Review of UNRWA-Produced Study Materials in the Palestinian Territories

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Contents

1  Background of UNRWA
3  UNRWA-Produced Study Materials
5  Research and Methodology
7  Findings and Analysis
11 Selected Examples
43 List of Textbooks
Background of UNRWA

The United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) operates in multiple different areas, including Lebanon, Jordan, Syria, the West Bank, the Gaza Strip and Jerusalem. It reportedly provides education to 533,000 children in its schools.\(^1\) According to the organization’s website, education alone takes up 58 percent of the organization’s budget.\(^2\)

Under its mandate, UNRWA schools use the curriculum and textbooks of the “host country,” UNRWA does not produce its own curricula.\(^3\) The Palestinian National Authority (PA) curriculum is taught in the 370 UNRWA-run schools across the Gaza Strip, West Bank and Jerusalem’s UNRWA schools, educating over 320,000 students as of 2019, according to UNRWA’s data.\(^4\)

IMPACT-se has been monitoring the PA school curriculum for more than two decades, assessing compliance with UN values, such as tolerance, non-violence and peace-making. Most recently, reports and updates have been published yearly since the Palestinian curriculum reform in 2016, and are freely available on IMPACT-se’s website (www.impact-se.org). Our extensive research of PA school textbooks has consistently shown a systematic insertion of violence, martyrdom and jihad across all grades and subjects, with the proliferation of extreme nationalism and Islamist ideologies throughout the curriculum, including science and math textbooks; rejection of the possibility of peace with Israel; and complete omission of any historical Jewish presence in the modern-day territories of Israel and the PA.\(^5\) Yet, it is this material that is taught in UNRWA schools throughout the Palestinian Territories.

UNRWA officially claims that it is unable to alter any of the problematic material that appears in PA textbooks under its mandate as this would impede the PA’s “national sovereignty.”\(^6\) The UN-created organization affirms that it regularly reviews the curriculum and provides enrichment material for areas that “do not comply with UN values.”\(^7\) This process is outlined in UNRWA’s “Curriculum Framework\(^8\),” established in 2013 for the schools UNRWA operates, which “emphasizes the

importance of reflecting UN values, such as neutrality, human rights, tolerance, equality and non-discrimination with regard to race, gender, language and religion throughout the teaching and learning process. However, UNRWA has never published the complete content of the “Curriculum Framework,” nor how it is implemented practically. UNRWA has claimed that it now uses its “Teacher Centered Approach” tool, consisting of three documents, to address all problematic material in the PA curriculum. This too has never been made public and there is no evidence of its use in UNRWA schools.

On a number of occasions, UNRWA has acknowledged problematic material in the PA curriculum but has not demonstrated how the issue is addressed. For example, UNRWA claims to have conducted a review of the PA curriculum for the 2018–19 academic school year, which found that the textbooks did, in fact, contain “material inconsistent with UN values” defined as “neutral/bias, gender and age-appropriateness.” No details of any review, including findings, methodology and scope, have been made public for external scrutiny. UNRWA’s stated review criteria ignore the majority of UNESCO standards such as peace-making as the ultimate goal to solve conflict, respect for the non-Palestinian Other, and incitement to violence.

Moreover, a United States Government Accountability Office (GAO) report into UNRWA’s treatment of problematic PA material released in 2019 expresses that UNRWA “[takes] actions to address content it deem[s] as not aligned with UN values,” by creating “complementary teaching materials, such as alternate photos, examples and guidance for teachers to use with textbooks in UNRWA schools.” But the report also contends that “UNRWA [does] not train teachers or distribute the complementary teaching materials to classrooms. As a result, these materials [are] not used in UNRWA classrooms.”

The unavoidable impression is that UNRWA, as a UN organization, knowingly teaches material that is inconsistent with UN values in its Gaza Strip and West Bank schools. In addition, UNRWA’s lack of transparency to address such problematic issues make it impossible to evaluate the effectiveness of these efforts.

10 IMPACT-se defines problematic material as: violence or incitement to violence; hatred of the Other; and radical, inappropriate or disturbing content.
11 Note: neutrality/bias (taking sides or engaging in controversies of a political, racial, religious, or ideological nature), gender (gender stereotypes) and age-appropriateness (content that is violent, frightening, or inappropriate for the child’s age), UNRWA, “Frequently Asked Questions (Neutrality),” https://www.unrwa.org/who-we-are/frequently-asked-questions.
12 See IMPACT-se methodology.
https://www.impact-se.org/methodology/.
UNRWA-Produced Study Materials

As part of its educational reforms in 2011, UNRWA launched an initiative to promote “alternative study” methods, including but not limited to self-study, for the purpose of allowing students to maintain their studies in times of emergency, such as armed conflict. As part of this, UNRWA has allowed “the preparation of hardcopy self-study materials in each regional office,” starting with Syria.  

Beginning in the spring of 2020, a series of documents titled “Self-Study Cards” (Arabic: biṭāqāt t-ta’allumi ḍ-ḍāṭī) surfaced, carrying UNRWA’s name and logo, and signed by the organization’s Gaza office. Over the course of 2020, at least 3 additional sets of documents, similarly titled, labeled and produced as UNRWA material, have been published. These documents or booklets, prepared to assist self- and remote learning in the midst of the COVID-19 pandemic, contain practice exercises, lesson summaries and supplementary material, and invariably closely follow the authorized PA textbook of the relevant subject, grade and semester, some by actively invoking or referencing it.

Four sets of booklets were made available (labeled A, B, C and D). Three of these self-learning materials are from the Gaza Strip (A, B and D) and one is from the West Bank (C). Two of the sets (C, D) teach first semester material and the other two (A, B) teach the second semester as follows:


(B) Gaza, Summer 2020, “Supplementary Study Cards” [ biṭāqāt t-ta’allumi l-istidrākī] are also based on second semester 2019 PA textbooks. This set is aimed at supplementing material missed by students at the end of the previous school year. Official UNRWA Department of Education Program—Gaza, Centre for Pedagogical Development.


(D) Gaza, September-December 2020, “Self-Study Cards” [biṭāqāt t-ta’allumi ḍ-ḍāṭī] are based on first semester 2019-2020 PA textbooks. These booklets were published in monthly batches and at the time of research, only the September batch was available for proper analysis; however, a preliminary study has shown that many of the issues identified in this research recur in the newly published material. Official UNRWA Department of Education Program—Gaza, Centre for Pedagogical Development.

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All materials cover five subjects: Arabic, English, science, math and social studies. Gaza sets (A, B, D) also cover Islamic education, while set C covers technology. Information about authorship was only available for set C, (meant to be used digitally as it contains hyperlinks). Some of the individual booklets contain a word-for-word reproduction of whole sections of the PA-published source material, while others simply contain exercise questions and indirect references to PA textbooks. On occasion, original UNRWA material has been created that was not found in any of the PA texts.

