well as in forbearance, for her son was killed while performing a mission for the Prophet.
Students are encouraged to sacrifice themselves for their motherland and “redeem it with blood” in a supplementary exercise to a poem titled “My Motherland” in the parallel Grade 6 Arabic Language textbook. Questions about the poem are presented where students are asked what their duty towards their motherland is, and the given answer is that their duty is to “defend [their] motherland and not to neglect it, and to redeem it with blood and property, and with the most precious things [they] have.” It is also stated that “there is nothing good in those who leave” the motherland.

An assessment activity:

[...]  
(7) What is your duty—as a student—towards the motherland?  
(8) What is your opinion about an educated young man who left his motherland and went abroad?  

[Answers]:  
(7) It is my duty to work hard in studying, and to defend my motherland and not to neglect it; to redeem it with blood, possessions, and with the most precious things we have.  
(8) I do not like it, since the homeland is where a person belongs, and there is nothing good in a person who leaves the motherland. The youth must work for the greatness of the motherland and build it.
Jihad is praised in a grammar exercise whereby students are requested to add the appropriate verb to sentences which at completion say, “the jihad warriors fought in defense of their homeland,” and “the believers rushed to respond to the call of jihad.”

Exercise 3:
We will add a letter to following verbs, and then put them in the appropriate blank space:

(2) The jihad warriors ______ in defense of their homeland.

(3) The believers ______ to the call of jihad.
Students are presented with themes of self-sacrifice to oppose the occupier through a poem by Tawfiq Ziad that includes quotes such as “I carried my blood in my palm” and “I offer my life for yours.”
Poet Tawfiq Ziad: [...] In the poem in our hands, there is a call to unite and challenge the occupier.

First Part:
I call on you
I clasp your hands
I kiss the ground under your feet
And I say: I offer my life for yours
I give you the light of my eyes
and the warmth of my heart
The tragedy I live
is but my share of your tragedies.

Second Part:
I call on you
I clasp your hands
I was not humiliated in my homeland
Nor was I diminished
I stood up to my oppressors
orphaned, nude, and barefoot
I carried my blood in my palm
I never lowered my flags
I guarded the green grass over my ancestor’s graves
I call on you... I clasp your hands

2- Let’s describe the poet’s state in facing the occupier.
Hate, Intolerance and Dehumanization

25. *Arabic Language*, Grade 7, Card 5, Quarter 2, Semester 1, 2021–22, pp. 10–11.

This supplementary lesson requests students to explain specific verses describing Israel as Satan’s aid and calling for the liberation of al-Aqsa by force existing in a poem in the parallel PA textbook.

### Exercise 2:

(3) What does the poet ask himself about in the fourth and fifth verses?

*Answers:*

(3) He asks about the horsemen who will come to liberate al-Aqsa from the grasp of the occupation.

*Where are the horsemen [who will ride] toward Al-Aqsa [Mosque] to liberate it from the fist of unbelief, from Satan’s aides?*
Graphic images that include dead bodies are illustrated to teach about Israel’s “oppressive measures” and collective punishments asking students to compare Israeli atrocities to an article from the Geneva Convention.

Article 33 of the Fourth Geneva Convention states that no person may be punished for an offence they have not personally committed. Collective penalties and likewise all measures of intimidation or of terrorism are prohibited. […] According to the 1949 Geneva Convention, collective penalty is a war crime.

Let’s compare the text of Article 33 of the Fourth Geneva Convention to the oppressive measures that are taken by the Zionist Occupation in Palestine.

Students are taught that a fundamental part of faith includes renouncing infidels through “hatred and animosity,” as the text explains that supporting them in any way is “a contradiction of faith.”

Loyalty and Disavowal are Among the Requirements of Faith:

1- The Muslim must devote themselves to Allah, His messenger, and the believers with love and support, while disowning the infidels with hatred and animosity.

2- Ally with infidels and supporting them with words, actions, or intentions are considered a contradiction of faith.
28. *History*, Grade 11, Card 5, Quarter 1, Semester 1, 2021–22, pp. 11–12.

Students are asked to compare Israel’s deliberate policy towards the Palestinians to the policies of European colonial states, listing “organized mass murder,” “health negligence,” and “mental, physical, and cultural harm.”

European Colonial Policies: Organized mass murder; exile, arrest, and imprisonment; loss of education and job opportunities; health negligence; economic, mental, physical, and cultural harm.

Compare the colonial states’ policy in the colonies with the Zionist Occupation’s policy in Palestine.

29. *Social Studies*, Grade 9, Card 2, Quarter 1, Semester 1, 2021–22, p. 12.

Israel is described as a colonial entity that “mastered” polices of oppression such as killing, torturing, destroying, weakening, subjecting, and stealing resources and land.

