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Introduction to the Selected Examples

This updated report includes selected examples from research conducted by IMPACT-se on the new Palestinian school curriculum (West Bank, Gaza, East Jerusalem and UNRWA) for the 2020–21 academic term, published since September 2020.\(^1\) Each revision of the school curriculum that has been released over the past five school years has been reviewed by IMPACT-se, beginning with grades 1–4 (2016–17); grades 5–11 (2017–18), and grade 12 (2018–19).\(^2\) IMPACT-se’s updated report of the 2019–20 textbooks\(^3\) found no substantive changes from the previous revision of the curriculum but identified ten newly added chapters introduced in social studies textbooks for grades 5–9 for both semesters. Finally, in September 2020 and February 2021 new reprints of some of these schoolbooks were published for the 2020–21 school year with some very minor adjustments.

The present study analyzed 222 textbooks, made available online by the Palestinian Education Ministry’s e-learning educational portal in April 2021.\(^4\) Of those, 105 textbooks have not changed at all and remain as they were in 2019.\(^5\) Examples taken from these textbooks highlighted in this report indicate the locations of the examples in both the 2018 and 2019 editions. 77 textbooks have been revised for the first semester and 40 textbooks for the second semester of 2020–21 academic school year. Examples taken from these textbooks highlighted in this report indicate the locations of the examples in both the current 2020 and previous 2019 editions.

The Palestinian curriculum released since 2016 is the first full restructuring of the Palestinian curriculum since 2000, following the Oslo Accords. Previously, school children in the West Bank and East Jerusalem were taught the Jordanian curriculum while students in Gaza used Egyptian textbooks.

There were expectations that the new curriculum would be more moderate as compared to previous curricula taught between 2000 and 2016.

Palestinian Prime Minister Mohammad Shtayyeh and Palestinian Education Minister of Education Marwan Awartani both stated that positive improvements would be made to textbooks. A Palestinian cabinet announcement\(^6\) on May 18, 2020, approved a plan to make changes to the PA curriculum for

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1. From IMPACT-se’s research, there are many more examples of non-adherence to UNESCO standards by the curriculum than the one hundred presented here; upon request, IMPACT-se can make them available.
2. IMPACT-se’s new PA curriculum reports: “Palestinian Elementary School Curriculum 2016–17, Radicalization and Revival of the PLO Program,”
   “Reform or Radicalization: PA 2017 Curriculum—A Preliminary Review,”
4. Palestinian Education Ministry Portal,
   https://f2.elearn.edu.ps/pc/.
5. Of the textbooks remaining in their original 2019 printed editions, seventy-seven textbooks are volume 2 textbooks for the second semester (as of date of publication of this report have not been revised).
6. PA Government Portal,
the upcoming 2020–21 school year. Three days later, it was presented at a meeting with donor nations in Ramallah.

The latest IMPACT-se analysis of the new Palestinian curriculum found it has moved further from meeting UNESCO standards and the newly published textbooks were found to be more radical than those previously published.

There is a systematic insertion of violence, martyrdom and jihad across all grades and subjects. Extreme nationalism and Islamist ideologies are widespread throughout the curriculum, including science and math textbooks.

The possibility of peace with Israel is rejected. Any historical Jewish presence in the modern-day territories of Israel and the Palestinian Authority is entirely omitted from the textbooks.

Rejection of Peace

In contrast to previous Palestinian curricula, this new curriculum methodically omits discussion of peace education in the context of the conflict with Israel. Peaceful resolution as the ultimate goal is not taught to students. Peace agreements, summits and proposals with Israel previously seen in PA schoolbooks have been removed, including:

- A full unit about previous peace negotiations with Israel since 1948; two chapters were titled “Peace Plans and Initiatives” and “Peace Agreements.”
- Yasser Arafat’s call for a new era of coexistence, peace, and non-violence.
- Meetings between Israelis and PLO leading to peace negotiations.
- Negotiations with Israel as the ultimate goal to live side-by-side in peace and security.
- The Quartet Roadmap presented by the Bush administration’s “Roadmap Plan” in 2003.
- The Camp David Accords of 2000.
- The Hebron agreement of 1997.
- The Cairo agreement of 1994.
- Israel’s peace treaty with Jordan in 1994.

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11 Ibid., pp. 82, 83–84.
12 Ibid., pp. 88–89.
13 Contemporary Issues, Grade 12, 2012, p. 25.
14 National Education, Grade 10, 2012, p. 47.
15 Modern and Contemporary Arab History, Grade 9, 2014, p. 57.
18 Ibid., p. 51.
Previous references to a historical Jewish presence have now been erased. Instead, Jewish history and heritage are represented as falsified; Jewish holy places are represented as Muslim areas usurped by Zionists.

Jewish existence in contemporary Israel is characterized as an act of racist aggression against the Palestinian and Arab character of the region. Jews are referred to as colonialist occupiers. Examples acknowledging Jewish presence and historical roots which previously appeared in PA schoolbooks but have since been removed include:

- Recognition and acknowledgement of Israel and its establishment in 1948.\(^{20}\)
- The name “Israel” on two maps of a history textbook for eleventh grade.\(^ {21}\)
- Ancient Jewish kingdoms in Palestine such as “The Jews' David's Kingdom,” “the Northern Kingdom of Israel,” “the Kingdom of Judaea.”\(^ {23}\)
- A map titled “Palestine in the Reign of Prophet David” with an accompanying passage about the “Children of Israel.”\(^ {24}\)
- The Jewish revolt of Bar Kokhba in Jerusalem.\(^ {25}\)

The two-state solution and peaceful coexistence with Israel are not advocated within the textbooks. There are no references or suggestions of the possibility of solving the conflict with Israel peacefully. Moreover, the most prominent case of peace advocacy that appeared in new PA curriculum post 2017 has now been deleted from the 2019 and 2020 editions of the book.

In the entire curriculum, there are a handful of examples of peace as a universal ideal however, there is no mention of the current Palestinian-Israeli conflict. On the contrary, in one example, when students are asked to read and discuss the motives of war, the “Zionist colonial settlement in Palestine” is blamed for “the implementation of colonial projects to control the land and the population.”

In the single mention of the 1993 Oslo Peace process, there is no reference to efforts made towards a peaceful resolution of the conflict. Rather, it is taught as a neutral historical fact with no attempt to teach students that a peaceful resolution is preferred—or even necessary. All Palestinian-Israeli peace negotiations subsequent to the Oslo Accords have been removed from the new curriculum.

Articles 1 and 5 of the Oslo Accords are presented with all wording referencing a permanent peace agreement with Israel deleted.\(^ {29}\) All suggestions of cooperation and common interests as well as wording relating to negotiating final status issues have been taken out, fundamentally altering the

\(^{19}\) *History of the Arabs and the World in the Twentieth Century*, Grade 12, 2014, p. 65.

\(^{20}\) *National Education*, Grade 9, pp. 62–63; *National Education*, Grade 7, 2013, p. 3; *History of the Middle Ages*, Grade 7, 2014, p. 74.

\(^{21}\) Ibid., p. 51.


\(^{23}\) *National Education*, Grade 7, 2013, p. 3.


\(^{25}\) Ibid., p. 10.


\(^{27}\) *History*, Grade 12, 2019, pp. 3–5.


\(^{29}\) Ibid., p. 78.
meaning of the treaty. Examples of this are seen here, with omitted wording marked with a strike through:

**Article I:**
The aim of the Israeli-Palestinian negotiations within the current Middle East peace process is, among other things, to establish a Palestinian Interim Self-Government Authority, the elected Council (the “Council”), for the Palestinian people in the West Bank and the Gaza Strip, for a transitional period not exceeding five years, leading to a permanent settlement based on Security Council resolutions 242 (1967) and 338 (1973). It is understood that the interim arrangements are an integral part of the whole peace process and that the negotiations on the permanent status will lead to the implementation of Security Council resolutions 242 (1967) and 338 (1973).

**Article V (3):**
It is understood that these negotiations shall cover remaining issues, including: Jerusalem, refugees, settlements, security arrangements, borders, relations and cooperation with other neighbors.

Moreover, the word *Israel* is put in parentheses in the passage discussing the Oslo articles in the 2020 edition. Parentheses, often used in Arabic as quotation marks, did not appear in the 2019 edition and indicate a further challenge to Israel’s legitimacy while strengthening the position of non-recognition, ironically undermining the most basic and fundamental premise of the Oslo Accords. This undermines the peace process as it reinforces a position that the Palestinians are not fighting a legitimate entity, thereby making any attempts at a peaceful resolution null and void.

In a similar vein, the text of Yasser Arafat’s letter of mutual recognition to Yitzhak Rabin is presented with what appears to be further intentional deletions. In his original letter, Arafat announced that the signing of the Declaration of Principles was a “historic event opening a new era of coexistence in peace and stability, an era without violence,” and proclaimed the PLO's commitment to “assume responsibility over all PLO elements and personnel in order to assure their compliance.” Both of these statements appeared in the previous (pre-2016) curriculum. Instead, these sentences were deleted from Arafat’s letter to Rabin in the new curriculum while violent struggle for the liberation of Palestine, in its entirety, is promulgated and supported by such conscious omissions. Jews and Israel are delegitimized and demonized to such a degree that one could not perceive either as feasible or worthy partners for peaceful coexistence.

**Increased Radicalization**
The new textbooks examined in IMPACT-se’s reports show incitement to martyrdom, using various methods to convince children to sacrifice their lives. The need for continuous struggle is emphasized through all the textbooks using terminology like ‘revolution,” “uprising,” “ribat” and “jihad.”

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Lessons in the textbooks link the violent early Islamic period to the current “national struggle,” invoking a sense of historical destiny. The rewards of paradise are outlined, including the promise of virgin brides. Those who pursue personal success are portrayed as cowards. Subliminal messaging is evident, using conflict-related images to teach science and math.

There are an increased number of references to a desire for a Palestinian national homeland in modern day Israel. The fate of Jews living in Israel is characterized by violence in a poem which appeared in the textbooks until last year and called on Palestinians to “annihilate the remnants of the foreigners” after “eliminating the usurper.” The new curriculum emphasizes the return of Palestinian refugees beyond the 1949 demarcation lines and the establishment of Palestinian sovereignty in Israel, leading students to understand that the struggle for liberation does not end at the West Bank and Gaza.

Jews and Israel are vilified to a greater extent than in previous curricula and antisemitism is more prevalent throughout. The State of Israel is mostly described as the “Zionist Occupation” throughout the entire corpus of the new curriculum. When the name “Israel” does appear, it is often with quotation marks—further delegitimizing the same State of Israel.

Textbooks systematically demonize Israel and the Jewish-Israeli Other is portrayed in a solely negative fashion. Jews are maligned and presented as a rival of the Prophet of Islam. No objective information is provided about Israel and Jews that would serve to counterbalance these portrayals. In short, there is no encouragement towards coexistence throughout the entire curriculum.

Changes made for the 2019–20 academic school year:

According to the PA's Ministry of Education, some “minor adjustments” were to be introduced to the 2019–20 curriculum, grades 1–10. Ostensibly, these were meant to resolve four areas of concern: human rights; gender; environment and sustainable development; and quality issues. Despite such “adjustments,” further problematic material has been introduced in 10 new units added to social studies textbooks. Though important human rights issues were indeed added, they do not include any themes of cooperation, coexistence, understanding or tolerance with the Jewish-Israeli Other and are used to further demonize Israel, termed the “Zionist Occupation.” The newly added units did emphasize good citizenship, respect for the law and condemn corruption as well as highlighting political participation, including that of women.

But while the new material positively highlights female political participation and social activism in the context of human rights, it is also used to glorify Palestinian women for their “nationalist struggle role” fighting against the Zionist occupation “in all forms and ways.” This includes the glorification of

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36 Social Studies, Vol. 1, Grade 8, 2020, pp. 75–92.
37 Social Studies, Vol. 1, Grade 9, 2020, pp. 61–76.
38 Ibid., p. 65.
female terrorists such as Dalal Mughrabi as role models. Women are also presented as equal to men in conducting jihad, becoming martyrs, and sacrificing sons and husbands. The text presents such women as proof that “Islam raised the status of women, and honored them in a way no other religion had honored” which implies some degree of egalitarianism as women are described as “sisters to the men in sacrifice and altruism.”

Regarding gender, there seems to be a genuine effort to advance women’s issues and gender equality in a newly introduced chapter using Western theoretical frameworks. Examples from the 2019 edition of this chapter that stated LGBTQ and single parenthood lead to problems in a child’s wellbeing and that women cannot be saved from violence without help from a man, have been removed. However, an example stating a woman’s role “includes taking care of children and educating them” remains in the 2020 edition. It is, however, also stated that this “a shared role between men and women.”

Though freedom of speech and opinion are encouraged in a unit highlighting political and civil participation, elsewhere in the curriculum students learn that freedom of speech is limited “as the Muslim cannot express ideas that contradict the faith of Islam and its truths.”

Another newly added human rights chapter teaches that racial discrimination is a violation of basic human rights and that the prevention of such discrimination is not group-specific but a general humanitarian goal. However, the chapter does not extend this idea to Israel and rather teaches students that Israel’s very existence and establishment by “Zionist gangs” is racist and a form of racial discrimination against the Palestinians. This refusal to extend human rights and the right of freedom from discrimination to Israel nullifies the broader positive message of the chapter by further denying Jews the right to self-determination.

The curriculum’s discussion of human rights also discusses the right to education, which is described as a basic right bound by international law and foundational to national development. Lessons on freedom of education are used to stimulate conflict discourse, teaching that Israel violates this basic freedom by exercising policies to purposefully to disrupt Palestinian education.

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44 Social Studies, Vol. 2, Grade 8, 2020, p. 77.
45 Social Studies, Vol. 1, Grade 9, 2020, p. 62.
47 Social Studies, Vol. 2, Grade 9, 2020, pp. 91–97.
48 Ibid., pp. 94–97.
49 Social Studies, Vol. 1, Grade 9, 2020, pp. 17–23.
A chapter focusing on the negative impacts of poverty on society, both at a local and global level, includes text that accuses Israel of deliberately manipulating the Palestinian economy, including deliberately “flooding the Palestinian markets with Zionist produce,” thereby characterizing Israeli policies as the sole reason for Palestinian poverty.

Israel is also demonized and blamed for Palestinian unemployment in a new chapter about corruption in society and ways to combat it. At no point does the passage mention internal factors within Palestinian society lending to this problem, or the many Palestinians that are employed by Israeli companies. While material includes some useful instruction against violence in families and society, examples blaming Israel for violence in Palestinian society remain. Moreover, sixth grade children are taught violence is permitted to beat children for not praying as long as the beating isn’t harsh or to the face.

Another modification made was changing the term “the Jewish people in Palestine” to the phrase “Zionist Jews in Palestine” in an introduction to a passage quoting and criticizing the Balfour Declaration (termed “Balfour’s Promise”) which is presented with, what appears to be, deliberate alterations as compared to the original text. The term “the Jewish people” was yet again replaced with “the Jews,” further denying the legitimacy of Jewish nationhood.

No substantive changes made for the 2020–21 academic school year:

In a meeting on 18 May 2020 chaired by the Palestinian Authority Prime Minister Dr. Muhammad Shtayyeh, the Palestinian Cabinet approved a plan to make changes to the PA curriculum for the upcoming 2020–21 school year. Three days later, it was presented by Palestinian Minister of Education Marwan Awartani at a meeting with donor nations in Ramallah.

Despite these assurances, no substantive changes have been made to the 2020–21 Palestinian curriculum relating to existing problematic content which supports hate speech, antisemitism, incitement, violence, and encouragement of martyrdom and jihad. Themes of cooperation, coexistence, understanding, tolerance with the Jewish-Israeli Other remain entirely absent. Peacemaking to resolve conflict is still not presented as preferred or even possible. The vast majority of the adjustments were minimal, keeping problematic material intact, or in some cases, making it worse.