What is clear, however, is that all the booklets are meant to be used in conjunction with the PA-issued school textbooks, as complementary UNRWA-produced material. The introduction to some of the set “C” booklets emphasizes this in the following way:

... in preparing these sheets UNRWA used the ‘textbook wraparound’ method of self-study, where students study the contents of the self-study sheet while closely following the school textbook. This way, students move back and forth between the school textbook and the self-study sheet, where they are guided to read, study, solve exercises, think about pictures, and so forth. They will make note whether or not their answers are correct, by going back to the example answers of the included activities and exercises.15

Set D likewise states: “[this material] is fundamentally based on the authorized school textbook, but it enriches the curriculum, eliminates some difficulties and fills in some gaps.”16

Cover pages of UNRWA material for Social Studies, Grade 5:

(A)

(B)

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15 UNRWA Education Program in the West Bank Region, Self-Study Material: Social Studies, Grade 6, Vol. 1, Preface, August 2020.

Research and Methodology

Our goal in this research was to review the UNRWA-produced study materials and evaluate their adherence to UN values. For this purpose, we surveyed 122 UNRWA-labeled booklets (of an estimated 150–200 at the time of this research) from all four sets of study materials, focusing on social studies, Islamic education and Arabic, but also encompassing the majority of available math, science, and English materials (see “List of Surveyed Texts” below). As suggested in the prefaces to the booklets themselves, and as defined by their inherent structure, the booklets were examined in close conjunction with the relevant PA textbooks, to identify how they correlate.

To assess adherence to UN values, we utilized IMPACT-se’s standard content-analysis research methodology, examining the booklets according to the following condensed criteria of UNESCO’s standards for peace and tolerance in school education:

1. **RESPECT**: The curriculum should promote tolerance, understanding and respect toward the “Other,” their culture, achievements, values and way of life.\(^{17}\)

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\(^{17}\) 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: UN Declaration on the Promotion among Youth of the Ideals of Peace,
2. **INDIVIDUAL OTHER:** The curriculum should foster personal attachment toward the “Other” as an individual, their desire to be familiar, loved and appreciated.\(^\text{18}\)

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.\(^\text{19}\)

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.\(^\text{20}\)

5. **PEACEMAKING:** The curriculum should develop capabilities for non-violent conflict resolution and promote peace.\(^\text{21}\)

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.\(^\text{22}\)

7. **GENDER:** The curriculum should foster equality and mutual respect between women and men. It should refrain from stereotyped gender roles.\(^\text{23}\)

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\(^{18}\) The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See *Ibid.*, Article 6. See also, on exchanges between youth: UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.


\(^{22}\) 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.

\(^{23}\) The preamble to the Declaration of Principles on Tolerance, proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.
8. **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.\(^{24}\)

**Findings and Analysis**

Our broad survey of new UNRWA-labeled study materials originally drafted and produced by UNRWA’s educational staff in Gaza and the West Bank (hereafter UNRWA-produced material or UNRWA educational material) revealed that they contain material which does not comply with UN values. This material is present across nearly all sets, subjects and grades, although some appears more frequently in certain subjects than others. In general, as with the PA school textbooks they are based on, it can be said that materials intended for higher grades (especially grade 6 and onward) contain more problematic material. In addition, while most of the problematic material is also found—and indeed, inherited from the PA curriculum—in a not-insignificant number of instances, we found the introduction of UNRWA-produced problematic content, some of which is noted in the various selected examples below.

**Encouragement of violence, jihad, terrorism and martyrdom.** UNRWA-produced material frequently references, and sometimes directly reproduces, texts and phrases from the PA textbooks that glorify violence and sacrificing one’s life and blood to defend the “motherland.” Such examples include Arabic grammar exercises that use the language of jihad and sacrifice (see Example 3 in “Selected Examples” below) and passages that celebrate known terrorists such as Dalal Mughrabi (Ex. 1). In past statements, UNRWA officials have explicitly denied teaching students the sections of the PA curriculum that discuss Dalal Mughrabi, making the inclusion of these passages even more surprising and concerning.\(^{25}\) We were unable to find any direct condemnation of violence or approach to resolve conflict within the UNRWA-produced material.

**Rejection of peace.** We were not able to find in the UNRWA-produced material any treatment of peace or peacemaking. This included both PA-derived material as well as original UNRWA-produced content. Peace was generally not mentioned, neither as an ideal nor as a concrete goal, and

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\(^{24}\) 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.

was not presented as an option in examples that discussed Israel (or “the Enemy”). Values relating to peace, such as compromise, forgiveness and open dialogue were also not found.

**Intolerance, disrespect and demonization.** UNRWA-produced material offers no examples of the individualized Other and fails to provide alternative non-Palestinian narratives regarding historical events. For instance, one example states that the goal of Zionism was to take Palestinian land for its strategic value, while another references the Crusades as a war by “Europe,” waged arbitrarily against Muslim lands (Ex. 18). The Jewish-Israeli Other is portrayed solely in a negative manner; no objective information is provided about Israel or Jews which would serve to counterbalance such portrayals. By denying “Other” narratives and failing to humanize them through individualized accounts, UNRWA-produced material effectively obstructs attitudes of tolerance, respect and understanding.

**Libel and conspiracy.** UNRWA-produced material references Israel and Zionism entirely in a negative context, perpetuating hostility and myths that provoke hatred and demonize Israelis. Examples of this included accusing Israel of causing the 1969 Al-Aqsa Mosque fire (Ex. 23); of deliberately dumping radioactive and toxic waste in the West Bank (Ex. 21); and of systematically stealing Palestinian antiquities (Ex. 22). These discredited conspiracy theories continue to reinforce fear and hatred of Israel.

**Conflict-oriented discourse.** UNRWA-produced material discusses the national Palestinian conflict as a central theme throughout its content and makes frequent references to violence and war. These include comparisons between the Spanish Inquisition and Israeli prisons (Ex. 14) and math exercises that ask students to tally the number of dead “martyrs” in the First Intifada (1987–93) (Ex. 11). UNRWA-produced material presents Israel as “the Enemy,” creating an “us versus them” dichotomy. This violates the UN principle of peacemaking and peaceful resolution of conflicts.

**Bias and lack of neutrality.** On the whole, UNRWA-produced material unquestioningly accepted the Palestinian and Pan-Arab narrative found in the PA curriculum. This included terminology such as “the Arab Homeland” [al-waṭan l-‘arabī], implying that Arab countries form a singular geographical entity divided into “artificial” states by colonial powers (Ex. 27); “the Racist Expansion and Annexation Fence,” referring to the West Bank Security Barrier; and “Zionist aggressions” to characterize military engagements between Hamas and Israel in the Gaza Strip. UNRWA-produced material almost never refers to Israel by name, but rather as “the Occupation,” “the Zionist Occupation,” “the Zionists,” or simply “the Enemy”; on occasion “the Israeli Occupation” was also used. There are multiple references to Jerusalem as “the eternal capital of Palestine” which contradicts the longstanding UN position on the city.26 This politicized language

within UNRWA’s own material is a direct violation of UNRWA’s principle of neutral information.\(^{27}\)

**Erasure of Israel.** A consistent issue in the UNRWA-produced materials is their failure to acknowledge the existence of the State of Israel, a UN member state. This issue was particularly present in *Social Studies* booklets. UNRWA-produced material consistently refers to the entire territory of British Mandatory Palestine (1922–48; not including what is present-day Jordan) as Palestinian and labeling maps of the region as “Palestine.” No further information is given; these maps explaining contemporary borders and geographical features and cities located within the UN-recognized 1949 Armistice Agreements demarcation lines are also described as Palestinian (Ex. 26 and Ex. 31). No attempt was made to differentiate between the UN’s stated view of the Palestinian Territories as occupied and the Palestinian nationalist position, which views all of Israel as occupied Palestinian territory. Thus, UNRWA-produced material is not only biased, but it also perpetuates the denial of Israel as a legitimate state, invalidating Israel’s status and rights as a sovereign nation, while actively nurturing an attitude of disrespect and hatred for Israel and Israelis.