The policies of oppression, subjugation, violation, transgression, killing, destruction, and torture, and other methods and forms of violence are considered among the principles which colonialism applies throughout the history to oppress nations, subjugate them, weaken them, and to steal the resources of their lands. The Israeli occupation has mastered inventing these sorts of methods and using them against the Palestinian people.
The teaching of science is considered a reasonable venue to demonize Israel, in this exercise that discusses the impact of the sewage water from Israeli factories on the lives of the Palestinians.

In a piece of research titled “The Impact of Sewage Water Spilled by Factories of the Occupation’s Settlements, Contaminating Citizens’ Lives in the Salfit District,” the study’s summary is as follows:

The title: The impact of sewage water spilled by factories of the Barkan settlement on the lives of the citizens in the villages of the Salfit governorate.

Introduction: Ever since the Occupation stole the lands of citizens in the Salfit governorate, it has been building factories in settlements. This then caused the suffering of the citizens of the villages neighboring these settlements. The agricultural lands and the ravines have become swamps of sewage water from the sewage system and the waste of leather and other factories in these settlements, which in turn pose health and mental risk for the citizens’ lives. By interviewing several citizens who suffer from this waste, we can see the extent of suffering and danger that threaten their lives—inhaling unpleasant smells, mosquito bites, deadly insects, damage to their crops, and the death of some of their livestock; this waste constitutes an actual threat to their lives. The study concluded by emphasizing the health, mental, and social risk resulting from the Zionist settlements’ sewage water and its disastrous impact on the citizens in the villages adjacent to these settlements. It put out recommendations for the concerned parties regarding the need to act to end the suffering of citizens in such areas, and to expose the Zionist Occupation’s crimes in the international forums through international health organizations.
Reading comprehension is taught through a story about a Palestinian fisherman shot dead in front of his son’s eyes by a “Zionist soldier” following an argument over a month-long punishment ban given by the soldier for returning late to shore.

Summary of the Content:
The story in our hands deals with the suffering of the Palestinian fisherman by linking between the challenges faced by professional fishing and the military laws of the Occupation. Saeed and his father are an hour late for returning to the beach because their net got stuck in the rocks, and are subsequently punished by a Zionist soldier who prevents them from entering the sea for a full month. This made them angry, pushing them into a quarrel with the official and his soldiers, who shot and killed the father, arresting the son for five years, after which he left, full of longing for the homeland he was forced to emigrate from, hoping to return to as the seagull returns from its wanderings.
Students are taught to be like “a piece of glass” in the “throat” of Israel and to explain the “beauty” of this imagery through a poem titled “We Shall Remain,” which one interpretation according to the card encourages an “intifada and revolt against the occupier.” The poem features the awaited return to cities in Israel proper, such as Lod, Ramla and the Galilee which are all referred to as purely Palestinian.

What is the poem alluding to? The poet expresses his people’s steadfastness, its tenacity, and adherence to its land, while rejecting the Occupation.

Here we shall remain
As though we were twenty impossibilities
In Lod, Ramla and the Galilee.
Here… on your chests, we shall remain like a fence
And in your throats
Like a piece of glass, like a Sabra cactus
And in your eyes
A whirlwind of fire

3) What is the meaning of “a whirlwind?” [Answer:] The intifada and revolt against the occupier.

2. “In your throats like a piece of glass”—Let’s explain the beauty of the imagery. [Answer:] It resembles the Palestinian people’s steadfastness in the face of the occupier, like a piece of glass.
A summary of a poem teaches that the Palestinian “Right of Return” into Israel proper will take place though violence using “all the means of warfare” against Israel rescuing the land from the “filth of the occupation” instead of through negotiation. The horizon of the “Return” is described in the summary as “painted with the blood of martyrs.” Interestingly, the poem itself which the card directs to in the Grade 7 Arabic Language textbook doesn’t necessarily imply these notions. Unlike the summary in the supplementary card the poem does not mention a violent return through warfare. In addition, the summary talks about the horizon painted with the blood of martyrs, while the poem only alludes to it, saying that they are painted.

Summary of the content:

Dear student, after listening well to the text of the poem “We Will Return,” and reading it well, here is the explanation of the text:

The poet addresses Palestine saying: how could I live far away from you as a refugee, while I can’t see your beautiful plains and mountains.

The slopes of the mountains of Palestine are calling the poet and asking him to rescue it from the filth of the occupation, while he looks at the beautiful horizon which is decorated with the color of the twilight, painted with the blood of martyrs. We will return to Palestine as winners. The returning will happen after a fierce battle in which we will use all the means of warfare that we have.

Beloved Palestine, how could I live far away from your plains and heights? The mountain slopes, which are painted, call me, and in the horizon, there are traces of color. [...] Tomorrow we shall return and the generations will listen to the footfalls during the return. We shall return with the thundering storms, with the sacred lightening and the shooting star with the winged hope and the songs, with the soaring vulture and the eagle. Yes! Thousands of victims shall return: victims of oppression shall open every door...
Conflict discourse is arbitrarily inserted into a physics lesson on mechanical energy in this science card through an example explaining the dangers of the “racist barrier of annexation and expansion” as one of the goals of the lesson. Questions regarding the barrier follow, despite having no connection to the subject at hand.