A story discussing the importance of communication and cooperation between peoples as an incentive for progress and development was removed for the 2020 curriculum.

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51 Ibid., pp. 87, 90.
54 Ibid., p. 82.
55 *Islamic Education*, Vol. 1, Grade 6, 2020, p. 117.
59 *Social Studies*, Vol. 1, Grade 5, 2019, p. 81.
Math is still taught to fourth-graders by adding numbers of martyrs killed in Palestinian uprisings. However, after what appears to be a recount, the number of martyrs was corrected from 2,026 to 1,392 martyrs. These include suicide bombers of busses and shopping malls.\(^6^0\)

In another modification, a reading comprehension about Dalal Mughrabi, who led the Coastal Road Massacre which killed thirty-eight citizens including thirteen children, has been replaced by a passage about Khalil al-Sakakini, a notorious antisemite and Nazi sympathizer.\(^6^1\) Mughrabi herself has been moved to a different section of the same textbook where she is called the “crown of the nation.”\(^6^2\) In another textbook, a full 10-page chapter discussing the massacre in detail remains and exalts Mughrabi and the terror act as an instance of “heroism” presenting her memory as “immortal” in the “hearts and minds” of Palestinians. While the 2017 and 2018 editions presented her portrait with a photoshopped hijab-style Palestinian kufiyah to make her look more nationalistic and palatable to Islamists, the 2019 edition replaced this with an image of her in military uniform keeping the hijab-like kufiyah. In 2020 her photo was replaced again, this time to one where she is seen with her hair exposed, presenting a more secular image while keeping kufiyah as a scarf.

Newton’s Second Law is still taught using the example of a boy firing a slingshot at approaching soldiers. However, the word “slingshot” was changed to “tree branch” and an accompanying text about the First Intifada was removed. Students are now asked to look at the image of the boy with the slingshot and answer the following question: “what are the forces that influence the object after its release from the branch (slingshot) and the coil.”\(^6^3\)

An antisemitic example accusing “the Jews” of desecrating the tombs of Muslim leaders and “shoveling them away and removing them from Muslims’ cemeteries” was altered in the 2020 edition, replacing the words “the Jews” with “The Zionist Occupation.”\(^6^4\)

Derogatory terms of enmity became more specific in the 2020 edition of a reading comprehension about making bread. The 2019 edition had stated “the occupier” deliberately impedes Palestinian wheat production however, this was made more explicit in 2020 using the term “Zionist occupation.”\(^6^5\)

Second-graders are shown an illustration of Israeli soldiers pointing guns threateningly at a Palestinian father and his little son, who are hugging each other in fear, while their home is being demolished behind them. In 2020, the illustration was modified to incorporate a woman – presumably the boy’s mother – standing up to the threatening soldiers in a curious subversion of gender roles.\(^6^6\)

Another alteration was identified in a chapter discussing the role of women in combat at the time of Islam’s inception that indirectly encourages Palestinian girls to kill, be killed, and send their children to die. The textbook provides examples that include a woman who stabbed a Jew to death, the first

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\(^{60}\) Mathematics, Vol. 1, Grade 4, 2020, p. 27. (Previously—Mathematics, Vol. 1, Grade 4, 2019, p. 27).


\(^{62}\) Ibid., p. 20.


woman who was martyred in the name of Islam, and a woman who praises god after her four children died in the battlefield while performing jihad. The 2017 version of this chapter hailed Palestinian women as icons of “sacrifice” while facing the “Zionist Jewish Occupation.” This was taken further in 2018, when their role in “jihad” was praised as well. In 2020, both “jihad” and “sacrifice” were removed and replaced with “giving” however, when put in the context of “resilience in facing the Zionist Occupation,” this can easily be interpreted to mean Palestinian women should be celebrated for giving up their lives in the conflict with Israel due to the link between these women and the women of early Islam. The term “Zionist Jewish Occupation” was modified with “Zionist Occupation.”

An Islamic education text condemns the intrusion of non-Islamic influences in society and culture, explaining that “the enemies of Islam” seek to “erase markers of Islamic identity.” In 2020, an explicit warning against the “imitation of Western societies” was removed and replaced with a vaguer warning against the “imitation of others,” i.e., non-Muslims in general.

A geometry exercise teaching fifth-graders how to calculate the circumference of a rectangle uses an irredentist map of Palestine, covering all of Israel proper, as an example of a rectangle. In 2020, an asterisk with a footnote stating the map depicts “historic Palestine” was added. This is somewhat misleading as the map depicted does not actually show Palestine in any historic time period; the borders are close to those of the British Mandate of Palestine (1920–48), but with some post-Israeli independence (1948) border changes. Furthermore, the text still labels the image “map of Palestine.”

Alterations to existing material and newly added material represent an increase in problematic content that did not exist in 2019. A passage that stated that jihad for Allah is the private obligation for every Muslim has been changed for 2020 to limit jihad specifically to “the liberation of Palestine.” A new task asks students to list various “extreme” forms of torture that Palestinian prisoners endure in Israeli prisons and how many of them have been martyred there. A new question asks students to draw a map of current-day Palestine in which they are to determine its borders, coastal plain, mountains, valleys, and the Negev desert. Many of these areas are located in Israel proper.

A new assignment inserted immediately after a passage which puts all blame for poverty in Palestinian society on Israel, instructs students to provide causes for the different poverty rates in the West Bank and the Gaza Strip. Given the context, it is understood that the answer somehow relates to Israel.

A new Arabic language drill teaching the correct usage of the Arabic letter “Waw,” uses an example sentence promoting conflict discourse stating “Palestinian women are still resolute in facing the Zionist Occupation.”

A lesson discussing the “goals of jihad in Islam,” “rewards awaiting the jihad fighter and martyr,” and

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69 Islamic Education, Vol. 1, Grade 10, 2020, p. 72.
70 Arabic Language (1): Reading, Grammar, Presentations and Expression (Academic Track), Vol. 1, Grade 11, 2020, p. 22; Social Studies, Vol. 1, Grade 9, 2020, p. 28.
71 Social Studies, Vol. 1, Grade 5, 2020, p. 21.
72 Social Studies, Vol. 2, Grade 9, 2020, p. 87.
“the impact of jihad on the individual and society” that asks students to list “the wonders of martyrs,” was replaced by an exercise that links it to the Israeli-Palestinian conflict. Students are now asked to list sites of jihad wars specifically in Palestine. No other interpretation of the meaning of jihad is offered.  

In the rare instances that the name “Israel” was mentioned, the 2020 textbooks put the name in parentheses, often used in Arabic as quotation marks, representing a further challenge to Israel’s legitimacy.  

In a chapter teaching students to criticize Egypt’s historical peace process with Israel due to Egypt’s isolation from the Arab world, a factual sentence about the normalization of political and economic relations established between the two countries was removed from the 2020 edition.  

Images and passages about the Western Wall, which was generally taught as a Muslim site, now further elaborate on this right, stating that the Western Wall is Palestinian land and part of the Al-Aqsa Mosque. One of the passages, which accuses Israel of destroying religious sites and falsifying history such as taking over the al-Quds Tower removed a sentence saying it was named the Tower of David, further erasing Jewish connection.  

Other modifications included altering neutral material—making it worse than it was in 2019. A passage mentioning the Jezreel Valley (Marj Ibn Amir in Arabic), located in Israel proper, which was previously referred to neutrally as a geographical example of plains, is now taught in the 2020 as being located specifically in Palestine. A sentence in an Arabic language textbook used to teach the past tense which previously stated “they tore my toy to pieces” now reads “the soldiers tore my toy to pieces” in a gratuitous reference to the conflict. A passage about colonialism as a negative force was retitled “colonialism and occupation,” strongly implying that Israel is as culpable for spreading human suffering as any historic colonial power.

The majority of the few positive modifications relate to gender equality. A passage in an Islamic education textbook stating that full gender equality is considered unjust and unwise since only men are natural leaders was replaced with the idea that the stability of the family is based on healthy

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81 Social Studies, Vol. 2, Grade 9, 2020, p. 68.
cooperation between partners. An Arabic language textbook shows illustrations of Palestinian folklore, including dabkeh, a popular Palestinian Arab folkdance. The 2020 edition replaces the old illustration for dabkeh, showing a group of exclusively young men dancing, with one that features a colorful group of women, men and children holding hands and dancing together. A violent poem taught to third grade students that praises martyrs for “sacrificing blood” to remove the enemy from the land by “eliminating the usurper” and to “annihilate the remnants of the foreigners,” was replaced in 2020 with a poem which calls for freedom and swearing to motherland’s “return.” However, the accompanying image, featuring a view of Jerusalem has remained. The libel that “the Zionists” deliberately tried to burn down the Al-Aqsa Mosque in 1969 was removed. Instead, the text now accuses Israel of failing to uphold its “responsibility” to protect holy places. The PLO civilian aircraft hijackings previously described as “operations against Zionist targets” was omitted in 2020, being replaced by general “Zionist” operations against the PLO in the 1970s focusing on assassinations. One rare newly added positive example includes an activity that requires students to search for three Islamic hadiths that deal with being kind to neighbors.

Main Findings

Antisemitism

- An eleventh-grade Palestinian history textbook implies that Jews control the world, using classic antisemitic imagery of an arm with a Star of David holding a globe (example 4).
- Students are taught an antisemitic canard that Jews control money, the media, and politics, and use them for their own benefit (example 6).
- Jews are characterized as sinful liars and fraudsters as they turned their backs on the Prophet in early Islam (example 51).
- Jews are understood to be the “enemies of Islam in all times and places” following a passage teaching about the Jews’ attempt to kill the Prophet Muhammad (example 13).
- An Islamic education chapter clearly teaches that Jews are corrupt and are doomed to destruction as their “corruption of the land was and will be the cause of their annihilation” (example 46).
- Khalil al-Sakakini, well known as an antisemite and Nazi supporter who applauded terror attacks against Jewish civilians, is described as a Palestinian hero and role model whose footsteps should be followed. Sakakini stated that Jews control the media and that Hitler opened the world's eyes to the myth of Jewish power (example 16).
- “The Zionist Occupation” is accused of desecrating the tombs of Muslim leaders and “shoveling them away and removing them from Muslims' cemeteries” (example 14).

87 Arabic Language (Vocational Track), Grade 10, 2020, p. 64.
Rejection of Peace and the Two State Solution

- The curriculum fails to teach peacemaking with Israel as preferred or even necessary.
- All peace agreements, summits and proposals with Israel post-1993 Oslo Accords that were previously included in PA textbooks, have been completely removed from the curriculum.
- Yasser Arafat’s call for a new era of coexistence, peace, and non-violence was removed from the new curriculum after appearing in the pre-2016 editions.\(^8\)
- Israeli concessions for peace are either absent or presented negatively.\(^9\)
- Students are taught to criticize Egypt’s peace process with Israel. The 2020 edition further erased a sentence about the political and economic relations established between the two countries.\(^9\)
- The single case of peace advocacy as a universal ideal that appeared in a 2018 social studies textbook, was deleted from the 2019 edition and has not been reintroduced for 2020.\(^1\)
- The peace treaty with Jordan is absent from the new curriculum after appearing in the pre-2016 editions.\(^9\)
- In the single mention of the 1993 Oslo peace process, the word Israel was newly put in parentheses in the 2020 editions, often used in Arabic as quotation marks, further challenging Israel’s legitimacy and recognition which ironically undermines the fundamental premise of the accords.\(^3\)
- Wording relating to negotiating final status issues, a permanent peace agreement with Israel, cooperation and common interests were removed from quotations of Oslo articles 1 and 5.\(^9\)

Absence of Tolerance, Coexistence and Cooperation

- There is no promotion of tolerance, coexistence, understanding or cooperation whatsoever with the Jewish-Israeli Other in any textbook of the grades 1–12 textbooks in the 2020–21 Palestinian curriculum.

- A rare story about the general importance of cooperation between peoples that appeared in a 2019 grade 5 social studies textbook was removed from the 2020 edition.

Encouragement of Martyrdom and Jihad

- A reading exercise about the letter “h”[hā’, ș] for first-graders includes the word shahid [martyr], placed in a list of other words that include hujum [attack] and harab [run away] (example 1).

- In fifth grade, dying is described as better than living, in a chapter glorifying Palestinian martyrs. Those who seek to live fruitful, peaceful lives instead of taking the path of martyrs are criticized. “Drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation” (example 17).

- Jihad “for the liberation of Palestine” is presented as a “private obligation for every Muslim” (example 11).

\(^9\) Geography and Modern and Contemporary History of Palestine, Vol. 2, Grade 10, 2020, p. 79.
\(^9\) Ibid., pp. 65–67.
\(^1\) Social Studies, Vol. 2, Grade 5, 2018, pp. 83–84.
\(^9\) Ibid., p. 78.
Students learn that giving their lives is a religious duty that carries great rewards and much honor. It amounts to the central meaning of life, the highest point toward which one can aspire (example 20).

Children are encouraged to initiate jihad to protect the homeland and repel the enemies as they are "the safety valve of society" (example 29).

Martyrdom, specifically dying in the battlefield as an act of jihad, is described as resulting in "rewards." Students are encouraged to discuss the "goals of jihad in Islam," but more specifically mention sites of jihad wars in Palestine while learning to define the concepts of jihad, jihad fighter (mujahid), martyr (shahid). No other interpretation of the meaning of jihad is offered (example 34).

Death is described as unavoidable and predestined. This theological claim is connected directly with a call to engage in jihad, leaving no room for different interpretations (example 61).

The word jihad is inserted into general Arabic grammar exercises that teach it is "one of the gates to paradise" (example 92).

Jihad is considered "the crest of Islam" and "one of the gates to achieving martyrdom." It is described as an individual duty in the event that an Islamic land is occupied, invoking the modern-day context of the Palestinian-Israeli conflict (example 56).

Students are taught that those who die as martyrs (shuhada') while killing infidels (Christians, Jews, polytheists) will go to paradise where Allah they will receive a special status from Allah. Rewards for faithful Muslims emphasize sexual incentives such as beautiful women (example 18, 64).

Girls are encouraged to kill and be killed in a chapter that discusses the role of women in combat who, at the time of the inception of Islam, killed Jews as an "example of brave Muslim women in defense of the Muslims." An image of a women warrior is introduced in the chapter along with a "topic for discussion" on the topic of the role of the Palestinian woman "facing the Zionist Occupation," making a connection between women of early Islam fighting the Jews and the current conflict with Israel (example 21).

Violence Inserted into Science and Math

A fourth grade math exercise asks students to calculate the number of martyrs (including those who have led suicide bombings on buses and shopping centers) in Palestinians uprisings and it accompanied by a photograph of raised coffins at a mass funeral (example 2).

Newton’s Second Law is exemplified by a boy using a slingshot aimed at soldiers. Students are asked "what are the forces that influence the object after its release from the branch (slingshot) and the coil" (example 5).

Speed and acceleration are taught through a violent example of a young girl using a slingshot. The students are asked what the rock's acceleration speed would be "if the young girl doubles the slingshot's speed, but the radius stays constant" (example 76).

In a decontextualized reference to the conflict, probability is taught through an example of an Israeli shooting at passing Palestinian cars. Students are asked: "If the probability of hitting the car with the first shot is 0.7, and the settler fired at ten cars, what do you expect the number of vehicles hit to be?" (example 30).