**Erasure of Jews.** UNRWA-produced materials were also found to consistently ignore Jewish history, despite Jews being one of the major ethnic groups of the region. Historical Jewish presence in the region is not discussed and no substantial information was provided about Jewish culture or religion which would have been well within UNRWA’s mandate to “enrich the curriculum.” The majority of references with regard to this issue included allegations that Israel is striving to systematically “Judaize” [tahwīd] Jerusalem (Ex. 16). Jews are rarely mentioned in non-negative or neutral contexts.

Aside from the above problematic issues (which will be further elaborated in the section on selected examples), our research found a few positive trends of note in the UNRWA-produced material.

**Changes to problematic material.** In some UNRWA-produced material, particularly in Set “C”—West Bank) we found changes in references to parts of the PA school curriculum deemed problematic in our past research. Some inflammatory practice drills and questions praising Palestinian militants or demonizing Israel as the cause of all of ills in Palestinian society were omitted from the UNRWA booklets. An UNRWA-produced practice sheet, based on a PA social studies lesson discussing water sources, did not include a major section accusing Israel of stealing Palestinian water.\(^{28}\) As we note in this report, other UNRWA-produced material does blame Israel for intentionally polluting Palestinian resources. Although such omissions appeared to be intentional, they were not consistent. It remains unclear why some problematic content was ignored while others were included—and new problematic content was added by UNRWA.

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\(^{27}\) UNRWA and Neutrality, [https://www.unrwa.org/sites/default/files/content/resources/unrwa_neutrality_factsheet_2018_final_eng.pdf](https://www.unrwa.org/sites/default/files/content/resources/unrwa_neutrality_factsheet_2018_final_eng.pdf)

Nomenclature. In a number of instances, the phrase “Zionist Occupation” was replaced in UNRWA-produced material as “Israeli Occupation.” (not Israel). In one example, the term “Arab-Zionist wars” was replaced with “Arab-Israeli wars.”29 This represents the acknowledgement of Israel’s existence, albeit within pejorative or violence-related contexts—but not found in the PA curriculum. These edits appear randomly and inconsistently. Moreover, this did not impact the various other universally negative contexts in which Israel appeared.

Removal of problematic material. In a number of instances, we observed that texts taken from the PA school curriculum had been edited in the UNRWA-produced material to omit problematic content. This included editing out a sentence encouraging the boycott of Israeli goods,30 removing certain Qur’anic verses that call for jihad,31 and in one set, omitting the allegation that “Zionists” had set fire to the Al-Aqsa Mosque.32 Again, all of the above problematic material exists in other UNRWA material.

These trends in UNRWA-produced material were of particular interest to us, as UNRWA has claimed in the past that it has devised a methodology to isolate and address problematic content. It is possible that these examples may represent evidence of the existence of such a methodology. However, it is still unclear what, exactly the contents of this methodology are (i.e. in terms of what is considered inflammatory). It is additionally unclear why this methodology is applied so inconsistently and seemingly not employed in Gaza-produced texts as much as in the West Bank. Moreover, there are no clear references to who, exactly, is responsible for the application of this methodology, and what the process is by which it is applied.

In conclusion, IMPACT-se’s review of UNRWA-produced material found it to be rife with problematic content that contradicts stated UN values. The material is characterized by an unambiguous adoption of the Palestinian and the Pan-Arab nationalist narrative, completely abandoning any façade of UN-mandated neutrality; an unapologetic attempt to erase and delegitimize Israel, a UN member state, and to a large extent the Jewish people as well; multiple occurrences of unfounded, incendiary conspiracy theories that stoke hostility; and the encouragement of violent conflict resolution, with no equivalent encouragement of peacemaking.

32 UNRWA Department of Education—Gaza, Centre for Pedagogical Development. Supplementary Study Cards: Social Studies, Grade 7, Vol. 2, Summer 2020, p. 7. See also Ex. 23 on p. 37.
Selected Examples

Encouragement of violence, jihad, terrorism and martyrdom


The UNRWA material makes direct references to a text entitled “Hurray for Heroes,” that originally appears in a PA textbook (*Arabic Language, Grade 5, Vol. 1, 2019, p. 15*) and praises Palestinian militant figures such as Izz al-Din al-Qassam and Dalal Mughrabi, known for leading violent operations against Jewish civilians; both are presented as positive role models. The UNRWA material requires students to read the text and identify the Palestinian “heroes,” while suggesting: “we all hope to be like those heroes.”

Student, open the school textbook on page 14 and read the contents of the text in silence. Then, answer the following question:

1. What is one thing that people agree on, as you understand from the text? Why?

Once you have an answer, compare it with our answer:

The answer is: They all agree on glorifying their heroes; for without them, nations would have no meaning.

Student: open the school textbook on page 15, and read the lesson “Hurray for Heroes” in silence. Dear guardian, help your son to read the text and understand it. Use the vocabulary explanations in the margins.

After reading the lesson, open page 16 in your school textbook and answer the first question. Put a “(✓)” next to correct statements and an “(X)” next to incorrect statements:

A - Heroes are those who sacrificed themselves for others. (✓)
B - History has seen no heroes like those mentioned in the text. (X)
C - We all hope to be like those heroes. (✓)

...  

Answer the following questions on your own, to understand the meaning of the text:

1. Name two Palestinian heroes mentioned in the text.
2. How do we celebrate our heroes?
3. Find three words in the first paragraph indicating our appreciation of heroes.

An UNRWA booklet teaches Arabic numerals to third-graders, directing them to a specific exercise in a PA math textbook which asks students to choose the correct number of martyrs in the First Intifada from a list of suggested numbers.

*Dear student:* Answer Activity 10 and 11 on page 9 of the school textbook.


**Read the following sentences, then write the colored number in numerals:**

A. The length of Jerusalem’s walls is *four thousand, two hundred* meters.

B. The number of schools in Palestine as of 2010 is *two thousand, eight hundred, fifty-six* schools.

C. The number of martyrs in the First Intifada is *two thousand, twenty-six* martyrs.
3. **UNRWA-produced material: Arabic Language, Grade 8, pp. 1, 3, 10 (UNRWA Department of Education—Gaza, Supplementary Study Cards, Summer 2020).**

UNRWA’s Arabic grammar booklets use sentences featuring themes of jihad, martyrdom, prison, and conflict. Such examples include phrases like “Jihad is one of the doors to Paradise”; “The Palestinians have become an example of sacrifice”; “The soil of Jerusalem began asking my nation: why does its flag not fly over her”; “The Palestinians are lions in fighting the enemies.”