Card number 16 – Mechanic Energy

The goals:

1) To define the law of conservation of energy

[...]

4) To solve various mathematic questions

5) To get to know the danger posed by the racist annexation and expansion fence to Palestinian lands

Exercise 4

The racist annexation and expansion fence which was built by the Occupation constitutes a danger for Palestinian lands, explain this. ______________________________

[Answers:] The racist annexation and expansion fence constitutes a grave danger for Palestinian lands, because it is used for seizing Palestinian lands, placing them under siege and separating Palestinian lands and regions from one another, thus preventing the Palestinians from moving freely within Palestinian lands.
A Grade 6 study card claims that the “Zionist occupation” steals, forges and destroys Palestinian antiquities to falsify historical facts.

The goals: To explain the Zionist actions that threaten the historical antiquities in Palestine.
To deduce the ways to save historical antiquities in Palestine.
Summary of the content:
The actions of the Zionist occupation towards Palestinian historical antiquities are manifested in: 1) theft and robbery of antiquities; 2) falsifying and reversing facts; 3) destroying and ruining the antiquities.
Read the following text and then answer the questions following it:
The Israeli occupation targets our Palestinian history and existence. It reverses historical facts and forges them. Therefore, we must know our history and distinguish between truth and lies, protect our history, and take lessons from it.
Students are tasked with finding similarities between Israel and European colonialism in America, which “eradicated” and “segregated” the indigenous people along with spreading diseases and imposing their religion.

B- Consequences regarding the indigenous population:
1. The population suffered immensely from the colonists, for the wars eradicated the Indians, as did European diseases and plagues.
2. Much of the population was eradicated, and those who remained lived in segregation from the colonists.
3. Settler states tried to impose their civilization, way of life, and religion on the population.

Homework:
What is similar between European settler colonialism in America and Zionist settler colonialism in Palestine? (Hand in your answer on paper to the teacher.)

Israel is accused of trying to “Judaize” Jerusalem and erase the city’s Arab and Muslim identity in a unit titled “the Judaization of Jerusalem.” A title that does not exist in the accompanying Palestinian textbooks which this card supplements. Students are also taught that it is their duty to “liberate” Jerusalem and other Palestinian cities “using various means and ways,” implying that armed force can be one of those ways. The unit continues by implying that the Western Wall has no connection to Judaism as the Zionists “turned the Buraq wall into the Wailing Wall.”

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[Left]

*The Judaization of the city of Jerusalem:*

 [...]  

*The Judaization of Jerusalem is the measures taken by the Zionist Occupation government with the aim to erase and remove the Arab-Islamic character of Jerusalem and turning it into a Jewish city.*  

 [...]  

Zionist groups managed in 1948 to gain control over most of Palestine, and completed its control over it in 1967, as the Zionist forces entered Jerusalem. Since then, the Zionists began to implement a policy predicated on erasing the Arab and Islamic characteristics of Palestine, especially in the city of Jerusalem. Despite the adoption of resolution 252 by the UN security council in 21/5/1968, which considers all the Zionist measures in Jerusalem invalid, the Zionist occupation persists in its policy until now.  

 [...]
(Answers):

Answer the following questions:

(1) Note some of the Zionist measures which aim to erase the Arab characteristics of Jerusalem:

(1.1) The expropriation of Palestinian lands and building settlements on them.
(1.2) Forcing the inhabitants to leave Jerusalem and ruining their homes, like in the Sheikh Jarrah neighborhood.
(1.3) The expulsion of inhabitants and taking their ID cards.
(1.4) Separating and isolating Jerusalem from its surroundings.
(1.5) Opening Jewish synagogues in the old city.
(1.6) Performing numerous excavations under the al-Aqsa mosque.
(1.7) Turning the Buraq wall into the Wailing Wall.

[...]

(4) What is your duty towards Palestinian cities and especially Jerusalem?
[Answer:] To protect, defend, and liberate them using all sorts of means and ways.

3. In light of you learning the verses, compare the treatment of prisoners in Islam to the reality of Palestinian prisoners in the Occupation’s prisons.
Arabic poetry is taught through a poem that encourages students to protect their land from “the Occupation” which committed the “most heinous of massacres” against Palestinians thorough “sacrifice” and “self-sacrifice.” An assignment mentions how the occupation “makes the poet’s heart bleed,” as the closing exercise instructs students to express their duty toward the homeland.
Card Number 3: Analysis of the text: On the Trunk of an Olive Tree / by the poet: Tawfiq Ziad.