Elastic energy is exemplified in a science textbook by a slingshot that is being used during a conflict. An image accompanies the example of a masked Palestinian boy who is aiming a slingshot against a backdrop of fire and rioting (example 10).
• Linear equations are taught through references to the Cave of the Patriarchs massacre, instructing students to “Calculate the number of martyrs and wounded in the massacre if it is known that the number of wounded is five times the number of martyrs. Assume that the number of martyrs of the massacre is X martyrs” (example 19).

• Statistics is taught using a frequency table featuring the numbers of “martyrs” killed by Israel (example 31).

• Proliferation of materials in the air is taught through an image of a masked Palestinian child in a cloud of tear gas fired by “Zionist Occupation soldiers.” Students are asked to explain the smell of tear gas, its effect on the environment and public health, and to give examples of other materials that spread through the air (example 104).

• Biology is taught through the example of Mohammed A-Dura, a 12-year-old killed in a crossfire between the Israeli military and Palestinians to teach about the nervous system. The exercise asks students to compare the effects of the nervous system on different body functions such as bladder, heart rate, lungs etc. (example 47).

• A chemistry chapter about chemical solutions is taught using an illustration and example of water and salt solution that keep Palestinian prisoners alive during hunger strikes (example 85).

Glorification and Justification of Terrorism

• The 1972 Munich Massacre is openly endorsed. The kidnapping and murder of eleven Israeli Olympic team members in Fatah’s Black September is justified as an example of Palestinian warfare against “Zionist interests abroad” (example 7).

• Arabic language is taught through a violent and gruesome story promoting suicide bombings in which Palestinians “cut the necks of enemy soldiers” and “wore explosive belts.” Israeli forces are described as “leaving behind some of the bodies and body parts, to become food for wild animals on land and birds of prey in the sky.” An accompanying illustration depicts Israeli soldiers in a tank, shot dead by a Palestinian gunman (example 9).

• Terrorists, such as Dalal Mughrabi, who participated in the 1978 Coastal Road Massacre which killed thirty-eight Israelis including thirteen children on a civilian bus, are glorified as the “crown of the nation” (examples 5, 42, 78).

• Armed resistance is described as a “natural” right and “legitimate.” Images depicting violent confrontations with slingshots and rifles are described as non-violent, such as the 1929 Palestine riots which included the Hebron Massacre where sixty-nine Jewish civilians were murdered by Arabs (example 8).

• Terrorists and other Palestinians martyrs killed in the conflict are described in a poem as “embracing [their] happy future” as “they join to the heavens.” Graphic wording in the poem describes these martyrs as climbing up a “ladder of their gushing blood” and, while dying, “standing, blazing on the road, shining like stars.” Accompanying exercises ask students: “How do the martyrs face death?”, and to explain an artistic depiction of how the martyrs “stood up in the face of death;” and how “death charged and drove its scythe through them” (example 35).

• Martyrdom is encouraged and described positively as the “fuel that fed the Intifada and gave it the power to go on.” The text describes the vast number of casualties as the key to success for national liberation movements (example 57).
Libels and Conspiracies

- Textbooks state Israel deliberately “releases herds of wild boar to cause havoc” and damage Palestinian crops while intentionally transforming Palestinian areas into dumps for poisonous refuse, polluting the Palestinian environment with carcinogenic radioactive and chemical materials (example 23).
- A textbook accuses Israel of conducting a policy of “ignorant education” to keep Palestinians uninformed and subservient in an effort to intentionally disrupt Palestinian education (example 102).
- Israel is accused of a deliberate official policy of stealing Palestinian relics to eradicate Palestinian heritage while forging history deliberately inserting fake historical Jewish relics (examples 44, 50).
- Israel is described as trying to deliberately cause the Al-Aqsa Mosque to collapse by carrying out underground excavations. The propagation of this dangerous myth has been the cause of considerable bloodshed (examples 27, 84).
- Israel is accused of torturing incarcerated Palestinian women and children in its prisons as part of a “policy of interrogation and torture,” resulting in the deaths of prisoners who “became martyrs” and others being “inflicted by chronic diseases and perpetual disability.” Students are asked to list various “extreme” forms of torture endured in Israeli prisons (example 98).
- An Arabic language textbook states Israel exercises a policy of “slow death,” sentencing sick Palestinian prisoners to death and depriving them of hospital care (example 101).
- Israel is blamed for the lack of animal life in Palestine (example 74).

Absence of Israel on Maps

- Israel’s existence is completely denied on regional maps. Out of the more than two hundred maps across the PA curriculum, not a single map mentions the name “Israel.”
- Maps also ignore modern Jewish Israeli cities that exist within state borders, while Arab cities, regions and topography in Israel proper are presented as Palestinian, and under Palestinian sovereignty (examples 24, 69, 80, 81, 82).
- Most of the maps which illustrate Palestine’s current borders show the word “Palestine” written across the entire territory without demarcation lines, entirely disregarding Israel’s existence. Palestine’s territory is mostly described as from the “river to the sea” (examples 24, 79, 67, 68, 72).

Dehumanization and Demonization of Israel

- Arabic poetry is taught through a poem and graphic photograph of the body a dead four-month old Palestinian girl during her funeral. The poem describes how Israeli soldiers “burn[ed] her dimple” and “bomb[ed] her smile.” An accompanying activity tells students to display pictures and names of babies killed by Israel “with cold hands” on their classroom walls (example 110).
- An instance of Israeli soldiers “giggling” while killing Palestinians is found in a chapter that depicts Israelis as “criminal murderers” who look like “the face of death” (examples 35, 96).
- A vivid story of a “Zionist officer” who unjustly shoots a fisherman in Gaza in front of his son (who is then arrested as a punishment for being late to return to the Gaza shore) is used for reading comprehension (example 106).
• Arabic reading comprehension contains a story about a Palestinian boy deliberately shot in the eye by an Israeli sniper. The passage is accompanied by a disturbing image of an IDF soldier pointing his gun next to a one-eyed injured child (example 105).

• Another reading comprehension exercise features a Palestinian girl writing a letter to the children of the world and includes violent descriptions of supposed Israeli actions that include: rifle bullets piercing children’s ears, the marching of “death and soldiers,” the slaughtering of childhoods, veiling the sunlight, spreading darkness that covers everything, and “killing” roses and butterflies in gardens (example 107).

• Tenth-graders learn that Jerusalem will “spit out the scum of foreigners” in a story containing radical religious and national messaging. Rape and defloration are used as metaphors while Jewish history and heritage are depicted as forgeries (example 59).

• An exercise asking students to practice journalistic writing instructs students to write an article detailing Israeli abuse against Palestinian children, highlighting specific abuses such as: martyrdom of children; arrests; denial of education; destruction of homes and deportation of families; and denial of recreational activity (example 108).

• Israel’s very existence is described as racist and its establishment by “Zionist gangs” is described as a form of racial discrimination against the Palestinians (example 93).

• Israel is scapegoated and held responsible for violence in Palestinian society (example 109).

**Delegitimization of Jewish Self-Determination and History**

• There are no references and no legitimacy given to a historical Jewish presence in the territory. Legitimacy of any historical Jewish presence in territory of modern day Israel and the Palestinian Authority. There is also no legitimacy given to current Jewish presence in the territory.

• The name “Israel” and “Israeli occupation” have been replaced by the epithet “Zionist Occupation,” thus perpetuating the denial of Israel as a legitimate state and invalidating Israel’s status and rights. At times, the name “Israel” is also used in parentheses to indicate (in the Arabic tradition) a lack of recognition of the Israeli state (examples 7, 8, 9, 14, 19, 21, 27, 44, 50, 55, 70, 74, 89, 91, 100, 102, 104, 110).

• Any acknowledgment of a historical Jewish presence in the territory that appeared in previous editions of the textbooks have been removed (such as in a 2016 history textbook, where the name “Israel” appeared on two maps. The Jewish historical connection to Jerusalem and ancient Jewish kingdoms is also absent.

• Jewish history and heritage are repeatedly portrayed as having been falsified; Jewish holy places are represented as Muslim areas usurped by the Zionists (examples 24, 26, 28, 32, 44, 50, 58, 70, 73, 80, 91, 94, 95).
Selected Examples

   A reading exercise with the letter “h” (hāʾ, ح) for first-graders includes the word *shahid* (martyr) at the center with other words such as *hujum* (attack) and *harab* (run away).

   ![](image)

   The number of martyrs of the First Intifada (the Intifada of Rocks) is 1,392 martyrs, and the number of martyrs of the Al-Aqsa Intifada is 4,673. The number of martyrs in the two intifadas is ________ martyrs.

   Violence is inserted into science and math exercises: calculus is taught by counting the number of martyrs in Palestinian uprisings. A photograph of a funeral is placed next to the question.

   ![](image)

   The number of martyrs of the First Intifada (the Intifada of Rocks) is 1,392 martyrs, and the number of martyrs of the Al-Aqsa Intifada is 4,673. The number of martyrs in the two intifadas is ________ martyrs.

**NB:** Italics represent English translations of the original Arabic. “Previously . . .” in some text references indicate the locations of the examples in both the 2019 and 2018 editions.
Dalal al-Mughrabi, the perpetrator of the 1978 Coastal Road massacre, is celebrated in a detailed 10-page Arabic reading comprehension which exalts her and the terror act as “heroism” while the massacre is referred to as “immortal” in the “hearts and minds” of Palestinians. Fifth-graders are invited to follow in her footsteps and view her as a role model.

Our Palestinian history is brimming with names of martyrs who have given their lives to the homeland, including the martyr Dalal al-Mughrabi. Her struggle portrays challenge and heroism, making her memory immortal in our hearts and minds. The text in our hands speaks about one side of her struggle.

An eleventh-grade Palestinian history textbook implies that Jews control the world, using classic antisemitic imagery of an arm with a Star of David holding a globe. The caption reads: “Cultural Colonialism: The Most Dangerous Type of Colonialism, Because It Attacks the Spirit of the Nation and Its Beliefs.”


Newton’s Second Law is exemplified by an image of a masked Palestinian boy aiming a slingshot at approaching soldiers. Students are asked “what are the forces that influence the object after its release from the branch (slingshot) and the coil.”

Newton’s Second Law
Activity 1: the object and the spring

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

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

- What is the relationship between the elongation of the rubber of the tree branch and the tensile strength affecting it?
- What are the forces that influence the object after its release from the tree branch and the spring?
Students are taught an antisemitic canard that Jews control money, the media, and politics, and use it for their own benefit, in a passage that delegitimizes pressure the Jewish community placed on the United States to help them establish the State of Israel.

Zionism’s Shift Toward the USA During World War II:
The Zionists began shifting toward the USA following its contribution to the victory of the Allies in World War II and its emergence as a superpower, so it will support them in establishing the national home in Palestine, while at the same time they were taking advantage of the financial influence, the influence in media, and the political influence of the Zionists in the USA. That is the reason they held their conference in the Biltmore hotel in New York in 1942 and decided to put the matter of helping the establishment of the Zionists’ national home in Palestine in the hands of the USA. Also, both the Republican and Democratic parties started competing each other for the support of the Zionists in the American presidential elections.

The text openly endorses the Munich Massacre during the 1972 Munich Summer Olympics, when the Fatah’s Black September group took eleven Israeli Olympic team members hostage, killing them along with a West German police officer. The text uses this attack as an example for justifying Palestinian warfare against “Zionist interests abroad.”

The Palestinian Resistance resorted to many methods in their opposition to the Zionist Occupation [Israel]. The Fedayeen pursued the method of guerrilla warfare in most of their confrontations with the Zionists in the Palestinian territories. They also sought to strike at Zionist interests abroad, such as the Munich operation in 1972, as well as direct confrontation in many battles, such as the 1968 Battle of Karameh [in Jordan], the southern Lebanon wars, and the siege of Beirut in 1982, in addition to the methods of peaceful popular resistance, including strikes, blocking roads, refusing to pay taxes, demonstrations and marches condemning the occupation. The 1987 Intifada applied these methods as directed in statements by the Unified National Leadership of the Uprising.
Armed resistance is described as a “natural” right and a “legitimate” way to “resist occupation.” Pictures show violent images of confrontations, slingshots, and weapons (described as non-violent), intended to showcase “legitimate” Palestinian armed resistance such as the 1929 Palestine riots, which included the Hebron Massacre where sixty-nine Jewish civilians were murdered by Arabs.

The right of peoples to self-determination and their right to resist occupation and foreign rule, including resorting to the use of an armed force, are natural and legitimate, especially after the general international law banned occupation.

Forms of Resistance Against Colonialism in the Arab World and in Palestine:
Activity 2-a: We will read the passage that follows, note the pictures, deduce, and answer: 'It is the right of any people captive under foreign occupation to use armed force for their freedom, independence, and right to self-determination.'

1. We will recall the form of resistance mentioned in the text and image.
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.

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.

Reading comprehension is taught through a violent story promoting suicide bombings and exalting Palestinian militants in the battle of Karamah as they “cut the necks of enemy soldiers” and “wore explosive belts, thus turning their bodies into fire burning the Zionist tank.” Israeli forces are described as “leaving behind some of the bodies and body parts, to become food for wild animals on land and birds of prey in the sky.” An accompanying illustration at the beginning of the story depicts Israeli soldiers in a tank, shot dead by a Palestinian gunman.
Following the 1967 defeat [the Six Day War] the occupation of the West Bank and Gaza, and the Zionist Occupation’s taking over of Palestine as a whole, the Arab and Islamic nation felt oppression, disappointment, and abandonment. The following year, the Battle of Karamah took place, in which the Zionist army was crushed, which restored some sort of honor and self-confidence to the nation.

The Zionists entered Karamah and attacked the Jordanian soldiers and the Palestinian fedayeen [paramilitary operatives] with 'cold weaponry' [i.e., knives]. The battle was not as easy a fight as it seemed to them [the Zionists], but a war in which the fighters on both sides of the Jordan showed heroic deed and the enemy could not complete the goals it had dreamed about before the battle. I believe that the will of the militants is firmly rooted in the stability of Salt Mountain and Jerusalem.

The fedayeen, despite their few primitive weapons, set fire to the Battle of Karamah with a fire of hand grenades and 'cold' weapons. The fedayeen cut the necks of enemy soldiers. Some of the fedayeen wore explosive belts, thus turning their bodies into fire burning the Zionist tanks […]

Under heavy fire from the fedayeen and the Jordanian forces, and in the cover of darkness, the invading forces started to collect the bodies of their dead and their injured in preparation for their retreat, leaving behind some of the bodies and body parts, to become food for wild animals on land and birds of prey in the sky. They were defeated, dragging their tails of defeat and failure.

[…] We will not forget the image of a burnt Zionist soldier, stuck in his position in thick chains inside his tank, because he was too afraid to flee. The heroes hauled some of the tanks to Amman, to make it a game for the kids happy from the win.

Discussion and Analysis

1- We will prove in the text the Zionist underestimation of the Arab forces.
2- We will explain:
   a- Heroes of Karamah defeated the invading forces, despite the lack of weapons and manpower in their hands.
   b- The Palestinians and the sons of the Arab nation race to join the ranks of the uprising.
   c- The invading forces asked for a ceasefire.
Elastic energy is taught in a science textbook through an example of a slingshot being used during a conflict. Students are asked to look at an image of a masked Palestinian pointing a slingshot during a flaming riot and answer specific questions on the “energy transformations” they witness in the image. The text further describes the properties of the rubber band in the slingshot.

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.

*Jihad* is “for the liberation of Palestine” is presented as a “private obligation for every Muslim.”

I will contemplate:

In what circumstances does *Jihad* for the sake of Allah for the liberation of Palestine become a private obligation for every Muslim.


Students are taught an antisemitic canard that Jews control politics. The textbook teaches that “Britain took steps to guarantee its influence” during the Second World War by employing the “Zionist influence in the United States” to urge the US to join Britain in the War.