Notice the prepositions in the following examples:
- Jihad is one of the doors to Paradise. / [God] said: “I would rather be in prison than do what they invite me to.” (Qur’an 12:33)

1. Let’s identify the copular verb, its noun and its predicate and the following sentences, based on the table:

[Top row, right to left] Sentence—Copular verb—Noun—Predicate
1. The Palestinians have become an example of sacrifice.
2. The sky was raining this evening.

5. Decline the underlined words:
2. The Massacre of Dawayima remains a naked mark of disgrace on the forehead of the Zionists.
3. The soil of Jerusalem began asking my nation: why does its flag not fly over her?
4. The Palestinians remain united in the face of injustice.

[Top row, right to left] Nominal sentence—Nominal sentences after adding an abrogative particle
The Palestinians are lions in fighting the enemies.—Indeed the Palestinians are lions in fighting the enemies.
Here, too, UNRWA’s content utilizes militaristic, nationalistic and violent imagery to teach Arabic grammar principles which encourage jihad and martyrdom. Such examples include phrases like “We shall defend the motherland with blood”; “The Palestinian died as a martyr [ustušhida] to defend his motherland”; “The resistance fighter attacked the Enemy’s position.” UNRWA students are also taught to use nouns such as jihad to create a sentence.

Exercise 2—choose the right answer by placing a circle around the letter:

3. The verb in the sentence “The resistance fighter attacked the Enemy’s position” is:
   A. attacked  B. resistance fighter  C. enemy’s  D. position

Exercise 2 [sic]—determine what is the verb and what is the subject in the following sentences.
[Top row, right to left] Sentence—Verb—Tense—Subject

1. The Palestinian died as a martyr to defend his motherland.

1 – Underline nouns preceded by the definite article and the preposition “as” or “in”
3. We shall defend the motherland with blood.

4 – Use the following nouns with the preposition or particle, and then use them in a sentence of your making:
   1 – (As) the youth ______
   2 – (In) faith ______
   3 – (And) trust ______
   4 – (As) lightning ______
   5 – (And) jihad ______
5. UNRWA-produced material: Arabic Language, Grade 7, Card 5, p. 2 (UNRWA Department of Education—Gaza, Self-Study Cards, September 2020).

UNRWA’s Arabic Language booklet praises martyrdom in a vocabulary exercise with the sentence: “the scent of musk emanates from the martyr.” This reference to martyrdom appears to be created by UNRWA since it does not appear in the PA textbook.

My son, before you are three grammatical structures. Try to put them in a sentence of your own making, as in the example:

(“surrounded”—“concerned with”—“to achieve”)

Example: • The scent of musk emanates from the martyr. (“surrounded”)

• ................ (“reached”)

• ................ (“tries to”)

6. UNRWA-produced material: Arabic Language, Grade 6, p. 24 (UNRWA Education Program in the West Bank Region, Self-Study Materials, August 2020).

UNRWA’s sixth-grade Arabic booklets ask students to analyze a text in the PA textbook which encourages “sacrifice for the motherland,” emphasizing this as a key element of patriotism (PA textbook: Arabic Language, Grade 6, Vol. 1, 2019, pp. 73–77). UNRWA material goes into further detail on this sentence, clarifying it by saying: “love for the motherland and sacrifice for it”; it then offers an example answer to the question “why a person sacrifices his life”—“for the motherland is the most precious thing he owns.”

Final assessment:
1 - The importance of motherland in a person’s life. 2 - Love for the motherland and sacrifice for it / pride in the motherland
Exercise 2
1 – Explain why:
A – A person sacrifices his life.

Exercise 2: Explain why
A - To redeem their motherland with their blood, for it is the most precious thing they own.

7. UNRWA- produced material: Arabic Language, Grade 7, p. 16 (UNRWA Education Program in the West Bank Region, Self-Study Materials, August 2020).
In a grammar lesson about verb conjugations, an UNRWA booklet provides a link for a YouTube video that features the sentence: “We shall return to our expelled villages by storm,” strongly suggesting Palestinian refugees will claim their right of return through violence.

Link to interactive learning:
[Grammar teaching video based on PA curriculum, see screenshot below]

Screenshot from the above-linked YouTube video, “Two Markers for Imperfect Nominative Verbs, Grade 7” (https://www.youtube.com/watch?v=2u9pqdkjWgk) by Mohammad Hamed Al-Oqeili (3:32).
Attach the imperfect verb to fill in the following sentences:

[...] [Bottom] 3—We shall return by storm [or “with the storms”] to the cities and villages from which we were expelled.

8. UNRWA-produced material: Arabic Language, Grade 6, pp. 3, 25 (UNRWA Department of Education—Gaza, Supplementary Study Cards, Summer 2020).

UNRWA educational material utilizes militaristic, nationalistic and violent imagery to teach Arabic grammar principles. Such examples of violence include phrases like: “The ammunition is lacking”; “The Enemy awaits to ambush us like a sly...”; “The fighting is fierce”; “The Enemy is well-prepared”; in addition to the encouragement of nationalism with phrases such as “Jerusalem is the capital of Palestine.”
Examples:
1 – The fighting is fierce.
2 – The Enemy is well-prepared.
3 – The ammunition is lacking.

When we learned about the nominal sentence, we learned that it is a sentence which starts with a noun. In this lesson, we will learn about the components of the nominal sentence. After looking at the above examples, we notice that the nominal sentence is composed of two nouns. The first noun is the subject, and the second is the predicate. In the sentence: “the fighting is fierce,” “fighting” is the first noun—that’s the subject, and “fierce” is the second noun [in Arabic]—that’s the predicate.

3 – Fill in the blanks with a definite noun, preceded by a preposition:
   1 – Instructions have been written to ___ about speaking manners.
   2 – To let those near and ___ know that Jerusalem is the capital of Palestine.
   3 – The merchandise is carried in ___.
   4 – The Enemy awaits to ambush us like a sly ___.


In an Arabic grammar lesson, the UNRWA content uses examples such as “The mujahideen [raised] the banner of jihad”; “Make sure you stand by your compatriots”; and “The Palestinian will never leave his land, no matter the price.” All of these sentences appear to be created by UNRWA.
Final assessment:
Let’s fill in the blanks with the required tense and ending inflection of the verb, based on the instructions in the parentheses:
1 – The believer ___ (imperfect verb) that there is no god but Allah and Muhammad is His messenger.
2 – The mujahideen ___ (perfect verb) the banner of jihad.
3 – ___ (imperative verb) if silence is better than words.

Activity 1
First: read the following sentences, then isolate the affixed verb and show its derivation, and the suffixed verb and show its derivation:
1 – The Palestinian would never leave his land, whatever the cost.

4 – Maintain your position, standing by the people of your country.

10. UNRWA-produced material: Arabic Language, Grade 9, p. 9 (Unit 6, UNRWA Education Program—Gaza, Self-Study Cards, March 2020).
In a lesson on a poem that discusses that theme of cooperation in society, UNRWA education material clarifies difficult vocabulary in the poem using the explanatory sentence: “With pen and sword we shall free the motherland” [or “the countries”].