Summary of the content:
The text here is about the land and the necessity to hold on to it, to protect it, and to keep it from the Occupation that perpetrated against it and its people the most heinous of massacres. […]

Activities and exercises:
Choose the general idea that fits the text:
1- The homeland deserves every sacrifice and self-sacrifice.
2- The enemy’s hideous practices against the sons of Palestine and their families.
3- The sons of Palestine stay true to their eternal homeland in their memory.

Arrange the text’s ideas, as featured in it:
- The occupation of the homeland makes the poet’s heart bleed.
- The resisting poet is subjected to death and persecution by the Occupation.

3- Explain the secrets that the poet wants to carve on the trunk of the olive tree:
[Answer, p. 42:] The pain and suffering that the Palestinian people received from the occupier, and the stages of expulsion and Nakba.

4- We will explain what the land of Palestine is suffering from, as it is shown in the passage.
[Answer, p. 42:] It is robbed and occupied, its houses are demolished, its trees are leveled and uprooted, and its flowers are trampled.

5- Express your love to your homeland and your duty toward it, in two lines.

I shall carve:
Kafr Qasim, I shall not forget!
And I shall carve:
Deir Yassin, it’s rooted in her memory.
I shall carve:
We have reached the peak of tragedy.
It has absorbed us and we have absorbed it,
But we have finally reached it!

3. “Deir Yassin, it’s rooted in her memory”—Explain the aesthetic picture.
[Answer, p. 35:] The memory of Deir Yassin is likened to a tree deeply rooted in the land, indicating that this land shall never be forgotten.
A story about the rich history of the city of Acre inserts demonizing accusations toward Israel who accused of trying to erase the city’s Arab nature and turning the city into a tourist attraction. The card also gives special mention to numerous figures associated with the city, including three Palestinian men who were hanged by the British Mandate in 1930 after being accused of murdering innocent unarmed Jews during the 1929 Arab riots in Palestine.

This saying sheds a light on [...] the aggressors who conquered it throughout history, and the occupiers’ plans to assault its history and identity.

2- Let’s mention several plans that the Occupation executed to alter the city’s landmarks. Erasing its Arab nature, assaulting its history and identity, robbing the city’s Islamic waqfs, taking over all of the wall’s trenches, and turning Acre to a tourist area.

3- Let’s mention several people who come to mind when mentioning the name Acre. [...] Ata az-Zir, Fouad Hijazi, Muhammad Jamjum.

Students are taught that Israel tries to actively drive Arabs and Muslims out of Jerusalem, and that Israeli excavations are causing damages to the Al-Aqsa mosque. Israel is referred to as ‘the Zionist occupation.’

Palestine is subjected to a massive settlement campaign made by the Zionist occupation and the settlers in order to expel its Arab and Muslim citizens, so it turns into a Jewish city.
A summary of a poem titled “Oh, Jerusalem” speaks of the need to “liberate” Jerusalem from “the Occupation,” which is described as murderous and oppressive. The poem alludes to the city’s Islamic and Christian significance and conspicuously ignores its Jewish heritage. The lesson directs students to the poem itself in the parallel textbooks which further compares the saving of Jerusalem from Israel to saving the New Testament, the Quran and all of humanity. Exercises for comprehension at the end of the section further emphasize themes of suffering, oppression and killing caused by Israel.

**Arabic Language, Grade 8, Card 11, Quarter 1, Semester 1, 2021–22, pp. 55–56, 75.**

**Oh, Jerusalem**

I wept until my tears were dry; I prayed until the candles flickered; I knelt until the floor creaked; I asked about Muhammad and Christ; Oh Jerusalem, the fragrance of prophets; The shortest path between earth and sky; Oh Jerusalem, the citadel of laws; O, you pretty child with burnt fingers and downcast eyes; You are the shady oasis passed by the Prophet; Your streets are melancholy; Your minarets are mourning; You, the young maiden dressed in black; Who rings the bells in the Nativity; On Saturday morning?; Who brings toys for the children On Christmas eve?; Oh Jerusalem, the city of sorrow; A big tear wandering in the eye; Who will halt the aggression; Oh...
The city of tolerance/it groans in pain/and purity/and it sheds blood/but/and its cries in grief/it has not lost hope/ Jerusalem.

[Answer, p. 75:] Jerusalem is the city of tolerance and purity, it groans in pain, it sheds blood, and it cries in grief, but it has not lost hope.

Now, determine the text’s sub-topics:

Wishes about returning to Jerusalem and banishing the Occupation.

Place a (/) in front of the correct sentence and a (x) in front of the incorrect sentence:

2. The poet described the city of Jerusalem as being dressed in black to indicate the oppression and killing that surrounds it.

44. Islamic Education, Grade 5, Card 11, Quarter 2, Semester 1, 2021–22, p. 18.

Students are taught that al-Aqsa mosque is in danger, and that it is their duty to “sacrifice that which is precious and valuable for it.” The dangers facing the mosque include “danger of expulsion,” supposed excavations below it and the city of Jerusalem being made “entirely Jewish.”