 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.
Jews are indirectly referred to as “enemies of Islam in all times and places” following a passage teaching about the Jews’ attempt to kill the Prophet Muhammad.

Second: Attempts by the Jews of Banu Nadhir tribe to kill the Prophet, peace be upon him: The Jews of Banu Nadhir tribe attempted to kill the Prophet after the Battle of Badr, by throwing a large stone on top of his head, as he was sitting next to a fence of theirs. God with His divine power sent the angel Gabriel to him, informing him that the Jews are scheming to kill him. He turned away from them and hurried towards Medina, where he rallied the Muslim army. He then placed a siege on them, waged battle against them and forced them out of Medina.

Third: Attempts by the Hypocrites to kill the Prophet, peace be upon him, in the Battle of Tabouk: [...] The Enemies of Islam, in all times and places, will never tire of using any possible means or method, to fight against Islam and the Muslims, to fight against those who preach it, and to strive to extinguish the light of God on this earth. Yet, God supports His religion and those who preach for Him, no matter how many methods of defamation and offence they come up with.

Topic for discussion: The Infidels and the Hypocrites’ repeated attempts to kill the Prophet, peace be upon him.
A textual reference accusing “the Jews” for desecrating the tombs of Muslim leaders and “shoveling them away and removing them from Muslims’ cemeteries” was altered in the 2020 edition, replacing the words “the Jews” with “The Zionist Occupation.” The following picture of a tomb believed to be of Muhammad's companion, Ubada ibn a-Samit, in Jerusalem accompanies the text.

Topic for discussion

The Zionist Occupation desecrating the graves of Companions of the Prophet and the Righteous Ones, shoveling them away and removing them from Muslims' cemeteries in Jerusalem in particular and across Palestine in general.

Jews are blamed for sexually harassing a Muslim woman.

2- A Muslim woman sat next to a Jewish goldsmith in the Banu Qaynuqa market. The goldsmith tied the edge of her garment to her back without her noticing. When she got up, she revealed her genitalia. The Jew then laughed at her, she screamed, and a Muslim man jumped on the goldsmith and killed him. The Jews then attacked the Muslim and killed him.
In a chapter for fifth-graders named: “Hooray for the Heroes,” individuals affiliated with war, violence, religious extremism and even terrorism are glorified. Children are encouraged to die “with glory” and see these heroes as their role models: “each of us wishes to be like them.” The list of Palestinian heroes includes no scientists, no doctors, no engineers, nor any athletes. People such as Izz ad-Din al-Qassam, founder of the jihad movement, after whom the Hamas military wing is named are glorified. Khalil al-Sakakini, an antisemitic Nazi supporter who applauded terror attacks against Jewish civilians—is also portrayed as a national hero. Sakakini stated that Jews control the media and wrote that Hitler opened the World's eyes to the myth of Jewish power. He publicly applauded the terror attack on Jerusalem's Edison cinema that left three dead, writing that “There is no other heroism like this, except the heroism of Sheikh al-Qassam.” He also praised the “heroes” responsible for a grenade attack on a Jewish civilian train.

Hooray for the Heroes

Heroes have a great place in every nation; they are the ones who sacrificed their souls and their money. Therefore, they are remembered, and the people are proud of them. Every nation is proud of having as many heroes as can be. And people, who may differ on many issues, all agree on cherishing their heroes. Because if not for them, the nations would be contemptible. We are proud of them, we sing with their wonders, and study their march, and give their names to our children; we put their names on our streets and squares and the cultural places. We spray our gatherings with the perfume of their memory, and each of us wishes to be like them. They have decorated the pages of history. They taught people that drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation. Indeed, they created an illustrious history to the nation. They are the heroes. Who among us will forget Khalid ibn al-Walid, Umm Anmarah, Khawlah bint al-Azwar, Tariq ibn Ziyad, Saladin, [Saif ad-Din] Qutuz, Omar Al-Muktar, Sultan Pasha al-Atrash, Izz Al-Din Al-Qassam, Houari Boumédiène, Yasir Arafat, May Ziadeh, Khalil al-Sakakini and others of these moons that never set, which light the darkness of our black nights? These are all embraced by our great homeland, ancient and modern, from Palestine to Egypt and Libya, all the way to Andalusia. These heroes are the crown of their nation, and they are the title of its glory, and they are the best among the generous and the best among the giving; they carried their lives in their palms, and threw them into danger. Their determination never weakened, they never tired, or surrendered. Some reached their destiny as martyrs; others died for their pledge as proud heroes. These sacrifices and the heroic acts they offered were not for personal gain. They did not leave behind wealth, nor real estate, as all they did was for their mission, their peoples and their homelands. Therefore, they deserved to be called heroes, immortalized by history, and their memory remains as musk fragrance. Hooray for them and down with the cowards!
Dying is described as better than living in a chapter glorifying Palestinian martyrs. Those who seek to live fruitful, peaceful lives instead of taking the path of martyrs are criticized. “Drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation.”

We are proud of them, we sing with their wonders, and study their march, and give their names to our children; we put their names on our streets and squares and the cultural places. We spray our gatherings with the perfume of their memory, and each of us wishes to be like them. They have decorated the pages of history. They taught people that drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation. Indeed, they created an illustrious history to the nation. They are the heroes.

The Wisdom behind Fighting the Infidels:
Allah has informed that he is capable of annihilating and killing the enemies. Instead, he commanded to fight them, for several reasons:

1. Allah wishes to distinguish between the truthful and others, such as the hypocrites in fighting against infidels.
2. Allah wants to take shuhada’ [martyrs] from among the believers and honor them by shahadah [martyrdom] to forgive their sins and raise their class in Paradise. [Allah] said: ‘And the martyrs with their Lord. For them is their reward and their light’ (Surat al-Hadid: 19). The messenger of Allah, peace be upon him, said: ‘Their souls are in the inside of green birds roaming freely in paradise where they please, then taking shelter in lanterns suspended from the throne’ (Recited by Muslim).

To teach linear equations students are instructed to “calculate the number of martyrs and wounded” in the Cave of the Patriarchs massacre to solve equations with one variable.

Activity 1: The Abrahamic Mosque is one of the most important and religious landmarks in Palestine. It's associated calling one of with one of the massacres of the Zionist occupation, whose victims were 180 worshipers among them martyrs and wounded.

Calculate the number of martyrs and wounded in the massacre if it is known that the number of wounded is five times the number of martyrs. Assume that that the number of martyrs of the massacre is $X$ martyrs.

The number of victims of the massacre in terms $X = \ldots$

The number of martyrs of the massacre and its wounded in terms of $X$ will be $6X$ Why?

Number of martyrs in massacre = \ldots

Number of wounded in the massacre = \ldots


Students learn that giving their lives is a religious duty that carries great rewards and much honor. It amounts to the central meaning of life, the highest point toward which one can aspire.

*Martyrs' Status with Allah:*

And do not say about those who are killed in the way of Allah: 'They are dead.' Rather, they are alive, but you perceive [it] not, (Al-Baqara: 154).

For Allah, martyrdom is a great status, a high point, so the magnitude of the effort and the sacrifice [should emanate] from the loftiness of the goal and purpose.

And the Martyr: he who invested himself in the cause of Allah in defense of his religion and homeland; so Allah's word is supreme.

The verse prohibits describing martyrs as dead; because they live with their Lord in delight, they have moved from the life we know to another life we do not sense.

'And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,' (Al-Imran: 169).
Palestinian girls are encouraged to kill, be killed, and send their children to die in a chapter that discusses the role of women in combat at the time of the inception of Islam including: the first woman who was martyred in the name of Islam; a woman who stabbed a Jew to death who “was justly an example of a brave Muslim woman in defense of the Muslims”; and a woman who praises Allah after her four children died in the battlefield while performing jihad. The image of a female warrior is introduced in the chapter along with a “topic for discussion” on “the role of the Palestinian woman in charity and resilience when facing the Zionist Occupation,” making a connection between these women of early Islam and the current conflict with Israel.

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**Left:**

The infidels kept on asking her [Sumayyah bint Khabbat] to associate with Allah the Exalted and curse Islam and the Messenger, but she remained firm with Islam, refusing to utter the word of infidelity or speak of the Messenger negatively. The infidels were furious with her firmness and steadfastness, so Abu Jahl came with a spear and stabbed her until she was martyred, while testifying that there is no God but Allah and that Muhammad is the Messenger of Allah, as she was steadfast, firm, and brave, without fear or dread. She was the first female martyr in Islam.

**Right:**

During the Battle of the Trench, she [Safiyya bint Abd al-Muttalib] saw a Jew circling the Muslims’ fortress, near the women, wanting to attack the Muslims. So, she came down to him with a pillar of her tent, attacked him, and killed him. She was justly an example of a brave Muslim woman in defense of the Muslims.

Al-Khansa came to the Prophet with her people of the Banu Sulaym and embraced Islam with them. When the call for jihad came for defending religion and spreading Islam, she gathered her four children, she encouraged them to fight and carry out jihad for the sake of Allah, and she said goodbye to them. They carried out jihad for the sake of Allah, and they were all martyred in battle. When the message of their martyrdom reached her, she was steadfast, she was content, and she praised Allah Almighty. She said in a firm resolve: “Praise be to Allah who honored me with their martyrdom. I pray to Allah that he joins them with the Abiding Abode of His mercy.”

**Topic for Discussion:**

I will discuss the role of the Palestinian woman in charity and resilience when facing the Zionist Occupation.

**Fifth Question:** Through the positions of the female companions, what is the woman’s role in the battlefield?

A poem showing a boy and girl in uniform with a background of a path leading to Jerusalem. These young members of the Fatah youth movement commit themselves to conquer Haifa, Jaffa and Jerusalem.

I am a lion cub, I'm a flower/we gave our spirits to the revolution [*thawrah*—a term denoting the activity of the Palestinian Fatah organization]

Our grandfathers built houses/for us in our free country

I am a lion cub, I'm a flower/we carried the revolution's flame

To Haifa, to Jaffa / to Al-Aqsa / to [Jerusalem's Dome of] the Rock.


Israel deliberately “*releases herds of pigs to cause havoc,*” damage crops and weak the Palestinian economy; Israel transformed Palestinian areas into waste dumps of poisonous refuse (intentionally) to pollute the Palestinian environment with radioactive and chemical materials leading to the rise of serious diseases.

Since it occupied the West Bank and the Gaza Strip in 1967, the Zionist Occupation has worked to weaken the Palestinian economy and annex it to its own economy by way of controlling the land, which is considered the most important means of production. The Occupation has turned vast areas of the West Bank and Gaza Strip into radioactive and chemically toxic waste dumps that are polluting the Palestinian environment. This has led to a rise in the incidence of serious diseases. It released herds of pigs that caused havoc among the population and their crops, and it destroyed industrial projects.
The borders of modern Palestine are illustrated in a map (titled: “Map of Palestine”), and children are required to define these “current” borders. The text explaining that Palestine extends “from the Mediterranean Sea in the west; to the Jordan River in the East; and from Lebanon and Syria in the north; to the Gulf of Aqaba and Egypt in the south: an area of approximately 27,000.”

Activity (5): Observe, read and conclude:
A- We will define the borders of Palestine from all four directions.
B- We will name the Arab state neighboring Palestine, which isn’t from the Levant [Bilad Al-Sham].

We have learned:
Palestine: is the geographical area that extends from the Mediterranean Sea in the west, to the Jordan River in the East, and from Lebanon and Syria in the north to the Gulf of Aqaba and Egypt in the south, an area of approximately 27,000 km² […]

The Nakbah will not end except by full repatriation of the refugees—as conquerors with weapons in their hands. The poem titled “A Refugee’s Will” clearly means an armed return to Israel: “If you come to her one day with the weapon in your hand.” A follow-up question asks: “How will the Palestinian refugee return to his homeland?”

[Excerpts]
A Refugee’s Will
They have driven you out. Return to those who have driven you out
Because there is a land that your father used to cultivate . . .
Haifa is sighing. Have you not heard Haifa’s sigh? . . .
Behind you there is a land that fed your childhood
And wants to see you one day in your youth
The horrors of the disaster have not made her forget you
She is longing but her glance is full of admonishment
If you come to her one day with the weapon in your hand . . .
Then cry out: . . .
I am at your service, O my dear homeland that has been deserted . . .
6- How will the Palestinian refugee return to his homeland?

Students are instructed to color a Palestinian flag, seemingly dripping in blood, against the backdrop of the Dome of the Rock accompanied by a map of Palestine without Israel. Students are encouraged to “protect” the Al-Aqsa Mosque and are told that a day will come when the Palestinian flag will rise over Jerusalem (without differentiating between east and west), over its Mosques and Churches. Students are instructed to color a Palestinian flag raised above the Al-Aqsa Mosque.

Banner: “[A day will come when] one of our children, one of the best of our sons, will raise the Palestinian flag over the walls of Jerusalem, over its Mosques and Churches.”

*The Al-Aqsa Mosque is a sacred Islamic-Palestinian place, and must be protected as much as the other religious sites in Palestine.*


Children are taught that Israel carries out excavations under the Al-Aqsa Mosque to cause it to collapse (includes watching a video of the “excavation” in class). The propagation of this dangerous myth has been the cause of considerable bloodshed.

Our duty towards Palestine and the Al-Aqsa Mosque:

Since the Zionist Jews occupied the city of Jerusalem, the capital of Palestine, it has been under massive settlement efforts by the army of the Zionist occupation and settlers—with the aim of deporting its Arab and Muslim residents and making it a Jewish city. **Al-Aqsa Mosque is still in great danger due to landslides and cracks in its squares as a result of the excavations carried out by the Israeli occupation under Al-Aqsa Mosque.**

Let us watch the following video about the dangers of the Zionist occupation’s digging under the Al-Aqsa mosque from the attached CD.
Third-graders learn that Jerusalem is an Arab city holy to Muslims and Christians alone (p. 29), without learning about its historical connection to Jews or Judaism. One exercise in the photograph (p. 95) included a picture of a girl standing in front of a church and of a boy standing in front of a mosque. But there is no Jewish synagogue.

*I learned:

* Jerusalem is an Arab city built by our Arab forefathers thousands of years ago.
* Jerusalem is a holy city for Muslims and Christians.

Children—as children—are encouraged to conduct jihad to protect the homeland and repel the enemies as they are “the safety valve of society.”

Youth are the safety valve of society because they have a role in protecting the homeland and repelling enemies in jihad for the sake of Allah.
An eleventh grade math problem that shows a Jewish settler shooting at passing Palestinian cars is used to teach statistics and probability.

One of the settlers fired at the cars passing by on one of the roads. If the probability of hitting the car with the first shot is 0.7 and the settler fired at ten cars, what do you expect the number of vehicles hit to be?

In a chapter used to teach statistics, a frequency table features numbers of martyrs killed by Israel in various years with calculation exercises.

The Jerusalem district is exposed to ongoing violence by the Israeli occupation against the holy sites of Islam, and its Palestinian population, resulting in the loss of property and life. The number of martyrs in district of Jerusalem during the period of 1994–2015, according to the Palestinian Central Bureau of Statistics is 156 martyrs. The number of martyrs according to the years is divided as follows:

The number of years in which there were no martyrs during the period 1994–2015 is one year. The number of years in which there were two martyrs a year is . . .
The Jewish holy place of Western Wall is presented as an exclusively Muslim holy place part of the Al-Aqsa Mosque that belongs to Muslims alone.

Illumination: Al-Buraq Wall was thus named after the name of [the divine beast] Al-Buraq that carried the Messenger during the Nocturnal Journey and the Ascension to Heaven. Al-Buraq Wall is part of the western wall of Al-Aqsa Mosque, and the al-Aqsa Mosque, including the wall, are Palestinian land and an exclusive right of the Muslims.