[Text boxed in blue marking]
Try to employ each word [from the word bank in the previous exercise,] expressed in a sentence, to make sure you understand it.
Example: with sword and reed [ yarā’, a poetic word for “pen”] we shall free the motherland.
Students are asked to read a poem written during the First Intifada (1987–93), titled “March Forward,” from a seventh-grade PA textbook (Arabic Language, Grade 7, Vol. 2, 2018, pp. 65–66). The UNRWA content prods students to identify the main theme of the poem—that “a raging fire awaits the Occupation”—from a list of options encouraging a violent solution to the conflict.

Dear student, go back to your book, and read the text “March Forward” on page 65, then answer the following questions:

**General Theme**

My son, what is your opinion, after having read the text carry out the following activity:

After reading the text in silence choose the suitable general theme of the text:

1. The [refugee] camp and all its inhabitants marched forward to confront the Occupation
2. A raging fire awaits the Occupation
3. The Palestinian perseveres in the face of the Occupation, and does not yield to its tyranny.

**Main Ideas**

1. Show the verses that carry the following meaning:

A burning, raging fire awaits the Occupation—The Palestinians are challenging the tyranny and oppression of the Occupation—Unity in resisting the Zionist Occupation
Dear student, read the text “On an Olive Tree Trunk” (p. 22 in the textbook), then answer the questions below:

After reading the text, answer the following activity:

After silently reading the text, choose the appropriate general message of the text:

1 – The motherland is worthy of any kind of sacrifice.

2 – The Enemy’s heinous offences against the sons of Palestine, and their prisoners, the mujahideen (Jihad warriors).

3 – The sons of Palestine hold on to their undying motherland in their memory.
Lack of neutrality, intolerance and radical nationalism

13. UNRWA-produced material: Social Studies, Grade 6, p. 10 (UNRWA Education Program in the West Bank Region, Self-Study Materials).

In a lesson about the Levant, students are asked to explain how “Zionist policy” affected the region; Israel is identified as Palestine on a map. Israel also does not appear as an option on a list of countries for students to choose from as part of the Levant region. This example is taken from a PA textbook (Social Studies, Grade 6, Vol. 1, 2019, p. 50), which describes “Zionist policy . . . exhausting Palestinian natural resources.” However, the PA textbook does not mention that “Zionist policy” affects the entire region; rather this appears to be UNRWA’s creation, demonizing Israel as a powerful force that exerts a negative influence far beyond its borders.

Lesson 3: The Levant (time: 40 minutes)

[Map with Israel replaced by Palestine, with British mandate period borders]

Map of the Levant

Lesson Goals

Dear student, after looking at this lesson you should be able to answer the following:

1. To define the borders of the Levant, and the countries it consists of . . .
2. Know the most important natural resources in the Levant.
3. Clarify the effects of Zionist policy on Palestinian natural resources in particular, and on countries of the Levant in general.

Dear students, here is an introductory video to you about the Levant:

https://www.youtube.com/watch?v=KyOnkXBjtNM

Activity: Place a circle around the countries of the Levant: (Iraq, Saudi Arabia, Syria, Egypt, Jordan, Turkey, Palestine, Libya, Lebanon, UAE)

Seventh-grade UNRWA educational materials claim that the “Zionist Occupation” is using the same methods used by the Spanish Inquisition in the Middle Ages to interrogate “Palestinian prisoners.” Furthermore, there is no mention that victims of the Spanish Inquisition included many Jews; whereas only Muslims are mentioned. The passage is taught in a section about the downfall of Islamic rule in Spain, where expulsion of Muslims by the Spanish rulers is compared to “Zionist Occupation policies”; drawing this comparison is a lesson assignment. Students are given an artist’s illustration of Muslims leaving Spain in 1492, and are asked to compare it to a modern photo that shows Arabs leaving Palestine in 1948; the image does not appear in the original PA textbook (*Social Studies*, Grade 7, Vol. 2, 2019, p. 29).

Lesson goals
1. Comparing the Spanish policy with that of the Zionist Occupation.
2. Clarify the policy of the Spanish toward the Muslims after the fall of Al-Andalus.
3. Explain the concept of Inquisition.

Part 1
- Express what you see in the following two pictures:
[Artist’s illustration of Muslims leaving Spain in 1492, and a photo presumably depicting Arabs leaving Palestine in 1948.]
- The commonality of the two pictures is: .......

Part 2
First question: put a checkmark (√) next to a correct statement and an (X) next to an incorrect statement.

3. ( ) The Zionist Occupation has used methods [e.g., torture] employed by the Spanish to Muslims along with other methods against Palestinian prisoners.
15. UNRWA-produced material: *Arabic Language, Grade 7, (Unit 6; UNRWA Education Program—Gaza, Self-Study Cards, March 2020).*

Arabic grammar principles taught in UNRWA booklets emphasize pro-conflict sentences and nouns that dehumanize Israelis and call for the resistance of “the Zionist Occupation.” These include finding the hidden noun, “the workers” [al-‘āmilīn], in a word search puzzle which completes the sentence “Indeed, the workers [stand] in the face of the Zionist Occupation”; and sentences such as “The wall is like a viper, but the Palestinians are lying in waiting to ambush it”; and “The Occupiers are barricading themselves behind their walls.” In particular, one line states that the Palestinians are staging an “ongoing rebellion against the laws and treaties that support [the Occupation],” which could be interpreted as a call to disavow the Oslo Accords. The exercise then directs students toward sentences in the PA textbook (*Arabic Language, Grade 7, Vol. 2, 2019, p. 71*) that call for Jerusalem to be freed and “the Occupation” to disappear.

[Image of a word search puzzle]

(8) The password is a noun, and serves as the predicate of the abrogative particle: “Indeed ___ in the face of the Zionist Occupation.”

[The answer is ostensibly “the workers” (stand)]
Exercise 4: Let’s attach the correct endings for nouns and predicates of the abrogative particle in the sentences. Go back to Exercise 3 in the ministerial textbook, p. 71, and answer it. [See below]

Exercise 5: Let’s remove the abrogative particle from the sentences, and rephrase them while paying attention to the subject and the predicate nouns of the sentence.

1 – The girl is morally upright.
2 – The Occupiers are barricading themselves behind their walls.
3 – The wall is like a viper, but the Palestinians are lying in waiting to ambush it.
4 – As if the teachers are mothers.

Exercise 6: Let’s decline the abrogative particle, its predicate and its noun in the sentences. Go to Exercise 4 in the ministerial textbook, p. 71, and answer it.

Now student, all that’s left is for you to answer are questions about the following text:

The Palestinian people suffer from Zionist checkpoints, which deny them sleep and their human spirit, yet the Palestinians are standing tall in spite of the Occupation, in an ongoing rebellion against the laws and treaties that support it.

In a lesson about the use of initial vowels, UNRWA material uses examples accusing Israel of “Judaizing Jerusalem”; the content affirms that boycotting Israeli goods is a “religious duty.”

Final Assessment

3 – Fill in the blanks with the appropriate words from between the brackets, by following the phonetic difference between a glottal stop and elided vowel:
1 – The Palestinians [are unified] in confronting the designs to Judaize Jerusalem.
2 – I [take a position to defend] Al-Aqsa Mosque.
3 – He is from Palestine, and [his name] is Mujahid.
4 – Boycotting Zionist [goods] is a religious duty and national necessity.