The dangers which threaten the al-Aqsa mosque and the religious sites in Palestine are:

(1) The danger of expulsion of the people of Jerusalem from their lands.
(2) Making the city entirely Jewish.
(3) The danger of excavations under the Al-Aqsa mosque.

Our duty towards the Al-Aqsa mosque is: to make a pilgrimage to it, to protect and defend it, and to sacrifice that which is precious and valuable for it.

The caliph Omar ibn al-Khattab liberated Jerusalem and prayed in the Al-Aqsa mosque, and Saladin al-Ayyubi liberated the Al-Aqsa mosque from the Crusaders after it was occupied for long centuries.
Gender

45. *Islamic Education*, Grade 9, Card 4, Quarter 1, Semester 1, 2021–22, pp. 15, 22.

Students are taught that women who do not wear a Hijab are the cause “of evil, temptation, corruption,” as well as being the reason for “moral decline among young men” in society. Students are also taught a hadith according to which Muhammad had cursed men that dress as women and women that dress as men.

Exercise 5:
1) Deduce what is indicated by the following texts?
   c. The messenger of God said: “Whoever imitates a people is one of them.” ____________

2) What would happen if most Muslim women did not wear clothing approved by the sharia?
   ____________

[Answers:]
1) a. The prohibition of men imitating women or women imitating men.
   c. It is forbidden to imitate infidels and adorn oneself with their adornment.

2) Not making sure to wearing a hijab and clothing approved by sharia is one of the biggest causes of evil, temptation, corruption, and the spreading of abomination and of moral decline among young men. It is also one of the reasons why the sense of shame is disappearing among women - which is an important character - and that exposes women to harm by people with weak souls.
In a card about permissible dress code for Muslims, students are taught that it is forbidden for men to wear women’s clothing and vice versa, as well as it being forbidden to wear clothes similar to those of the infidels. This prohibition does not appear in original textbook that this card supplements.

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**The rules of zinah (sharia proscriptions on adornment):**

**For the Muslim woman:**

Women must not show her adornment to people who are not her relatives, to avoid arousing and temptation.

Women’s adornment must not make them resemble men.

The adornment must not be a forbidden adornment like a tattoo or body painting etc.

Adding hair integrations and plucking hair are forbidden.

**For the Muslim man:**

He must not imitate women in his adornment.

His adornment must not be a forbidden adornment like a tattoo or body painting.

He must not adorn himself in adornment of gold and silk.

His clothes must not be similar to those of infidels.
Students are taught that women leaving their homes wearing perfume and men dressing in women’s clothing are both forbidden.

What is the verdict of sharia regarding:

1. A woman shows her adornment in front of her cousins. **Forbidden**
2. A woman came out of her house wearing perfume. **Forbidden**
3. The doctor looked at the woman in order to give her medical treatment. **Allowed**
4. A man wore women’s clothes. **Forbidden**

In a unit teaching modesty laws, Grade 7 students are taught that women are forbidden to dress, walk, or even talk in certain ways that may attract men. It is taught that a woman can show her hair and neck only in front of her husband or close relatives.
Modesty involves keeping away from anything that arouses desire and offends the sense of shame, in terms of clothing, speaking, walking, and social interaction.

Promiscuity is when a woman shows what she must hide – her beauty and her adornment such as her hair and neck, to people whom it is forbidden that her adornment will appear in front of.

**Types of Modesty:**

**Modesty in clothing:**

Women’s clothing: hides the body, is not tight or possible to see through it, and does not attract attention.

Men’s clothing: hides the genitals, suits the rules of sharia and the conventions.

**Modesty in adornment:** [the woman] shows her adornments only in front of her husband and close relatives such as her father and his brother.

**Modesty in speech:** to avoid rude words that offend the sense of shame; a woman must not make her speech soft in a way that arouses temptation.

**Modesty in walking:** [a woman] must not walk in a way that brings out her beautiful parts of her body and attracts the attention of men.

*To lower the eyes: sharia permits looking when there is a need, for example when treating a patient, when giving testimony and on trial.*
Erasure and Delegitimization of Israel

49. Social Studies, Grade 9, Card 2, Quarter 1, Semester 1, 2021–22, p. 7.

This study card pushes back the beginning of Zionism to 1856 and the establishment of a Jewish neighborhood in Jerusalem some half a century before the actual beginnings of the Zionist movement. Thus, any Jewish presence in the Holy Land as a whole is negated even in pre-Zionist Jewish existence in Israel which hinders the possibility of peace.

Ever since the Zionist movement established its first settlement in the southwest of the walls of Jerusalem, “Al-Montifyoriyyah,” in 1856, the policy of partitioning Palestine has not ceased, and settlements were established containing training camps and weapons camps. After the Nakba in 1948, the Zionist movement controlled more than 78% of Palestine and deported around a million Palestinians, leaving nothing but the Gaza Strip and the West Bank, which were occupied in 1967.