The territory of Palestine includes the territory of Israel (27,000km²).
Martyrdom—specifically dying in the battlefield—is taught to be a coherent part of jihad, and rewards await those who follow this path. The meaning of jihad as expressed in this chapter is warfare. The title, image and six Qur’anic verses are purposefully selected from an ocean of Islamic traditions (hadith) and Qur’anic verses to support this interpretation that fits a more radical world view. A concluding exercise encouraging students to discuss goals of jihad and the wonders of martyrs was replaced in the 2020 edition making it more specific to Palestine and indirectly to the conflict with Israel. Students are now asked to write and mention sites of jihad wars in Palestine among companions of the Prophet. No other interpretation of the meaning of jihad is offered.

[Left:] Lesson 9:
He who Fights in Battle so the Word of God be Supreme (Interactive Lesson)

Lesson goals:
[...]
Become acquainted with the terms “jihad fighter” and “martyr.”

The teacher will discuss the following subjects, ideas and concepts with students:
1. The concepts: jihad, jihad fighter, martyr.

2. Evidence supporting jihad from the Holy Qur’an and the venerable Sunnah of the Prophet.

3. Clarifying the impact of jihad on individual and society.

4. Naming the rewards awaiting the jihad fighter and the martyr in the path to God’s cause.

5. Laying out the goals of jihad in Islam.

6. Citing instances of jihad carried out by the Companions of the Prophet – may God be pleased with them.

7. The importance of having conviction whilst performing jihad for the cause of God Almighty, and in every action.

[Right:]

Texts prescribing shariah

- “Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.” (2:216)

- “Fight them until there is no more fitnah and until religion is acknowledged to be for Allah. But if they cease, then there is to be no aggression except against the oppressors.” (2:193)

- “Permission to fight has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.” (22:39)

- “And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know but whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.” (8:60)

- “And what is the matter with you that you fight not in the cause of Allah and for the oppressed among men, women, and children who say, ‘Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper’?” (4:75)

- “And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.” (3:169)

Activity:

1. In collaboration with my team members, I will write down the goals of jihad in God’s path.

2. I will research about instances of jihad carried out by Companions of the Prophet who fell as martyrs in Palestine, and write them down in my notebook.

3. I will mention an instance of jihad carried out by commander Saladin al-Ayyubi, God rest his soul.
A poem titled “The Intifada's Martyrs” glorifies death and Palestinian martyrs killed in the First Intifada. Such figures include Palestinian terrorists who committed terror acts murdering Israeli civilians such as the Tel Aviv-Jerusalem bus 405 attack in 1989 where a Palestinian terrorist seized the steering wheel of the bus, running it off a steep cliff into a ravine leaving 16 civilians dead. The martyrs are described in the poem as “embracing [their] happy future” as “they join to the heavens.” Graphic wording in the poem describes the martyrs as climbing up a “ladder of their gushing blood,” and while dying, “standing, blazing on the road, shining like stars.”

Accompanying exercises ask students: “How do the martyrs face death?”; and to explain an artistic depiction of how the martyrs “stood up in the face of death;” and how “death charged and drove its scythe through them.”

[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.
This textbook devotes an entire chapter to the value of self-sacrifice (fida) and sacrifice (tadhiya) in general. It mentions different types of sacrifice, such as sacrifice of life, property, time and effort—but stresses that “the sacrifice of life” is “the most noble” type, not only because of its connection to Islamic history but as something still relevant to Palestinians today. To imbue students with an emotional commitment to these values, students are taught to see a connection between examples of men willing to sacrifice their lives in battle as manifested in the Prophet's era and those sacrifices made in modern times by Palestinians. The text also emphasizes that self-sacrifice brings honor, power and promises entrance to paradise for those who choose this path, while those who do not are considered weak and humiliated.

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed.

Objectives: The students are expected at the end of the lesson: To be acquainted with the meaning of sacrifice and self-sacrifice; To explain the status of sacrifice and self-sacrifice; To give examples of sacrifice and self-sacrifice; To draw conclusions regarding the importance of sacrifice and self-sacrifice; To appreciate the value of sacrifice and self-sacrifice.

The meaning of sacrifice and self-sacrifice:
Sacrifice and self-sacrifice means giving one's soul, property, time or effort for the sake of Allah, in support and respect toward his religion and preaching.

The Status of Tadhiya and Fidaa in Islam
1- Allah has promised His loyal believers, who sacrifice for His sake, victory and empowerment in this world and Paradise in the world to come [...] 
2- Sacrifice is the means by which nations attain honor, power and freedom. A nation whose sons do not sacrifice for the sake of its freedom and power is a weak and humiliated nation. That is why Islam instructed [us] to sacrifice for the sake of Allah in order to repel the enemy and liberate the homelands. 
3- Male and female believers must make sacrifices for the truth (i.e., Islam) and endure trouble for this. This way we live with honor and glory.

First- Self Sacrifice 
Sacrifice of the life is the noblest type of sacrifice, in which the Muslim grants Allah his soul

Exercise 1: Discuss one of the battles of the Prophet and write about a situation of sacrifice and self-sacrifice that had an impact on you.
Exercise 2: Mention acts of sacrifice and self-sacrifice by the Palestinian people.
A poem used to teach advanced Arabic, “Red [Bloody] Tuesday,” glorifies death and 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.

[Excerpts]
Who will someday make the enemy taste death and sorrow?
I swear with Fuad's soul, departing his chaste body
To come close the Heavens
I swear immortality could never be obtained without a sacrifice
Long live the souls who sacrifice for their own homeland
I am the hour of the strongman; I am the hour of storming bravery
I am the hour of honorable death crowning glorified deeds
I tried to be ahead to get the honor of immortality
I swear with the soul of Mouhamad meeting the death as if meeting a bunch of flowers
I swear with your mother singing the victory song at your death
She is mocking the condolence, her son would never die
I swear the greatest reward is that of a martyr
My hero is stronger than rocks meeting the dreadful death
Happily waiting the death, what a wonder he is!
He will meet the Lord, bold handed at the doomsday
I've threatened the enemy with a dreadful day

4- Who are the martyrs who are praised for their heroism by the poet?
5- Cite the verse in which the poet demonstrates the way in which the hero faces death.

Discussion and Analysis:
2- The poet mentions the three martyrs’ eagerness to be the first to reach martyrdom. Determine what indicates this in the poem.
3- The poem illustrates scenes from the three heroes’ execution. How do these scenes come across?
6- The poet concludes his poem by depicting the martyrs’ demise and prestige, explain this.

Drawing a connection between the early Islamic period and present Palestinian reality, students are instructed to find examples of Palestinian women who became martyrs in an eighth grade Islamic education chapter glorifying female fighters as role models who fought in the era of the Prophet Mohammed, and sacrificed their sons and husbands in battle. The text presents these women as proof that “Islam raised the status of women, and honored them in a way no other religion had honored” which can be interpreted as a way to achieve equality by being “sisters to the men in sacrifice and altruism.”

1- Palestinian women are given as examples of sacrifice and martyrdom [fida’]. 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.
Violent struggle appears as early as the first-grade using a militaristic figure holding a weapon (enlarged in relation to the other images) to teach the letter “Ya.” Children are requested to examine the following pictures, in order to describe them with a word that contain the letter “Ya.”

The theme of “Grand Return” envisages one Palestine, without Israel in Islamic education giving religious context to the political claim of the Right of Return.

Raise Your Voice: Demand the Right of Return
Students are encouraged to look up to martyrs from their home village. The Prophet's friend Khabib Ibn Adi is described as the first to be crucified in the way of Allah and the first who created the tradition of reciting the death prayer. The text then directs children to name a martyr they know who died while defending the homeland from their own village.

What part of my body causes my death in Allah  When dying as a Muslim, I do not mind

I will tell a story of a martyr from my hometown, who rose in defense of his religion and his homeland Palestine.

Students are instructed to search the Internet for how Israel allegedly abused the body of female Palestinian terrorist Dalal Mughrabi. Her group are glorified as heroes.

Browse the Palestinian Encyclopedia or the Internet and research the following:
- How was Dalal Mughrabi killed, and how was her body abused?
- Names of the heroes who drowned in the sea before Dalal and her group reached the sea?

Glorification of martyrs is used as example in grammar exercise.

3- Martyrs are more honorable than us all.
Israel is accused of a deliberate official policy of stealing Palestinian relics to eradicate Palestinian heritage. Students are asked to interpret this policy.

**Activity 4A: We will read, think and draw conclusions:**

One of the local news agencies brought the following news . . . .

- Palestine is the place on Earth where archaeological articles are plundered most.
- Stealing Palestinian archaeological articles is an activity to which the Palestinian territories have been exposed since the [beginning of] Zionist occupation to this very day. This is an organized action in which the Zionist occupation has played a central role for the liquidation of Palestinian heritage.

A- We will interpret the policy of the Zionist occupation towards the Palestinian archeological remains.

Mathematics is taught using an exercise with the number of martyrs who died in the 2014 Gaza war.

**The number of the Palestine martyrs during the aggression on the Gaza Strip in the year 2014 reached 2,139.**

A) Write the number of martyrs in words; then read the number.
B) Write a number that is one greater than that number.
C) Write a number that is one smaller than that number.

An Islamic education chapter clearly teaches that Jews are corrupt and are doomed to destruction as their “corruption of the land was and will be the cause of their annihilation.”

Excerpts

At the end of this lesson, students are expected to be able to:

- Explain the Children of Israel's corruption in light of the verses.

Allah has said that the Children of Israel will spread corruption on land twice, by the act of sin and haughtiness on land. When the first corruption occurred, Allah sent His powerful servants, and they put an end to their dominion and corruption.

**The Triumph of the Children of Israel Once Again:**

...  

The Ayahs laid down a general principle, which includes:

...

2. Whenever the Children of Israel return to causing corruption on the land, Allah sends upon them servants to remove their possessions and ability to cause corruption.

3. The children of Israel’s corruption on the land was and will be the cause of their annihilation, and this creed [sunnah] applies to every tyrant and oppressor.

[Mark as true-not true:] The verses of the Al-Isra’ Chapter indicate the need to act according to the Koran in the struggle against the Children of Israel . . . [True]

[Mark as true-not true:] Those who remove the corruption of the Children of Israel are described as weak and disgraced. . . . [Not true]

**Question 5:** I will clarify, in light of the verses, the characteristics of those who remove the corruption of the Children of Israel in the land.
In a biology exercise, Mohammed A-Dura is used to teach about the nervous system. The exercise asks students to compare the effects of the nervous system on different body functions such as bladder, heart rate, lungs etc.

<table>
<thead>
<tr>
<th>Organ or System</th>
<th>Effect on the Sympathetic System</th>
<th>Effect on the Parasympathetic System</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pupil</td>
<td></td>
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</tr>
<tr>
<td>Heart Rate</td>
<td></td>
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<tr>
<td>Bladder</td>
<td></td>
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<tr>
<td>Respiratory Rate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salivary Glands</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Question: Observe the picture, while indicating all systems that work in this condition. Using image (21) compare the effect on the sympathetic and the parasympathetic nervous systems on every organ in the following table:

The year 1948 represents a turning point in the life of our Palestinian people. It is the year that the Nakba took place, Palestine was occupied, and our people became displaced in the refugee camps and the Diaspora. [Followed by math exercise]
Students are taught that the United States took advantage of 9/11 events to impose its hegemonic agenda to control the world and “intervene in the countries of the world in order to spread its rule and hegemony over everyone.” Negative anti-American imagery accompanies the text while praising and giving examples of “opposition to American hegemony in the world.” Students are instructed to “form a fictitious court to trial the USA for its crimes in Iraq.”
The Concept of Hegemony:
Activity 1: We will look at the picture, draw conclusions, and then answer:
- We will describe what we see in the picture.
- What is the appropriate term for what is represented in the picture?

Official and Popular Positions on the American Hegemony:
Activity 3: We will observe, conclude, and answer:
- We shall describe what we see in the picture.
- How did the events represented in the picture influence world politics?
- How did the USA take advantage of the 9/11 events to impose its hegemony on international politics?

The events of September 11th, 2001, and the resulting destruction of the Twin Towers at the World Trade Center in the United States, gave the US the excuse to absolve itself of its commitments and impose its priorities on international politics. It took up the standard of the War on Terror as an excuse to intervene in the internal affairs of any country within the US sphere of interest. All countries of the world were demanded to pass on information to America, to re-examine their school curricula and their financial transactions, to declare that they are against terrorism, and to direct their media policy in such a way that does not contradict US policy. It [9/11] also gave it [the US] the right to intervene in the countries of the world in order to spread its rule and hegemony over everyone, while becoming the world’s policeman, especially after its occupation of Afghanistan in 2001, and Iraq in 2003.

In spite of this, there are now many oppositions to American hegemony in the world, both on the international and popular levels, for example: Canada, which imposed on the USA administration to exclude all cultural and media industries from their Free Trade Agreement, and there is also a consensus in France to protect the French language and French culture from American influence.

In addition, the US policy found itself in direct confrontation with all the social and political powers in the world that suffer from injustice, oppression, and poverty. Demonstrations and protests spread across the world against US policy and its administration, such as what happened when the United States decided to invade Iraq, when demonstrations against the war spread all over the world, most notably in Palestine, Egypt, France, Spain, Denmark, and others. These peoples saw that rejecting and resisting American hegemony are possible and important, as it corresponds with historical tendencies to change the world in rejection of unipolarity. This explains Russia’s attempt to re-emerge as a rival to the USA in the world, which was evident in the Syrian crisis since 2011, and in how China, North Korea, Brazil, and Venezuela rejected the American political, economic, and cultural hegemony.

We shall form a fictitious court to trial the USA for its crimes in Iraq.
A Jewish presence in Jerusalem prior to 1967 is erased—and Israel is accused of forging a history through fake historical relics. Israel “changed the name of the Al-Buraq Wall into ‘the Wailing Wall’”; “replaced some of the City Wall’s stones with stones that have Zionist decorations and forms”; “built new Jewish synagogues in the Old City that never existed” beforehand; and “diggings under the Al-Aqsa Mosque.”

I Learned:
The Zionist Occupation pursued a policy of generally erasing Palestine’s Arab and Islamic features, especially in Jerusalem. Since the first day of Jerusalem’s occupation, the Zionists started to change the identity of this Arab-Muslim city giving it [the city] a Zionist nature. They confiscated Palestinian land and built settlements there; harassed the Palestinian inhabitants in order to force them to leave Jerusalem so that the settlers would come in their stead; demolished houses, forcing the inhabitants to emigrate; took their identity cards; and separated Jerusalem from its Arab environment. They annexed Islamic historical sites to the Zionist heritage list as they transformed the Al-Buraq Wall into the Wailing Wall; they destroyed the Mughrabi neighborhood and changed its Arab-Muslim nature; they removed some of the Jerusalem City Wall and instead put other ones with Zionist decorations and forms; they opened Jewish synagogues in Jerusalem’s Old City; they commenced in several diggings under the al-Aqsa Mosque; and they are striving painstakingly these days to gain control over the Noble Sanctuary [Al-Haram al-Sharif—the Arabic traditional name of the Temple Mount] by letting the Zionist settlers enter it daily in preparation for its complete takeover, cutting any Muslim connection to this place that is sacred to Muslims.

4- The Zionist occupation changed the name ‘Al-Buraq Wall’ into ‘the Wailing Wall’ [Hait al-Mabka in Arabic—the place of mourning].

Question 6: I will specify some of the Zionist measures aimed at erasing the Arab and Islamic features in the city of Jerusalem.
Jews are demonized as liars and fraudsters. The text describes a failed attempt by Jewish leaders in Medina to persuade Muhammad to pronounce an unjust verdict to their benefit, promising him that they would convert to Islam if he did. Jews are described as sinful and liars, as they turned their backs on the Prophet and caused pain to the Prophet.