17. UNRWA-produced material: Arabic Language, Grade 8, Card 5, pp. 8, 9 (UNRWA Department of Education—Gaza, Self-Study Cards, September 2020).

Here, an UNWRA booklet provides questions to students about a story appearing in the PA textbook titled “Oil” (Arabic Language, Grade 8, Vol. 1, 2019, pp. 17–20), which is filled with anti-Israel rhetoric, describing Israeli soldiers brutally and inexplicably destroying a Palestinian family’s flour and oil. Students are asked to read the text thoroughly and answer questions, referencing “flour mixed with blood” and “the woman and children sacrifice their lives.”

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**General Theme**

After reading the lesson, complete the following activity:

After silently reading the story, complete the following sentence to express the general theme of the lesson:

The Palestinian is tied to his land and ....... his rights, and the Palestinian mother’s role in .......

**Main ideas**

Now let’s divide the story “Oil” into passages:

1 - “The two of them are now” ....... “she was in deep terror.”
2 - “The woman said” ....... “and the children’s portion.”
3 - “After midnight” ....... “the light of the house.”
4 - “The two of them are now on the road” ....... “and so, the flour mixes with blood and oil.”

Try to read each passage on its own, using the vocabulary explanations in the margins, then arrange the ideas in the order they appear:

( ) The wife is the light of the house.
( ) The woman and the children sacrifice their lives and the flour mixes with blood.
( ) The woman worries over her dream and her husband attempts to soothe her.
( ) Nightmare of soldiers attacking the woman.

18. UNRWA-produced material: Social Studies, Grade 7, p. 7 (UNRWA Education Program—Gaza, Self-Study Cards, March 2020).

UNRWA educational material describes the Crusades as a war of “Europe” against Muslim countries, creating an us versus them dichotomy. Students are asked about “Europe sending military invasions into the Islamic Mashreq” and are taught that the Crusaders had no motivation other than to conquer and exploit the Levant region.
- Read the text, make conclusions and then answer:

The Frankish (Crusader) movement appeared in Western Europe during the Middle Ages. It took on the form of a military attack on Muslims, especially the Levant and Egypt, intending to capture, occupy, and own them. The rise of the movement was aided by ideological, social, economic and religious conditions that prevailed in Europe in the eleventh century.

1. The Frankish movement is: ........
2. The form of attack on Muslim countries taken by the Frankish movement: ........
3. The reasons for the Frankish wars: ........

Activity 2
Choose the appropriate term in the brackets:
(Middle Ages—Frankish Wars—Franks)
1. ........ A name which was applied to Europeans coming from Europe, especially France.
2. ........ A term applied to the campaigns waged by Europe on the Islamic Mashreq [Middle East] in the Middle Ages.

Part 3
How will you explain:
Europe sending military invasions into the Islamic Mashreq.

19. UNRWA-produced material: *Islamic Education*, Grade 4, p. 3 (UNRWA Department of Education—Gaza, Supplementary Study Cards, Summer 2020).

An UNRWA Islamic education booklet for grade 4 specifically states that Jerusalem is “the eternal capital of Palestine,” in violation of the UN’s official position. It teaches that “the Occupation” is one of the “obstacles facing Muslims on their way to Jerusalem,” falsely implying that Israel prevents all Muslims from reaching the city.
Lesson content: Jerusalem is the place where the Messenger (PBUH) made his nightly journey. It has huge importance, in addition to it being the eternal capital of Palestine, and the blessed Al-Aqsa Mosque is located inside it.

Activity (1): Choose the correct answer from between the brackets

4. One of the obstacles facing us on our way to Jerusalem is ....... (the Occupation, predator animals, both)

The teacher shall discuss with students the obstacles facing Muslims in reaching Jerusalem. There are many obstacles facing us on the way to Jerusalem, one of the most important of which is the Occupation.

Activity 2: What is our duty towards the city of Jerusalem? ...... / ......

20. UNRWA- produced material: Mathematics, Grade 3, pp. 3 (UNRWA Department of Education—Gaza, Self-Study Cards, September 2020).

Here, UNRWA’s third-grade mathematics content provides third-graders Arabic numerals from a PA math textbook and then points them to exercises which uses human tragedy to practice numbers up to 999. The lesson begins with a photograph of a dilapidated structure; students are instructed to write in numerals the number of Palestinian villages destroyed in 1948.

Dear student: Answer Activity 1 on page 4 of the school textbook.


1. The number of Palestinian villages destroyed in the year nineteen forty-eight is 396 villages.
   The number of positions in the number 396 is ___
   The number before 396 is ___
   The number after 396 is ___
   The number with the lowest value in the number 396 is ___
   The position of the digit 3 is ___
Libel and conspiracy

21. UNRWA-produced material: Social Studies, Grade 9, Card 4, p. 2 (UNRWA Department of Education—Gaza, Self-Study Cards, September 2020).

In its ninth-grade social studies booklet, UNRWA accuses Israel of deliberately polluting Palestinian territories, stealing Palestinian resources and spreading disease by dumping radioactive and toxic waste. In what appears to be a creation of the UNRWA-produced material, economic ties between the Israeli and Palestinian economy are condemned as a measure intended to weaken Palestine. However, UNRWA also appears to have removed a line from the original PA textbook that calls for the boycott of Israeli goods.

Activity (4): Israeli Occupation measures toward the Palestinian economy

Dear student, consider the following text and chart and then answer the questions:

Second question: list the measures of the Israeli Occupation towards the Palestinian economy

List measures used by the Occupation against the Palestinian economy:

[Diagram:
Centre: “Measures of the Occupation towards the Palestinian economy”
Counter-clockwise, from the top: “Seizing land and resources”—“Economic subjugation”—“Unjust laws and agreements”—“Looting and theft”—“Destruction and demolition”—“Taking over utilities”]

Did you know:
- That tying the economy of Palestine to the economy of the Israeli Occupation state has led to the weakening of the Palestinian economy?
Measures of the Israeli Occupation towards the Palestinian economy:

The Occupation has imposed restrictions on imports and exports with Arab countries by establishing customs, borders and checkpoints. It has also taken over utilities, such as water, electricity, energy and communications. It has stolen [Palestine’s] natural resources, such as water and gas, as well as its cultural heritage, such as archeological artifacts, old books and manuscripts; it has eradicated the names of its Arabic places.

In addition, [the Occupation] has turned vast tracts of the West Bank and the Gaza Strip into dumping sites for toxic waste and has sought to pollute the Palestinian environment with radioactive and chemical materials, as well as bomb production projects.

In order to revive the economy there is no choice but to take measures such as encouraging investment, establishing production projects, maximizing the use of Palestinian natural and human resources, encouraging national production and build bridges of communication with the Arab economy and friendly foreign states.

Third question: fill in the blanks:

1 – The Occupation has taken over Palestinian natural wealth, such as …… , …….

2 – The Occupation has sought to contaminate Palestinian environment with …… materials which cause disease.