The return motif is inserted in various questions and activities which refer to Israeli cities Jaffa, Acre, and Haifa, as Palestinian cities, despite all being in Israel proper. After being directed to the original textbook for additional content about the subject, students are asked about their duty toward the “occupied Palestinian cities.” One activity asks student to color the word “Jaffa” with colors of the Palestinian flag.

C- I shall determine whether I agree/disagree with the following behaviors:

3. The Palestinians dream of returning to Jaffa, Haifa, and Acre.

Let’s open the school textbook in pages 106 and 107, observe the pictures, and verbally mention their components.

I shall color the word “Jaffa” with the colors of the flag of my homeland, Palestine:

JAFFA

8- What is our duty toward our occupied Palestinian cities?
A map is taught to Grade 10 students whereby Israel and Israeli sites are erased and only “classic” Palestinian names or cities with significant Arab populations are labeled. Israeli cities in Israel proper such as Jaffa, Acre, Haifa, Nazareth, Tiberias, Lod, Ramla and Beersheba are described as Palestinian; Tel Aviv is excluded while Eilat is mislabeled as Um Rashrash.

Israel is erased from a geography map (shown below—left), and cities in Israel proper such as Jaffa, Haifa, Safed, Tiberias, Acre and Nazareth are considered Palestinian (below—right).
Israel’s existence is completely ignored in an explanation about Palestine’s borders, presenting a map of the Arab world that does not mention the name “Israel” or show the internationally recognized 1949 border. Palestine taught to be located “between the Mediterranean Sea in the west and the Joran River in the east” and in inside the Levant which excludes Israel but includes Palestine, Jordan, Syria, and Lebanon.

Palestine is located in the Asian part of the Arab world, inside a region known as the Levant [Bilad al-Sham,] which includes the countries: Palestine, Jordan, Syria, and Lebanon. Palestine is in the south-western corner of the Levant, between the Mediterranean Sea in the west and the Joran River in the east, a location that makes Palestine a link between the Asian and African parts of the Arab world.
A lesson on Palestine’s terrain presents a map that ignores Israel’s existence and regards the entire land as only Palestinian, even referring to the Negev as a part of Palestine.

The diverse terrain of Palestine

Summary of the content:
The terrain of Palestine à the plains; the mountain ranges, the valleys, the Negev highland

55. Social Studies, Grade 7, Cards 3–4, Quarter 1, Semester 1, 2021–22, pp. 4, 26

Multiple cases of ignoring the existence of the state of Israel is found in a Grade 7 card, which describes the entire region as Palestine. For example, the students are asked what the area of Palestine consists of, and the answer provided includes the territory of Israel. Moreover, Mount Carmel and the Mount Meron are also described as a part of Palestine.

1. On which coast of the Mediterranean is Palestine located: a. the northern, b. the southern, c. the western, d. the eastern
2. What is the area of Palestine? a. 25027 km², b. 26027 km², c. 27027 km², d. 28028 km².

Correct the underlined part in the next phrases:

1. [...] 
2. The highest summit in Palestine is Mount [Carmel]—[Correct answer:] Mount Al-Jarmaq [Meiron].
Maps illustrating Palestinian cities present cities in Israel proper as Palestinian. The entire territory of is presented as Palestine.

“The Palestinian cities”

Students are instructed to mark archaeological sites located in Israel proper in a map which ignores the existence of Israel and is labeled “map of Palestine.”

Map of Palestine

Before you is a map of Palestine, mark the following archaeological sites on it:

(1) The Carmel caves
(2) Tel al-Sultan
(3) Shuqba cave [in the Judean mountains]
(4) Ain Mallaha [Eynan, in the Hula Valley in northern Israel]
58. Social Studies, Grade 6, Card 9, Quarter 2, Semester 1, 2021–22, p. 4.
In a map showing the countries of Bilad al-Sham (the Levant), the existence of Israel is ignored, and the entire territory is presented as Palestinian.

A. We will choose the countries which Bilad al-Sham is formed of, and we will draw a circle around them: (Egypt, Jordan, Iraq, Saudi Arabia, Palestine, Yemen, Syria, Algeria, Lebanon)

59. Geography and History of Palestine, Grade 10, Card 10–12, Quarter 1, Semester 1, 2021–22, p. 21, 24, 26; Geography and History of Palestine, Grade 10, Card Quarter 1, 2021, Card 11, p. 24; Geography and History of Palestine, Grade 10, Quarter 1, 2021, Card 12, p. 26
Students are tasked with drawing maps of Palestine which specifically illustrate locations in Israel proper, thus ignoring its existence and sovereignty. This includes labelling Israeli cities and areas, such as Beer Sheva, the Galilee mountains, the Negev, city of Safed, the Sea of Galilee as Palestinian.