And judge [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away, then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient (Al-Maidah 5:49).

The verse emphasizes that the Holy Prophet must adhere to the rule of God and not follow the whims of those Jews who appealed to him to pass judgement among them. [The Prophet] should be aware of their lies and fraud.

Allah tells His Prophet that turning their backs on accepting his judgment deprives Jews of guidance because of their sins and transgressions.

And then Allah alleviated the pain the Prophet may have sustained because of the rebellion of the Jews and hypocrites by turning their backs to the truth, which he brought to them and called them to accept.

A grammar exercise is taught through using a poem that contains horrific passages describing the bodies of dead women and children splattered across streets, describing their remains as “paved as roads for their steps.”

Hamza according to grammar movement:
In a painful scene, the remains of dead women and children splatter all the streets of the city. And I say, I the narrator: This is how time weaves its sins in their remains, And paves their remains, roads to their sins.
Islam is characterized as a religion of war rather than of peace. In a chapter that teaches about different types of jihad and rules of war, a pessimistic statement affirms that war has always existed and always will. Islam accepts it as a religious “legitimate necessity.” The term: jihad, is mostly explained in the chapter as fighting against Islam's enemies—the infidels—while emphasizing that those who are not Muslims and engage in war “involve killing people and seizing their countries' wealth with no right, arrogance on earth and oppression of peoples.”

The Rules of War in Islam:
War is a phenomenon that has accompanied humanity since the dawn of history, and in Islam it is a legitimate necessity [dharurah shar’iyyah] and it has controls and values before, during and after:

1. Infidels should be given a warning before the battle to adopt Islam or live under the rule of Islam under its conditions.

The relations between Muslims and non-Muslims should be based on security and peace. War, which is referred to in Islam by the term 'jihad,' has been legislated for the defense of Muslim society against attacks by the infidels and the arrogant ones and in order to fight those who stand in the way to preaching to Islam and prevent its reaching other nations.

The goals of jihad in Islam are noble goals related to the defeating of the aggressor, the spread of [Islamic] preaching and the protection of the weak, while the goals of war among non-Muslims are not noble. [They] involve killing people and seizing their countries' wealth with no right, arrogance on earth and oppression of peoples.
In biology, the importance of the human spine is taught through a story of “Zionist aggression” causing paralysis.

Ali was absent from school as a result of an injury to his spine, which led to his paralysis. He played with a suspicious object—one of the remnants of the Zionist aggression . . . Which parts of Ali were damaged? And why? What is the significance of the spinal cord to the body? What are the likely effects of spinal cord damage on the body?

A physics example in a science textbook discussing sound waves accuses the Zionist occupation of impeding the call for prayer from the minarets of Al-Aqsa Mosque.

The forces of the Zionist Occupation prohibit the amplification of the call for prayer (adhan) in the minarets of the Al-Aqsa Mosque. Discuss.
A chapter on Islamic jurisprudence focuses on invocation and *jihad*, teaching students that these actions are relevant to modern times and their own lives. According to the textbook, *jihad* is considered “the crest of Islam” and “one of the gates to achieving martyrdom.” It is an individual duty in the event Islamic land is occupied, which is easily applied to the Palestinian-Israeli conflict. The chapter also explains various restrictions on *jihad*.

Islamic jurisprudence can incorporate the modern developments and needs of our time and meet its challenges. I will discuss this.

At the end of the unit, students are expected to be able to:

- Equip themselves with some of the practical ordinances of the Islamic jurisprudence, which are used in everyday life.
- Strengthen confidence in the timeless and universal validity of Islamic jurisprudence, and its ability to relate to contemporary issues.

Goals: At the end of the lesson, students are expected to be able to:

1 - Define the term 'jihad'.
3 - Summarize the wisdoms behind the legality of *jihad*.
4 - Explain the virtue of *jihad* in Islam.

The virtue of *jihad* in God’s cause [excerpts]:

- *Jihad* is the best deed in Allah Almighty’s eyes. […]
- *Jihad* is the crest of Islam. […]
- *Jihad* is a profitable trade with Allah Almighty that contains the rescue from the fire [of Hell] and the attainment of pardon and Paradise. […]
- *Jihad* is one of the gates to achieving martyrdom. […]

The wisdom behind *jihad*:

*Jihad* for the sake of Allah Almighty is originally a collective duty. […]

It is considered an individual duty in conditions which include:

- If the enemy occupied a Muslim land or moved its army to occupy it or intended harm to its residents. […]
- If the Imam recruited or sent a group of people to battle. […]
Martyrdom is encouraged and described positively as “fuel that fed the Intifada and gave it the power to go on” in a chapter about liberation movements. The text describes the vast number of casualties and damage, as being the key to success of national liberation movements.

The first Palestinian Intifada was characterized by vast civil disobedience, comprehensiveness, confidentiality, good organization and active participation on the part of all segments of society. It also carried in its womb the seeds of renewal, for the blood of each martyr was the fuel that fed the Intifada and gave it the power to go on. The increased oppression on the part of the Occupation increased the popular Intifada and intensified its sharpness. The statistical data regarding the numbers of martyrs and the wounded contradicted one another. Some talked of the martyrdom of 1,200 Palestinians. As for the number of the wounded, it reached 120,000. The prisoners-of-war and detainee’s number was 120,000, while 150,000 civilians were forced to leave their houses.

Tourist religious sites in Jerusalem include the Dome of the Rock and the Church of the Holy Sepulcher. Jewish holy sites are ignored.

Religious sites: […] Jerusalem in Palestine which holds the Qibli Mosque, the blessed Dome of the Rock and the Church of the Holy Sepulcher.
Tenth-graders learn that Jerusalem will “spit out the scum of foreigners” in a story containing radical religious and national messages. Rape and defloration are used as metaphors while Jewish history and heritage are depicted as forgery. Palestinian children learn that they are part of a long history of martyrs who sanctify the soil with their blood, while dying in battles against invaders.

[Left side:]
Second Unit: Jerusalem is the Spirit of Palestine.
[...]
This article draws attention to the dangers surrounding Jerusalem, such as the foreign centers that overlook its basins and suffocate its breaths, the foreign wall that encircles its scope, the checkpoints that limit its movement, and the Hebrew letter that threatens the nature of its culture. But Jerusalem is a genuine and sacred land that spits out the scum of foreigners and pretenders.

[Right Side:]
[...]
And the thousands of righteous and martyrs who have beautified her pure soil with their innocent blood and who have given her their pure souls. And they defend her from passing invaders and oppressive tyrants, who flanked her in their treachery from all sides, and continue this day to pour on her their hate and despiseful lewdness. They believe that they have held her by the forelock, and won the race at her racetrack, and succeeded, with brute force, by jumping over the centuries, to close down her radiant record of Arab culture, page after page, so that they could bring a distorted and amputated past into a present founded on plunder, coercion, forgery and rape. What they do not know is that they are deluding themselves, even if they broke the glands, and tore the dresses, and made excuses.

Events have followed one after another, both peaceful and dark, to affirm an eternal truth that the best and most committed have pledged with their blood and sacrifice, generation after generation: that Jerusalem is of Arab roots, in which Muslims and Christians lived based on the covenant and the charter in peace and serenity, loving each other and cooperating in repelling injustice and fighting off aggressors.
Students are taught that the security barrier between the Palestinian territories and Israel not only limits the movements of Palestinians in the areas where they live, but is also a structure preventing Palestinians from returning to the homes they lost in 1948 in the land that is modern day Israel. Fourth-graders are presented with a story and images about a little girl playing with flowers and butterflies who flies over the wall to see areas in Israel proper such as the Jezreel Valley and Mount Carmel. At the end of the story the girl declares “Inevitably we will return!” and children are asked how they could remove the wall. The story is preceded by a two-page illustration of the view from behind the wall.

Leila was playing among the anemone flowers in the beautiful fields, chasing the colorful butterflies. She continued running until she reached a concrete wall. She then stood sad, not knowing what to do. She saw a lonely anemone flower at the foot of the wall, came closer to the butterflies and whispered: 'Why is she so lonely?'

The blue butterfly said: ‘Because the wall separates it from its sisters'.

The butterflies told Leila that they wanted to take her with them so that she would see the fields beyond the wall.

Leila was amazed and said: 'But how?'

The butterflies: 'We will fly together beyond the wall.'

Leila flew with the butterflies and said: 'How beautiful these fields are, and how wide they are!'

The red butterfly: 'This is the Valley of Jezreel [Marj Ibn Amer in Arabic].'

Leila: 'And what is the name of that mountain?'

The white butterfly: 'Its name is Carmel and it is located in the city of Haifa.'

Before dark, the butterflies accompanied Leila to her home.

Leila thanked the butterflies and told them: 'We shall definitely return.'

6- What did Leila say to the butterflies after she returned home?

1- What does the wall represent in Leila's view?

2- How would we remove the wall?

3- Let's draw the lesson from the text.
Death is described as unavoidable and predestined. This theological claim is connected directly with a call to engage in *jihad*, leaving no room for different interpretations.

Courage and Audacity: The Muslim is not afraid of death since it is unavoidable. Destiny is predestined and failure to strive and make the jihad does not increase one's age, and courage does not diminish it. He rejects humiliation and disgrace and seeks glory and dignity for himself and his nation.

1. I will mark (V) by the true statement and (X) by the false statement and then transfer the answer to my notebook:
   a. The companions of the Prophet's joining jihad is the reason for their death.

5. Explain:
   a. The Muslim always hurries to respond to the call for jihad.

In an apparent reference to Israel, a linguistics textbook presents a poem on the fall of Jerusalem to “Satan's aides.”

Where are the horsemen [who will ride] toward Al-Aqsa [Mosque] to liberate it from the fist of unbelief, from Satan's aides?
Permission to own slaves and “slave girls” is taught in a lesson teaching that sexually “enjoying wives” is a religiously allowed purpose of marriage. It claims that men in the pre-Islamic period used to own slave girls for sexual pleasure “when slavery was spread in the world.” A clarification is added explaining that “The ruling in the verse is a historical judgment, which ended with the end of slavery.” This is a misinterpretation of the Qur’anic verses given in this chapter; it stands in contradiction with Qur’anic verses which call for gender equality and treating women with respect.

Clarification:
Bondswomen: namely, slaves from among the women. The rule is that a Muslim is allowed to enjoy the slave girls that he owns; this is when slavery was widespread throughout the world. But today there are no slaves (bondswomen) at all, and Islam is for the liberation of man from slavery. The ruling in the verse is a historical judgment, which ended with the end of slavery.

Rewards to faithful Muslims emphasize sexual incentive. While the quotation below does not directly mention those dying in battle, Islamic education textbooks as a whole significantly describe faithful Muslims as those who conduct jihad for the sake of Allah and die as martyrs.

The verses are followed by the mention of blessings to the faithful, where the fruit is easy to pick without any effort or trouble. And plenty of bliss and generosity from the Almighty. And the believer marries chaste women who had never been married before. And Allah likened these women with sapphires and coral in the intensity of their beauty. All of these blessings are rewarded by Allah to His faithful worshipers for their benevolence in this world. The reward for good deeds is a great indeed. All this requires us to persevere in thanking Him, and worshiping the way that He loves and which pleases Him.
Ribat, protection of Islamic land and holy sites, is encouraged. It explains that ribat means living a “normal” existence while readying oneself for jihad—in places such as Palestine and the Sham (Greater Syria, the Levant), where danger lurks from the “enemies of Islam.”

Ribat: preparing one's soul to [to engage in] jihad for the sake of Allah and defending religion and the Muslims, as one continues to reside in places where people are afraid of the enemies of Islam. This refers particularly to residing in the land of Palestine and generally to the Levant [bilad al-sham, Greater Syria]. And ribat is the best deed that remains rewarded after one's death; because all the acts of righteousness could not occur unless safety from the enemy is secured and one keeps guarding. So the [one who engages in ribat] gains the reward of all the acts of righteousness that are held because of his ribat.

Activity 1:
Six Palestinians were killed on March 30th 1976 while defending the lands which the Occupation attempted to expropriate. Since then, that day was known as the eternal Land Day and it is commemorated every year. One of the schools has a class of 25 students; seven suggested to commemorate the occasion through the school radio station only, eight suggested to organize a sports championship only, and four suggested to do both.
A map for fourth-graders: “States of the Arab Homeland,” appears with a Palestinian flag and the name Palestine flying over the entire territory of Israel, the West Bank and Gaza.

Israel doesn't appear in a geography map (below—left); cities in Israel proper such as Jaffa, Haifa, Safed, Tiberius, Acre and Nazareth are considered Palestinian (below—right).
This map does not use the name “Israel” nor does it include Israeli cities such as Tel Aviv, and completely ignores current borders and agreed boundaries (Green Line, Gaza Strip, etc).

The Negev desert is described as an integral part of Palestine, with no mention of the existence of Israel.

Activity 1
The Negev Desert is an integral part of the land of Palestine. Its area is around fourteen thousand km². Calculate the ratio of this desert from the area of Palestine, which is twenty-seven thousand km² […]
The “right of return” reappears on the opening page of “Unit 2—Statistics and Probabilities” in a Mathematics textbook with the following assignment: “What do you expect to be the number of refugees in the Palestinian refugee camps in Lebanon who hold the return keys?”

What do you expect to be the number of refugees in the Palestinian refugee camps in Lebanon who hold the return keys?

Children in the second grade are instructed to color a map of Palestine that excludes Israel and contoured according to the colors of the Palestinian flag’s lines and colors. Another exercise in the same book asks students to formulate a map of Palestine with their bodies.

[Above picture—left]
Final Activity: We will draw the map of our country with our bodies.
[Above picture—right]
A. I will color the map of my homeland with the colors of the Palestinian flag.
The Galilee mountains are Palestinian and the “highest mountain in Palestine” is Mt. Meron [Jabal al-Jarmaq], Israel's highest mountain, while the Sea of Galilee is also in Palestine.

The Palestinian Galilee is located in the north of Palestine and includes the highest mountain in Palestine (Jabal al-Jarmaq) while Lake Tiberius is a direct continuation of the Great Rift Valley.

The Northern Mountains (the Galilee Mountains):
Extending from the Lebanese border to the Jezreel Valley. That is the location of Jabal al-Jarmaq [Mt. Meron], the highest mountain in Palestine [with a height of 1,208 meters above sea level], as well as Jabal Hedar [Mt. Ha'ari] and Mount Canaan. The Galilee Mountains are an important area, due to the forests that cover them and due to the large amounts of rainfall and springs in them. Among the cities [in the Galilee] are Safed and Shefa-'Amr.
In a chapter teaching the importance of livestock, the “Zionist Occupation” is blamed for the lack of animal life in Palestine.

**Difficulties Faced by Livestock in Palestine:**

Activity 4: We will look at the following pictures, draw conclusions, and then answer the questions that follow them:

Group of pictures number 9: Difficulties faced by livestock in Palestine.

- What are the most important problems faced by livestock in Palestine?
- We will explain the importance of fisheries for the Palestinians.
- We will discuss the Zionist Occupation’s role in the scarcity of livestock in Palestine.

I learned:

Livestock in Palestine faces several difficulties and problems, including the small size of pastureland due to erratic rainfall, the Zionist Occupation’s expropriation of vast pasturelands, urban sprawl in them, and the rise in prices of fodder and medicine needed for it. In addition, Fisheries in Palestine face challenges due to the Zionist Occupation’s policy that prevents fishermen from exercising their right to fish on the coasts of Gaza, as well as the isolation of the West Bank from the coast.

We will think and discuss:

We will propose solutions to some of the problems faced by livestock in Palestine.
The name “Israel” does not appear in geography studies.