3 – Steps to revive the Palestinian economy include ……, setting up ……, encouraging ……, and building bridges ……
Sixth-grade students are taught that Israel of deliberately falsifies Palestinian history; Palestine is described as “the world’s hotspot for antiquities theft.” Additionally, the UNRWA booklet accuses Israel of leading a “coordinated operation” to “steal Palestinian antiquities.” In this context, a map of the entire territory is shown, erasing Israel and any Jewish presence. Note that UNRWA content devotes two entire lessons to the “theft of Palestinian antiquities,” even though the PA textbook devotes only six pages to this (Social Studies, Grade 6, Vol. 1, 2019, pp. 19–24).

Activity 4 / A: Dear student, read the following two texts, then answer the questions below.

First text
Palestine is one the world’s hotspots for the theft of antiquities . . .
The plunder of Palestinian antiquities is an operation that continues on Palestinian land since [the emergence of] the Israeli Occupation until the present day. It is a coordinated operation, where the Occupation has played a major role in destroying Palestinian heritage.
Lesson goals:
1. Explain the Occupation’s policy regarding Palestinian antiquities
2. Clarify its role regarding Palestinian heritage
3. Remember the year in which the International Declaration of Human Rights was adopted

Dear student, read the following excerpt, then answer the questions below:

Protecting Palestinian Antiquities

The Israeli Occupation has set its sights on our Palestinian history and very existence. It overturns historic facts and events and distorts them. Therefore, we must be aware of our history and distinguish fact from fiction, to defend it and take our lessons from it.

It is our duty to protect our Palestinian heritage as it is a source of historic information, to rebuild, repair and protect it, and to cooperate with all relevant parties, so that it will not be stolen, destroyed or distorted.

A. Choose the correct answer from the brackets:

1. The world’s hotspot for theft of antiquities: (Palestine, Jordan, Iraq, Syria)

2. Palestinian land has been subjected to theft of antiquities ever since which occupation? (Ottoman, English, French, Israeli)


In this grade 7 social studies content, UNRWA perpetuates the libel that “the Zionists” deliberately set the Al-Aqsa Mosque on fire in 1969, repeated from the PA curriculum. In fact, an Australian sheepshearer named Denis Rohan was responsible for the attack.
Lesson goals
1. Interpret what the pictures on the school textbook show on p. 49 [identical to pictures shown in above screenshot of UNRWA-produced material].
2. Explain why the Zionists took the initiative to set Al-Aqsa Mosque on fire on August 21, 1969.
3. Describe the establishment of the Organization of Islamic Conference.

Part 1
First question: consider the pictures, draw conclusions and then answer:
Describe what we see in the pictures.

Part 2
First question: how do you explain:
1. The Zionists having the audacity to set fire to the Al-Aqsa Mosque on August 21, 1969?
2. The appearance of many opinions demanding an international Islamic conference?

Third question: what was the effect of:
- Al-Aqsa Mosque being set on fire by a Zionist criminal on August 21, 1969?

In a seventh-grade lesson teaching about people with disabilities, an UNRWA exercise asks students to explain how “the Zionist Occupation” is a unique cause of disabilities in Palestinian society. This is a reference to a passage in the PA textbook which explicitly accuses Israel of subjecting Palestinians to a policy intended to cause them bodily harm (Social Studies, Grade 7, Vol. 2, 2019, p. 66).

[Text boxed in red] Activity 4
What are the types of disabilities experienced by Palestinians from the Zionist Occupation?
Erasure of Jews and Israel

25. UNRWA-produced material: *Social Studies, Grade 7*, p. 34 (UNRWA Education Program—Gaza, Self-Study Cards, March 2020).

UNRWA’s content for seventh grade ignores the existence of the State of Israel; in maps and descriptions. No border lines are shown to delineate between the territories and the State of Israel; rather, the entire area is labeled as Palestine. The names of Lebanon, Syria, Jordan and Egypt are labeled as the countries surrounding “Palestine.” This includes showing maps which show Palestine’s borders as being the same as those of the historic British Mandate of Palestine (1922-1948), despite also representing other countries that have been established since 1948. For example, maps show the country of Jordan (Ar. *al-`urdunn*), which used to be named Transjordan (Ar. *šarq l-`urdunn*) until 1949, after Mandatory Palestine had been abolished.

[Circled red] First question:
Write down the longitudes and latitudes where Palestine is situated on the map:

... 

List the countries and features which border Palestine, based on the table:
[Top row, right to left] Direction—Place or Country
North
South
East
West
[Map: Jordan underlined in red]
26. UNRWA-produced material: *Social Studies*, Grade 7, p. 35 (UNRWA Education Program—Gaza, Self-Study Cards, March 2020)

Here again, this UNRWA material continues the narrative to ignore Israel’s existence, describing the whole region as contemporary Palestine in a variety of ways. There are no border lines between the Palestinian territories and the State of Israel; the entire area is labeled as Palestine. This includes maps labeled: “Map of Palestine,” depicting Palestine’s borders in place of Israel proper, along with other countries established since 1948. Students are asked to write on a “Map of Palestine,” cities and areas such as Jaffa and Beersheba, and geographical features such as the Yarkon River and the Negev Desert—in Israel proper—are described as being in Palestine.

Part 1
Consider the map, then answer:
- List the topographic phenomena in Palestine:
  . . .
  [Map: Jordan underlined in red]

Activity 3
Write down on the map of Palestine the following cities:
Cities: Jerusalem, Gaza, Beersheba, Jericho
Negev plateau, city of Beersheba
Rivers: river Jordan, Nahr al-‘Awjah [Yarkon River]
[Map labeled: “Map of Palestine”]
As part of a lesson about the “political partition of the Arab Homeland,” UNRWA’s educational material features a contemporary map that does not include Israel by name, and a map portraying “the Arab homeland” as a historic entity that has been divided into “artificial” entities due to “multiple colonialist collusions.” These conspiracies ostensibly include the Balfour Declaration (but this is not elaborated upon); instead, students are referred to an Al-Jazeera video on YouTube, which depicts Balfour stabbing a slice of cake, representing Palestine, with a candle embossed with the Star of David, symbolizing the Balfour Declaration. The same video also features a map of the contemporary Middle East, with Israel labeled as Palestine. This provides an example of the Pan-Arab nationalist attitude being subscribed to; the imagined just solution, promoted by UNRWA-produced material, is one huge Arab country with no Israel.

Screenshots from above-linked Al-Jazeera YouTube video, titled “Sykes-Picot Agreement” (https://www.youtube.com/watch?v=DNbFyjyvle4&list=TLPQMDQwNzIwMjA [0:41])
Lesson goals
Dear student, you are expected to achieve the following goals:

- Understand the meaning of political partition.
- Clarify the goals and motives of colonialism in pursuing the policy of partition in the Arab Homeland.
- Draw conclusions regarding the effects of political partition.
- Explain the Arab position toward the political partition.