3- Draw a map of Palestine which shows the Galilee mountains, the mountains of Nablus, the city of Safed, and the city of Jerusalem.
4- Draw a map of Palestine which shows the Jordan River Reservoir, the Dead Sea, the city of Beit She’an, the city of Jericho, Lake Tiberias, Jabal al Khurayj, and Wadi Al-Jibi.

60. Social Studies, Grade 5, Card 2, Quarter 1, Semester 1, 2021–22, p. 8.

The Sea of Galilee (“Lake Tiberias”) is described as located in Palestine, even though it is part of Israel proper.

Lake: Bodies of water that are smaller than the sea, such as Lake Tiberias in Palestine.
Valleys and plains that are in Israel proper are mentioned as Palestinian valleys.

**Palestine’s Plains:**

Coastal Plain: Northern coastal plain; central coastal plain; southern coastal plain.


Mountains located in Israel proper, such as the Meron Mountain and the Canaan Mountain in the Galilee, are labeled as Palestinian.

**Mountainous Highlands in Palestine:**

Northern Mountains: Al-Jarmaq [Meiron]; Canaan; Haidar [Ha-Ari].

Central Mountains:

Mountains of Nablus: […]

Mountains of Ramallah and Jerusalem: […]

Mountains of Hebron: […]
Methodology

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). 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:

1. **RESPECT**: The curriculum should promote tolerance, understanding and respect toward the “Other,” his or her culture, achievements, values and way of life.³³

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.³⁴

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.³⁵

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.³⁶

5. **PEACEMAKING**: The curriculum should develop capabilities for non-violent conflict resolution and promote peace.³⁷

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³³ 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.

³⁴ 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.


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.\(^{38}\)

7. **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.\(^{39}\)

8. **SEXUAL ORIENTATION**: The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.\(^{40}\)

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.\(^{41}\)

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\(^{38}\) 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.

\(^{39}\) 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.

\(^{40}\) 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.

\(^{41}\) 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 Analyzed 2021–22 Study Card Groups

Grade 1:
1. *Arabic Language*, Grade 1, Quarter 1, Semester 1, 2021–22.
2. *Arabic Language*, Grade 1, Quarter 2, Semester 1, 2021–22.
3. *English Language*, Quarter 1, Quarter 1, Semester 1, 2021–22.
4. *English Language*, Grade 1, Quarter 2, Semester 1, 2021–22.
5. *Mathematics*, Grade 1, Quarter 1, Semester 1, 2021–22.

Grade 2:
7. *Arabic Language*, Grade 2, Quarter 1, Semester 1, 2021–22.
8. *Arabic Language*, Grade 2, Quarter 2, Semester 1, 2021–22.
9. *English Language*, Grade 2, Quarter 1, Semester 1, 2021–22.
10. *English Language*, Grade 2, Quarter 2, Semester 1, 2021–22.
11. *Mathematics*, Grade 2, Quarter 1, Semester 1, 2021–22.

Grade 3:
13. *Arabic Language*, Grade 3, Quarter 1, Semester 1, 2021–22.
15. *English Language*, Grade 3, Quarter 1, Semester 1, 2021–22.
16. *English Language*, Grade 3, Quarter 2, Semester 1, 2021–22.
17. *Mathematics*, Grade 3, Quarter 1, Semester 1, 2021–22.

Grade 4:
21. *Arabic Language*, Grade 4, Quarter 1, Semester 1, 2021–22.
22. *Arabic Language*, Grade 4, Quarter 2, Semester 1, 2021–22.
23. *English Language*, Grade 4, Quarter 1, Semester 1, 2021–22.
24. *English Language*, Grade 4, Quarter 2, Semester 1, 2021–22.
25. *Mathematics*, Grade 4, Quarter 1, Semester 1, 2021–22.
27. *Science and Life*, Grade 4, Quarter 1, Semester 1, 2021–22.

Grade 5:
29. *Arabic Language*, Grade 5, Quarter 1, Semester 1, 2021–22.
30. *Arabic Language*, Grade 5, Quarter 2, Semester 1, 2021–22.
31. English Language, Grade 5, Quarter 1, Semester 1, 2021–22.
32. English Language, Grade 5, Quarter 2, Semester 1, 2021–22.
33. Islamic Education, Grade 5, Quarter 1, Semester 1, 2021–22.
34. Islamic Education, Grade 5, Quarter 2, Semester 1, 2021–22.
35. Mathematics, Grade 5, Quarter 1, Semester 1, 2021–22.
36. Mathematics, Grade 5, Quarter 2, Semester 1, 2021–22.
37. Science and Life, Grade 5, Quarter 1, Semester 1, 2021–22.
38. Science and Life, Grade 5, Quarter 2, Semester 1, 2021–22.
39. Social Studies, Grade 5, Quarter 1, Semester 1, 2021–22.
40. Social Studies, Grade 5, Quarter 2, Semester 1, 2021–22.
41. Technology, Grade 5, Quarter 1, Semester 1, 2021–22.
42. Technology, Grade 5, Quarter 2, Semester 1, 2021–22.