Newton’s laws of Physics are taught through a violent example of a “young girl” using a slingshot. The students are being asked what the rock’s acceleration speed would be “if the young girl doubles the slingshot's speed, but the radius stays constant.”

7- A young girl is using a slingshot (a rock connected to a string) towards a specific target. Let’s suppose the length of the string is X, the rock’s release speed is Y and the centripetal acceleration is Z. If the young girl doubles the slingshot’s speed, but the radius stays constant, the acceleration Z will be:

A. Z  
B. 0.5Z  
C. 2Z  
D. 4Z  


76. *General Sciences* (Vocational Track), Grade 10, 2020, p. 55. (Previously—*General Sciences* (Vocational Track), Grade 10, 2019, p. 55).
Children are encouraged to offer their blood. Spilling their blood is featured in Tawfiq Ziad's poem, “We Shall Remain,” featuring the awaited return to Israeli cities, such as Lod [home of Israel’s international airport], Ramla and the Galilee which are referred to as purely Palestinian.

And [our] pure blood, we will not spare, will not spare, will not spare
Here we have a past, a present and a future.
As though we were twenty impossibilities
In Lod, Ramla and the Galilee.

Terror attacks against civilians are praised while terrorists are glorified such as role models through armed struggle. Here, Dalal Mughrabi, the perpetrator of the Coastal Road Massacre which killed thirty-eight Israelis including thirteen children on a civilian bus is portrayed as one “who carried the banner of resistance” and is celebrated as a role model of a Palestinian resistance operation.

Arab women had a prominent role in resisting colonialism. They did not hesitate to join the bases of the revolutionaries and the training centers. They also led fedayeen operations against the occupation. They led the lists of martyrs, wounded and prisoners, such as Djamila Bouhired, who resisted French colonialism in Algeria; and Dalal Mughrabi who led the coast fedayeen operation (the Kamal Adwan operation) on the Palestinian coast in 1978. And [there were] many more women, apart from these two, who carried the banner of resistance and liberation in the face of colonialism.
A map of the Israeli-Palestinian territory is shown only with the word: “Palestine,” ignoring the existence of Israel. The accompanying text explains that Palestine’s borders extend from the Mediterranean Sea in the west; to the Jordan River in the east; and from Lebanon and Syria in the north; to the Gulf of Aqaba and Egypt in the south. Students are asked to mention the names of the countries bordering Palestine from all four sides. Israel is not mentioned.

Map of Palestine—Israel and Israeli sites are not designated; an exercise in geography includes only “classic” Palestinian names with significant Arab populations. Israeli cities in Israel proper such as Jaffa, Acre, Safed, Haifa, Nazareth, Tiberias, Lod and Ramla and Beersheba are typically described as Palestinian; Tel-Aviv is excluded while Eilat is designated as Um-Rashrash.
The Jezreel (Marj Ibn Amer) and Beit Netofa (Batuf) valleys in Israel proper are mentioned as Palestinian valleys.

2- Inner Valleys
There are many valleys in Palestine and they vary in size from one area to another. Examples include plains: Marj Ibn Amer, Batuf, Sanur, Arrabah and Hawara.

[Above picture—left] Batuf Valley: Located northeast of Nazareth, covers an area of 52 km².
[Above picture—right] Marj Ibn Amer Valley located between the Galilee Mountains and the mountains of Nablus, covers an area of 351 km².

The entire Mediterranean shoreline from its northern point in Rosh Hanikra (Ras al-Naqoura) in Israel proper to Rafah in the Gaza strip is mentioned as “Palestine's Coastal Strip” in a tenth-grade Geography textbook.

The distance of the Palestinian coastal strip in the Mediterranean Sea from Ras al-Naqoura in the north to Rafah in the south is 224km . . .
A third-grade math exercise asks students to read a phrase, containing the number of martyrs in the First Intifada and then to write the correct number appearing in a list of other numbers.

**Exercise #11 - I will read the following expressions and then write the numeral form of the colored numbers:**

A. The length of Jerusalem's wall is four thousand two hundred meters.

B. The number of schools in Palestine as of 2015 is two thousand eight hundred and fifty-six schools.

C. The number of martyrs in the First Intifada is two thousand and twenty six martyrs.

In a chapter teaching geology in a science textbook Israel is falsely blamed for causing the cracks that appear on the walls of the Al-Aqsa Mosque due to excavations, hinting that it would be responsible of a potential collapse of the mosque.

Humans constitute one of the external factors influencing land and buildings. This is evident in the cracks that have occurred in the walls of Al-Aqsa Mosque because of the excavations and tunnels, which the Israeli Occupation made under Al-Aqsa Mosque.
The cover page of a chapter teaching chemistry, the following illustration is given. Students are encouraged to consider the use of a water and salt solution that keep Palestinian prisoners alive during hunger strikes when teaching about chemical solutions in science.

Observe and think: Water and salt keep the Palestinian prisoners alive while conducting the empty-guts battle [hunger strike].

Though the 2019 edition of this textual reference about gender roles and procreation teaching that women’s reproductive roles include “taking care of children, educating them, and executing household work” was removed as well as that LGBTQ parenthood and single parenthood lead to problems in children's mental state and education—the altered text still states that women’s reproductive role in particular “includes taking care of children and educating them” but that it is also “a shared role between man and woman.

The Reproductive Role:
It is the most important of roles, and the holiest, which women fulfill since the moment they become pregnant, and deliver them. It includes taking care of children and educating them. It is a shared role between man and woman.
Children study about their hormones and the functioning of the pituitary gland in biology through the example of a violent clash in a demonstration with the Israeli army and are asked the following questions translated below.

Answer the following questions:
* What is the sudden situation that led to the panic of the children?
* What organ in the body was activated by that event?
* What endocrine gland operated?
* What is the name of the hormone that forwarded it to the gland?
* What effect does this hormone have on the heart, breathing movements, and pancreas?

Israel's membership in the UN organization is referred to as “The Occupation State at the UN.”

Israeli authorities are accused of torturing Palestinian prisoners, hinting at different kinds of torture for female prisoners.

2- The Zionist occupation uses various kinds of torture against male and female prisoners in its jails. Let us clarify that.


Glorification of martyrs is used to teach grammar, in this case metaphor and simile.

3- Martyrs are bright and brilliant like candles.


Cities in Israel proper are considered to be under occupation. In this example, the city of Ramleh “still succumbs to the yoke of Zionist Occupation.”

The Zionist gangs occupied the city of Ramleh on July 21, 1948 . . . and the city still succumbs to the yoke of Zionist occupation.


The curriculum uses subliminal messaging to insert violent content. *Jihad* is given as an example to explain syntactic end-vowel marking in Arabic grammar.

Desinential Inflection Examples:
1- grade
is one of the gates to paradise.
[end-vowel marking of each word explained]
Children are taught that the solution to Gaza’s population density is resettling the Gazan population in territories currently in Israel proper such as Ashkelon, Beersheba, Ramleh and Lod in a passage about population density, drawing a connection to the refugee problem and the necessity of return uniquely to pre-1967 Israel. Images show a refugee holding a key symbolizing the Right of Return and a land certificate of registration [image on right]; The Palestine Nakba, 1948 and Al-Shati refugee camp in the Gaza Strip [image on left].

The Dimensions of the Population Problem in the Southern Districts (The Gaza Strip):
Activity 5/a: We will examine the two pictures, draw conclusions, and then explain:
[Picture on right:] The Palestine Nakba, 1948.
[Picture on left:] The Al-Shati Refugee Camp in the Gaza Strip.

1- The overpopulation problem in the Gaza Strip.

2- The Gaza Strip is considered among the most densely populated regions in the world.

The real reason for the overpopulation in Gaza is the forced displacement operations that were perpetrated by the Zionist gangs against the Palestinians after their occupation of Palestine in 1948, and their displacing of the population from their cities and villages, such as Ramleh, Lod, Beit Jibrin, Yazour, Askalan [Ashkelon] and other cities, villages, municipalities, and Bedouin tribes. Among them, more than 190 thousand immigrants arrived at the Gaza Strip, and they have been living in refugee camps that were built for them by the UN.

Activity 5/b: We will examine the two pictures, read the text, draw conclusions, and then make suggestions:
Registration Certificate – the All-Palestine Government.
A Palestinian Carrying the Key of Return.

I have learned:
The solution to the problem of overpopulation in the Gaza Strip lies primarily in the return of the displaced population to their homes, for which they are still holding their keys in Beersheba, Iraq al-Manshiyya, Falluja, Webna, and other cities, villages, towns and Bedouin homes, and their return to the cultivation of their lands, for which they still keep their registration certificates in the plains of Al-Masmiyya, Salamah, Aqar, Qatra, Khulda, and others, thus solving their housing and food problems.

Fifth Question: I will discuss possible solutions to the problems of the population in the Gaza Strip.
In a lesson entitled: “The Cities of Palestine” the city of Jaffa is described as a Palestinian city.

The City of Jaffa
I am Jaffa; I am the Sea Bride; I am a Palestinian city. Your ancient Arab forefathers built me six thousand years ago on the Mediterranean coast . . .
An instance of Israeli soldiers “giggling” while killing Palestinians is found in an entire chapter that depicts Israelis blood thirsty “criminal murderers” who look like “the face of death.” Jews who immigrated to the country are described in the chapter as “Zionist gangs” which had intentionally planned genocide against the Palestinians.
... and they killed them on the Sabra bushes, and they were giggling as they did so. The bodies of the martyrs seemed to us as severed trees. Then, they ordered us to bury them in a mass grave... I will never forget the features of these criminal murderers; they looked to me like the face of death.

However, the Policy of violence, killing, and destruction employed by the Zionist entity, which brought disaster to thousands upon thousands of our people, will never bring it security and safety—as it falsely imagines—because the flame of their just cause will continue to burn, and their dreams of return and freedom will continue to be as a vibrate snake, as they inherit it generation after generation until the dream is fulfilled... while chasing after the Occupier in its sleep and waking him up, until its tyranny and occupation will end, just as the tyranny and occupation of all foreign invaders ended.

6- We will point to the motives leading the Zionist gangs to perpetrate genocide and forced displacement of our people in 1948.
8- We will extract from the text what proves the contempt the Zionists show to human values.
1- The Zionists established their entity based on terrorism, annihilation, and colonialism; we will explain.
2- There is a common expression among the Zionists: 'The old will die and the young will forget'; how can we answer them?
3- We will explain the significance of the following expressions:
a. 'And they killed them on the Sabra bushes, and they were giggling as they did so.'
b. 'I will never forget the features of these criminal murderers; they looked to me like the face of death.'


A math problem uses the issue of Palestinian prisoners to teach arithmetic to third-grade students.

In 2014, the number of prisoners in the occupation prisons totaled 6,500 prisoners, while in 2015 the number of prisoners was 6,800 prisoners. In what year was the number of prisoners larger?
Students are taught that Israel tortures Palestinian women and children detainees in its prisons as part of a “policy of interrogation and torture” resulting in the deaths of prisoners who “became martyrs” and others being “inflicted by chronic diseases and perpetual disability.”

Occupation has sent more than half a million Palestinians to detention centers, prisons, and investigation centers. This includes different groups in Palestinian society, including women and children. Administrative detention with no trial has been carried out, as well as the imposing of house arrest and home confinement on children, especially in Jerusalem. This has carried a serious psychological burden and impact regarding Palestinian families. The prisoners are subjected during their detention to a treatment that lacks the minimal basic needs of human life. The interrogators have adopted a policy of interrogation and torture methods forbidden legally and internationally. As a result, up until June 2019, 220 prisoners have died of torture and became martyrs, and many prisoners have been inflicted by chronic diseases and perpetual disability...
Graphic descriptions of the Nakba include teaching fifth-graders Arabic through stories about corpses of friends, body parts of neighbors, panic and pain. The “return” motif is also employed by a repeated call of “return” to “raise the flag of Palestine...on our green hills.”

I sit every morning here, at the camp’s gate, living [through] my memories that have never left me for years. They come to me every day, take me by the hand there, to Safed. I find myself standing in front of my house’s doorstep, entrusting in Allah’s hands everything in it until my return. My sojourn in exile will not be long—so I was told by my grandparents.

I left everything I loved inside my house, closed its door, put the key in my pocket and carried my memories with me. I left Safed against my will with my heart full of panic, bewilderment and pain. I left behind the corpses of my friends, and the body parts of my neighbors. I could not bury them; everyone was running, fear covered the faces, the pain breaking the hearts, and we were walking in a hurry.

I did not know then that I would get older in a house that is not my own and that I would bring my children to the world in a place called ‘refugee camp.’ I did not know that I would hide my house’s key under my pillow for over sixty years. I did not know that the promises would be empty and shrouded with lies.

I could see the swarm of the enemies sweeping my country, but I was telling myself I would return. The days went on, and the years passed, and I remained in the refugee camp. I stood in the corner of the dream, fighting, confident that we will return, we will return with the hovering eagles, we will return with the mighty wind, we will return to the vineyard and the olives, we will return, to raise the flag of Palestine, alongside the flower of the anemone, on our green hills.
In a Mathematics textbook, geometry is used to teach that Israel exploits Palestinian water.

Activity 1: Most Palestinian localities suffer from shortage of drinking water due to the policy of the Zionist Occupation that controls the Palestinian ground water. In order to treat the prevailing shortage, the local council of this village built a reservoir with the capacity of 5,000 cubic meters...

A libel passage teaches that Israel exercises a policy of “slow death,” sentencing sick Palestinian prisoners to death and depriving them of hospital care.

The first of the demands of the Prisoner Movement, as mentioned by Issa Qaraq’a, head of the Prisoners and Freed Men Affairs Authority, is the release of prisoners with serious diseases, as well as the provision of treatment to the sick prisoners, who the prison administration refused to provide appropriate treatment for them, and only provide painkillers, which cannot be the good treatment, and the prison administration refuses to transport them to hospitals to receive treatment. This humanitarian demand, a priority, shows a picture that leaves no doubt that prison administrations are exercising the policy of a slow death towards these sick people, which conflicts with one of the most basic international prisoner rights.
Israel is accused of conducting a policy of “ignorant education” to keep Palestinians and Arabs uninformed and thus subservient. Israel is also characterized as intentionally trying to destroy Palestinian education. Students are asked to discuss examples of Israeli aggression towards Palestinian education and school children, and how one can go about resisting them. Pictures accompanying the section show students being arrested by Israeli police officers with no context given. An activity even asks students to form a “fake court” to judge Israel and its crimes against the Palestinian people in regards to education. Moreover, students are asked to examine how Israel attempts to steal Palestinian heritage.

[Excerpts]
The Zionist Occupation’s violations against the education in Palestine:
Activity 5- We will read the text, look at the pictures, and then answer the following questions:

1- We will recall examples of the Zionist Occupations’ actions toward the education in Palestine.
2- We will deduce the goals of the ‘ignorant policy’ used by the Zionist Occupation against the Palestinian people.
3- Does the Zionist Occupation fulfill the content of article 50 of Geneva Convention IV? Why?

We will discuss: The Zionist attempts to steal the Palestinian physical and moral heritage.

I learned:

Occupation authorities have since occupying Palestine taken a number of arbitrary measures against education, the most important of them include: publishing military laws and orders restricting the freedom of education and its national aspirations; the establishment of military checkpoints and gates and the construction of the racist Wall of Annexation and Expansion; the destruction of schools; and arresting students, teachers, and employees of the Ministry of Education in the homeland’s governorates. Furthermore, they took measures to Judaize the education in Jerusalem, the capital of the state of Palestine, to erase its Arab and Islamic identity, and to distort and plot against geography and history . . .