Grade 6:
43. Arabic Language, Grade 6, Quarter 1, Semester 1, 2021–22.
44. Arabic Language, Grade 6, Quarter 2, Semester 1, 2021–22.
45. English Language, Grade 6, Quarter 1, Semester 1, 2021–22.
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49. Mathematics, Grade 6, Quarter 1, Semester 1, 2021–22.
50. Mathematics, Grade 6, Quarter 2, Semester 1, 2021–22.
51. Science and Life, Grade 6, Quarter 1, Semester 1, 2021–22.
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55. Technology, Grade 6, Quarter 1, Semester 1, 2021–22.
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Grade 7:
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59. English Language, Grade 7, Quarter 1, Semester 1, 2021–22.
60. English Language, Grade 7, Quarter 2, Semester 1, 2021–22.
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62. Islamic Education, Grade 7, Quarter 2, Semester 1, 2021–22.
63. Mathematics, Grade 7, Quarter 1, Semester 1, 2021–22.
64. Mathematics, Grade 7, Quarter 2, Semester 1, 2021–22.
65. Science and Life, Grade 7, Quarter 1, Semester 1, 2021–22.
66. Science and Life, Grade 7, Quarter 2, Semester 1, 2021–22.
67. Social Studies, Grade 7, Quarter 1, Semester 1, 2021–22.
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69. Technology, Grade 7, Quarter 1, Semester 1, 2021–22.
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Grade 8:
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73. English Language, Grade 8, Quarter 1, Semester 1, 2021–22.
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75. Islamic Education, Grade 8, Quarter 1, Semester 1, 2021–22.
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77. Mathematics, Grade 8, Quarter 1, Semester 1, 2021–22.
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81. Social Studies, Grade 8, Quarter 1, Semester 1, 2021–22.
82. Social Studies, Grade 8, Quarter 2, Semester 1, 2021–22.
83. Technology, Grade 8, Quarter 1, Semester 1, 2021–22.
84. Technology, Grade 8, Quarter 2, Semester 1, 2021–22.

Grade 9:
85. Arabic Language, Grade 9, Quarter 1, Semester 1, 2021–22.
86. Arabic Language, Grade 9, Quarter 2, Semester 1, 2021–22.
87. English Language, Grade 9, Quarter 1, Semester 1, 2021–22.
88. English Language, Grade 9, Quarter 2, Semester 1, 2021–22.
89. Islamic Education, Grade 9, Quarter 1, Semester 1, 2021–22.
90. Islamic Education, Grade 9, Quarter 2, Semester 1, 2021–22.
91. Mathematics, Grade 9, Quarter 1, Semester 1, 2021–22.
92. Mathematics, Grade 9, Quarter 2, Semester 1, 2021–22.
93. Science and Life, Grade 9, Quarter 1, Semester 1, 2021–22.
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95. Social Studies, Grade 9, Quarter 1, Semester 1, 2021–22.
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97. Technology, Grade 9, Quarter 1, Semester 1, 2021–22.
98. Technology, Grade 9, Quarter 2, Semester 1, 2021–22.

Grade 10:
99. Arabic Language, Grade 10, Quarter 1, Semester 1, 2021–22.
100. Arabic Language, Grade 10, Quarter 2, Semester 1, 2021–22.
101. Chemistry, Grade 10, Quarter 2, Semester 1, 2021–22.
102. Chemistry, Grade 10, Quarter 1, Semester 1, 2021–22.
103. English Language, Grade 10, Quarter 1, Semester 1, 2021–22.
104. English Language, Grade 10, Quarter 2, Semester 1, 2021–22.
105. Geography and History of Palestine, Grade 10, Quarter 1, Semester 1, 2021–22.
106. Geography and History of Palestine, Grade 10, Quarter 2, Semester 1, 2021–22.
107. Islamic Education, Grade 10, Quarter 1, Semester 1, 2021–22.
108. Islamic Education, Grade 10, Quarter 2, Semester 1, 2021–22.
109. Life Sciences, Grade 10, Quarter 1, Semester 1, 2021–22.
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<td>147. <strong>History</strong>, Grade 11 (Sharia Branch), Quarter 1, Semester 1, 2021–22.</td>
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<td>148. <strong>History</strong>, Grade 11 (Sharia Branch), Quarter 2, Semester 1, 2021–22.</td>
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<td>149. <strong>Islamic Education</strong>, Grade 11 (Entrepreneurship Br.), Quarter 2, Semester 1, 2021–22.</td>
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<td>150. <strong>Islamic Education</strong>, Grade 11 (Literature Branch), Quarter 1, Semester 1, 2021–22.</td>
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