Practical Activity:
We will document the Zionist violations against education in my area, and we will form a fake court, to judge the Occupation for its crimes in regards to these violations.
Graphic and violent illustrations of the Nakba in Jaffa, the refugee issue, and the Palestinian right of return are taught in this fourth grade textbook, as the following story, titled “Hasanah’s Doll,” includes descriptions of horror with words such as explosions, screaming, and crying. Questions following this text further emphasize the themes of horror and visualization of return to Israel proper.

Hasanah’s Doll

Hajjah Hasanah sat in the refugee camp Ein al-Hilwah in Lebanon with her grandchildren around her. Her grandson Mahmoud said to her: “Tell us about the Nakba, O grandma.” Then, a tear dropped from her eye and she said: “I was nine years old and it was springtime. I went with my girlfriends to a nice orchard in Jaffa, and when we were tired of playing, we sat under a big orange tree, and my friend Fatima said: ‘Let us make a doll of cloth.’

While we were making the doll, we heard many explosions made by the Zionist gangs during their attack on the city, and we heard shouting [coming] from all places. Our family members came looking for us, and my father dragged me quickly. I started crying: ‘Daddy, Daddy, my doll, my doll!!’, but my father hurried with me to the eastern side of the city. My father brought us here, and it never occurred to me that our exile would last this much. I am still waiting for the day on which I will return to finish making the doll under the orange tree. God willing, we shall return, even if after a long time.”

2- Why did Hajjah Hasanah not lose the hope of returning?
3- How can we realize the dream of the return?

3- We will copy the following:
“I am still waiting for the day on which I will return.”

2- We will write with unseen dictation:
“While we were making the doll, we heard many explosions made by the Zionist gangs during their attack on the city, and we heard shouting [coming] from all places. Our family members came looking for us, and my father dragged me quickly. I started crying: ‘Daddy, Daddy, my doll, my doll!!’”
In a chapter that discusses the constituent make-up of the air, a passage describes an incident where the Israeli army shot tear gas at a peaceful protest of Palestinian villagers in the Ramallah area. This fuels misleading stereotypes about the conflict (Israel using unwarranted aggression to combat peaceful Palestinian activity). In addition, there is a reference to the fact that the purpose of the march was to protest against the separation fence that 'swallows' much of the village's agricultural land.

Bil’in Integrated High School students were hit by tear gas grenades fired by Zionist Occupation soldiers at a peaceful march out of the village in protest of the separation fence that swallows much of the agricultural land belonging to the village and surrounding villages.

1. You can smell the tear gas that the occupation army is firing from a distant place. Explain this.
2. Give examples of other materials that go through the air and spread.
3. What is the effect of this gas on the environment and health?
4. What safety measures should be taken when encountering tear gas attacks by the Occupation Army?
A reading comprehension exercise uses a story about a Palestinian boy who was seriously maimed by an Israeli sniper. The story, which opens with an image of an IDF soldier pointing his gun next to a one-eyed recently injured child, presents the story of Yusuf who ends up losing sight in one eye after being struck by a bullet in the back of the head during a confrontation with IDF forces. During the confrontation, the story describes, using violent and explicit imagery, how some children are wounded and some become martyrs, something considered to be honorable. At the end of the story, the passage brings up the pain of the Palestinian child through the mouthpiece of Yusuf who describes how he will not be able to return to normalcy as he has suffered immense trauma and agony. Questions at the end of the section reference the violence of the confrontation and the cowardice of IDF forces compared to the bravery of the Palestinian children in the streets. Moreover, the questions accuse the IDF of injuring many children, thereby forming an altogether demonic image of the IDF.
The Sniper Kidnapped His Sight:

In this story, the writer tries to describe the savage crimes that Palestinian children were exposed to by occupation soldiers during the first intifada, when the children, equipped with their small dreams, faced armed soldiers with heavy armor, and some were martyred, and others were injured. It happened to Yusuf who lost his left eye due to a sliver that blinded her, and impaired vision with his other eye, and now his dreams have turned into nightmares that carry the image of the glass eye that was transplanted to him instead of the lost eye.

“On the north side of the camp were burning tires, cries, a reverse car, empty barrels. A group of boys carrying stones and pebbles in their hands. Bullets scattered around the boys. A sniper hides behind a concrete shelter, splits his projectiles and fires toward the boys.

The place is exposed, the boys fell on the asphalt. The sniper shoots over their heads. The sniper stops for a second, Yusuf raises his head, a bullet gets stuck in the back of his neck, a piece sticks his eye, screams, fingers clutching the air.

Yusuf will not return to being the same happy boy who only listened to the teacher, to be the first of the amongst the outstanding of the class.

Who will return the wings he lost, and the streets that abandoned him? Who will return the light to the eyes assassinated by a sniper, who defends himself in the plane and with machine guns, and guards himself with concrete?

Discussion and Analysis

1. The soldiers took shelter from the rocks using cement barricades, and the boys took shelter from bullets on the pavement. We will describe the feelings of both sides in the moment of confrontation.

2. The injury affected Yusuf’s life mentally and family-wise, explain this.

3. Yusuf had childhood dreams before his injury, like the rest of the children in the world, but the loss of his eye made him dream of other things. Explain what those dreams are.

4. Many of the Palestinian children became disabled as a result of their injuries from shooting from the occupation soldiers. What is our duty to them?
A reading comprehension exercise formulates a Palestinian victim narrative while demonizing Israeli actions. The passage uses violent language while relaying a story about a fisherman and his son who return late to shore after a fishing trip. The “Zionist officer” who catches them subsequently hands them down a brutal punishment of a month-long ban for their tardiness. In light of the unfair punishment, the son becomes enraged but is silenced when the Israeli soldiers unjustly shoot the father and decide to arrest the son for five years, leaving him longing of home. The story directly promotes resistance against Israel and a return to the homeland. Follow up questions reinforce these ideas, asking students to reflect and elaborate on the harshness of the punishment, the characters’ resistance to the punishment, and the current problems that plague Gazan fisherman.

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The Seagull's Fall Migration
The story was written by Palestinian author Uthman Khalid, who was born in the city of Khan Yunis in 1951 to a family that fled from Al-Jura (Ashkelon) village on the south coast of Palestine, his father was killed (became a martyr) in the 1956 Khan Yunis massacre.
The story deals with the suffering of the Palestinian fishing industry because of the masterful link between professional fishing challenges and the military laws of the Occupation. It tells of a boy named Saeed, when he and his father are late for returning to the beach and are subsequently punished by a Zionist soldier who prevents them from entering the sea for a full month. This made them angry, and the officer and his soldier pushed them to a tree, where the other soldiers shot and killed the father, arresting the son for five years, during which he longed for his homeland he had left and to which he hoped to return to as the seagull returns from its wanderings.

But the matter was difficult to explain, and the difference is big between who eats the fish, and who is fishing.

– Shut up. . . Listen. . . It is forbidden to go into the sea for a whole month. That Zionist officer said, and he was fluidly standing in the middle of his armed guard with this kind of torment, he reads the decision and strong cold covered the sea . . .

Discussion and Analysis
1- The punishment the fisherman and his son received was harsh, explain this.
2- . . .
3- . . .
4- Did the fisherman resign himself to the occupiers' punishment? How would we explain that?
5- Gaza fishermen still face many obstacles in their fishing [work]. We will describe some of these obstacles.

A- The story refers to the unfairness of:
1- fishing 2- the occupation 3- the father 4- the sea

2- It was difficult to clarify between fisherman and occupiers due to the difference in culture
3- After the fishermen's dialogue with the occupation soldiers, the quarrel broke out
4- The fisherman refused to submit to the unfair decision
1- The problem arose due to the fisherman's delay
- The unfair decision made the fisherman resentful and angry
A reading comprehension exercise entitled "A Letter from a Palestinian Little Girl to Children of the World" features extreme and graphic portrayals of violence against children that heavily demonize Israel. The text paints negative, violent images which include: rifle bullets piercing children’s ears, the marching of “death and soldiers,” the slaughtering of childhoods, veiling the sunlight, spreading darkness that covers everything, and “killing” roses and butterflies in gardens, etc. Comprehension exercises following the passage ask students to thoroughly describe the pain inflicted upon children by Israel and explain the same imagery of violence, suffering, and death.

Since I was born they have assassinated my childhood. They tore my doll apart and I hid it in my heart. Since I was born the bullets’ whistle has pierced my ears and blackness has covered everything around me. I see crying eyes: This is a martyr’s mother, this is a prisoner—war’s daughter and this is a missing person’s sister. And this is a child whom a bomb has mimed: It killed his doll and, with it, it took away his eye, his heart and his joy. Sadness has found into his heart the way that joy will never know. And this is a young woman who has lost her husband, and sorrow has dug in her cheeks the furrows of despair . . . Since I was born I have seen our fields subjected to appropriation and our alleys closed. Death and soldiers march there. I see the ruins of demolished houses whose stones have been dispersed in all directions and underneath them the children’s memories and the birds’ dreams still sigh . . . I dreamed that we had a school where I would not be afraid to be trodden by a boot of a usurping soldier . . . Why did they slaughter my childhood in front of my eyes and kill the rose in the fields? Why did they kill the butterflies in our gardens and frighten the birds? Why did they veil the sunlight, spread darkness and block the roads?
A Letter from a Palestinian Girl to the Children of the World

Discussion and Analysis

1- We will describe the suffering of the children imprisoned in the Occupation’s prisons.
4- We will analyze the expressions that follow:

A- . . .
B- Its alleys are closed, death and soldiers walk in them.

Understanding and Comprehension

1- Put a circle around the correct answer

A- Since I was born they murdered my childhood” means that the Occupation:
1- . . .
2- . . .
3- Killed the child that wrote the letter
4- The Occupation made it difficult for the Palestinian girl to prevent her from living her childhood.


An exercise asking students to practice journalistic writing instructs students to write an article detailing Israeli abuse against Palestinian children while highlighting specific abuses such as: martyrdom of children, arrests, denial of an education, destruction of homes and deportation of families, and a denial of recreational activity.

We write a newspaper article on Israeli abuse of Palestinian children, according to the standards of a newspaper article, highlighting:
1- Martyring of children
2- Demolishing their homes and deporting their families
3- Their arrests
4- Denying them education
5- Denying them play
A section on violence lists reasons for the phenomenon of violence in Palestinian society. The first of these relates to the Zionist occupation and its violent actions towards the Palestinians, which are thoroughly listed. The acts include restricting freedom of movement, arrests, killing Palestinians, and taking Palestinian land.

"The Occupation, such as the Zionist Occupation in Palestine and its violent acts – scattering roadblocks, restricting the freedom of movement and passage, performing arrests, beating and killing Palestinians, attacking their property, and expropriating their lands – which result in daily suffering and significantly impact the Palestinians' mental state and aspirations."

Arabic poetry is taught through a poem about Iman Hiju, a Palestinian baby who died in 2001 during the Second Intifada. A graphic picture of her body during her funeral accompanies the poem, which blames Israel of pre-mediated murder aimed at ensuring a victory that "the Americans will be pleased with." Hiju’s death is used in the poem to relay the notion of deliberate Israeli barbarism, as the poem describes Israeli soldiers who “burn her dimple” and “bomb her smile.” Students are then encouraged to hang up pictures and names of babies killed by Israel “with cold hands” on their classroom walls.
Ahmed Dahbour (1946–) is a Palestinian poet. He was born in the city of Haifa and was displaced with his family to Lebanon, and then to Syria after the Nakba (1948). He has published several poem collections, including: 'The Story of the Palestinian Boy,' and 'Martyrdom with the Five Fingers.' He authored a poem, 'Statement of Accounts,' in free style, expressing the Palestinians’ devotion to the land and their defiance of the occupier, refusal to relinquish their rights and defending them and reveals the crimes of the occupier and his cowardice as he chases and murders children, such as in the assassination of the baby girl, Iman Hiju, at the beginning of the Al-Aqsa Intifada in 2001.

Strike down whatever you want
Because my blood
Is what currently shines under the sun
And my mouth
Is what calls for help in the desert for the remnants of conscience
So strike down whatever you want,
I will feed my fire with my body

So strike down whatever you want
And arm the army with death
Your enemy of four months old is wrapped [in shrouds]
Teeth have not yet grown in her mouth
The baby girl is in shrouds:
Iman.
She is on one scale
And your soldiers are on [the other] scale
'to war and battlefield!'
Attack by land, by pirates and by airplanes
Burn her dimple
And bomb her smile
Ensure yourself a victory that the Americans will be pleased with

2. What is the name of the baby girl martyr who the poet talks about her assassination?

4. We will place the symbol (V) in front of the correct answer, and the symbol (X) in front of the incorrect answer, as following:

b. The baby girl was four months old when she was assassinated by the Zionist Occupation.

3. We will extract from the poem the verses that prove the following meanings:
c. The poet challenges his enemy, who attacks the baby girl with all the tools of war he possesses.

Activity:
We will gather several pictures of baby martyrs who were assassinated by the Zionist Occupation in cold hands, we will write their names, and we will hang them on the school’s wall.
Methodology

IMPACT-se applies methodological standards based on UNESCO and UN declarations, recommendations and documents on education for peace and tolerance (see below). Our methodology is designed to examine 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.

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.

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.

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.

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

The methodology was initiated by Yohanan Manor. This is an updated version of the standards prepared by Eldad J. Pardo, Jean-Claude Nidam and Shimon Shetreet (May 2014).

http://www.impact-se.org/methodology/

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96 The methodology was initiated by Yohanan Manor. This is an updated version of the standards prepared by Eldad J. Pardo, Jean-Claude Nidam and Shimon Shetreet (May 2014).

97 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.


100 As defined in Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), adopted by the United Nations General Assembly Resolution 2106 (XX) on December 21, 1965. See also Article 20 of the International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations General Assembly Resolution 2200A (XXI) on December 16, 1966.

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.\(^\text{102}\)

7. **GENDER**: The curriculum should foster equality and mutual respect between women and men. It should refrain from stereotyped gender roles.\(^\text{103}\)

8. **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.\(^\text{104}\)

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\(^{102}\) 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.

\(^{103}\) 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.

\(^{104}\) 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 Palestinian Textbooks 2020–21

Grade 1


Grade 2


Grade 3


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


Grade 5

64. Technology, Grade 5, 2020.

Grade 6

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

Grade 7
96. Vocational Education, Grade 7, 2016.

Grade 8

Grade 9
125. Recitation and Intonation, Grade 9, 2020.
130. Vocational Education, Grade 9, 2016.
131. Technology, Grade 9, 2020.

Grade 10
134. Arabic Language (Vocational Track), Grade 10, 2020.
139. General Sciences (Vocational Track), Grade 10, 2020.
142. Geography and Modern and Contemporary History of Palestine (Voc. Track), Grade 10, 2020.
148. Mathematics, Grade 10 (Vocational Track), 2020.
149. Physics, Grade 10, 2020.
151. Technology, Grade 10, 2019.
152. Vocational Education—Practice, Grade 10, 2019.

Grade 11
159. Arabic Language (Vocational Track), Grade 11, 2020.
160. Chemistry (Science and Agriculture Tracks), Vol. 1, Grade 11, 2019.
162. Chemistry (Home Economics), Grade 11, 2019.
164. Communications and Electronics (Technology Track), Grade 11, 2019.
167. Entrepreneurship (Technology Track), Grade 11, 2019.
176. Life Sciences (Science and Agriculture Tracks), Vol. 1, Grade 11, 2019.
177. Life Sciences (Science and Agriculture Tracks), Vol. 2, Grade 11, 2019
184. Mathematics (Technology Track), Grade 11, 2019.
190. Small Businesses (Entrepreneurship Track), Grade 11, 2019.
191. Technology (All Tracks), Grade 11, 2019.
192. Technology (Science and Industrial Tracks), Grade 11, 2019.

Grade 12

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