The meaning of political partition
Activity 1: I will look at the following two maps, draw conclusions and then answer:

[Right: Map 1 titled “Arab Homeland before partition”; left: Map 2 titled “Arab homeland political map”]

1. I point out the difference between Map 1 and Map 2.
2. I explain the reason the two maps are different.

Summary
Dear student: The Arab Homeland has fallen victim to multiple colonial collusions, which led to its partition into 22 states as you observed in map 2. Some of these collusions include:

1. Sykes-Picot agreement of 1916. You may learn more about it in the following link:
   [See Al-Jazeera video, screenshots above]

Those collusions led to the partition of the Arab Homeland into states separated by artificial borders. The Arab Homeland was divided into 22 states across the two regions of the Arab Homeland—the Asian and African—that differ from one another in size, form and regime.
Another section in UNRWA material for ninth-graders discusses agriculture and the environment, again ignoring Israel’s existence and labeling Israeli cities as Palestinian. An exercise asks students questions about “Palestinian ports,” including Haifa and Ashdod in Israel proper and a “Palestinian city famous for oranges” (referring to Jaffa, part of current Tel Aviv); all other locations (e.g., Nazareth, Beersheba, Tiberias) are also within Israeli state borders. The entirety of this content is taken from the PA textbook (Social Studies, Grade 9, Vol. 2, 2019, p. 15).

**Question Seven:** Choose the correct answer in the brackets:
1. One of the most important Palestinian ports: (Haifa—Gaza—Ashdod—all of the above)
2. The Al-Aghwar [Jordan Valley] region is famous for producing: (olives—citrus fruits—bees—cotton)
3. Areas which are famous for growing citrus fruits in Palestine: (Al-Aghwar—the mountains—the desert—the coastal areas)
4. Palestinian city famous for growing oranges: (Nazareth—as-Sab’ [probably=Beersheba]—Jaffa—Tiberias)

UNRWA booklets for fourth grade show students a map of the entire territory of the State of Israel and the Palestinian territories, with no border lines shown and representing this whole territory as Palestine. This activity is identical to the PA textbook (National and Social Upbringing, Grade 4, Vol. 1, 2019, p. 4).

**First step:** Draw a continuous line between the dots.
**Second step:** Redraw the shape as in the first step.
**Third step:** Write down the name of the shape you have drawn.

Palestine is stretched vertically from north to south; it is wide at the center and narrow in its northern and southern ends.
30. UNRWA-produced material: *Social Studies*, Grade 6, p. 12 (UNRWA Education Program in the West Bank Region, Self-Study Materials, August 2020).

In this UNRWA educational material, sixth-graders learn about ancient civilizations of the Levant region, but the content fails to mention the Israelites or the Jews (Judahites) and falsely describes the Canaanites as Arab tribes.

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I learn

Dear students, in this section we shall discuss the civilizations which appeared in the Levant:

[Top row, right to left] Canaanites—Arameans—Nabataeans—Palmyra—Ghassanids

[Canaanites] are Arabian [or Arab] tribes who migrated from the Arabian Peninsula and settled in the Levant.

[Arameans]—their roots go back to the Arabian Peninsula, before they reached the Levant and settled in it.

31. UNRWA educational material: *Social Studies*, Grade 8, p. 5 (UNRWA Department of Education—Gaza, Supplementary Study Cards, Summer 2020).

Grade 8 UNRWA booklets also ignore the existence of Israel. Palestine denotes the territory of Israel, the PA and Gaza as 27,027 km², equal to that of the pre-1948 British Mandate. Israeli cities, such as Jaffa and Beersheba, and geographical features such as the Yarkon River and the Negev Desert are exclusively part of “Palestine” here as well.
Palestine is located north of the Equator and east of the Greenwich Meridian.
Palestine borders Syria and Lebanon to the north, the Gulf of Aqaba and the Sinai Desert to the south, Jordan to the east and the Mediterranean Sea to the west.
The area of Palestine is about 27,027 km².
Palestine is notable for its strategic geographic location, since it is part of the land bridge between the continents of the old world.

Palestine’s geographical features are divided into:
Mountains: such as the mountains of northern Palestine, and mountains of central Palestine. The most prominent cities here are Nablus and Hebron.
Coasts: such as the Palestinian coastal plain beside the Mediterranean Sea—the most prominent cities here being Jaffa and Gaza—as well as internal plains, such as Marj Ibn Amer [Jezreel Valley].
Highlands: such as the Negev Highlands. The most prominent city here is Beersheba.
Al-Aghwar [Jordan Valley]: here the most important cities are Bethshean and Jericho.
There are rivers in Palestine, such as the River Jordan, which flows into the Dead Sea, and the ‘Awjah [Yarkon] River, which flows into the Mediterranean.

32. UNRWA-produced material: *English Language*, Grade 3, p. 6 (UNRWA Department of Education—Gaza, Supplementary Study Cards, Summer 2020).
As part of an English lesson, sixth-grade children are taught that the Israeli city of Haifa is one of the “towns in Palestine.”
33. UNRWA-produced material: *Social Studies*, Grade 8, Card 3, p. 2 (UNRWA Department of Education—Gaza, Self-Study Cards, September 2020).

In a lesson about the topography of the “Arab Motherland,” UNRWA-produced material asks students which is the tallest mountain in Palestine, listing Mount Meron and Mount Carmel as possible answers, both of which are in Israel proper.

1. Choose the correct answer:
   1 – The …… Sea separates Asia from Africa. (Mediterranean—Red—Arabian)
   2 – The summit of Mount …… is considered the tallest mountain peak in Palestine. (Al-Jarmaq [Meron]—Carmel—At-Tur [Tabor in northern Israel; alternatively, Mount Sinai in Egypt])
List of Textbooks

The following UNRWA-produced study materials have been analyzed by IMPACT-se for research in this study; not all were quoted in the examples. Digital versions of texts are available upon request.


1. *Arabic Language*, Grade 5.
5. *Arabic Language*, Grade 9.
17. *National and Social Upbringing*, Grade 3.
29. *Social Studies*, Grade 5.
32. Social Studies, Grade 8.
33. Social Studies, Grade 9.

B. UNRWA Department of Education—Gaza, Centre for Pedagogical Development. Supplementary Study Cards. Second Semester, Summer 2020.

34. Arabic Language, Grade 6.
35. Arabic Language, Grade 8.
36. Arabic Language, Grade 9.
37. English Language, Grade 3.
38. Islamic Education, Grade 2.
39. Islamic Education, Grade 3.
40. Islamic Education, Grade 4.
41. Islamic Education, Grade 5.
42. Islamic Education, Grade 6.
43. Islamic Education, Grade 7.
44. Islamic Education, Grade 8.
45. Islamic Education, Grade 9.
46. National and Life Education, Grade 2.
47. National and Social Upbringing, Grade 3.
48. Social Studies, Grade 4.
49. Social Studies, Grade 5.
50. Social Studies, Grade 6.
51. Social Studies, Grade 7.
52. Social Studies, Grade 8.
53. Social Studies, Grade 9.


54. Arabic Language, Grade 5.
55. Arabic Language, Grade 6.
56. Arabic Language, Grade 7.
57. Arabic Language, Grade 8.
58. Arabic Language, Grade 9.
59. Mathematics, Grade 1.
60. Mathematics, Grade 2.
61. Mathematics, Grade 3.
63. Mathematics, Grade 5.
64. Mathematics, Grade 6.
65. Mathematics, Grade 7.
67. Mathematics, Grade 9.
68. Our Beautiful Language, Grade 1.
69. Our Beautiful Language, Grade 2.
70. Our Beautiful Language, Grade 3.
71. Our Beautiful Language, Grade 4.
73. Science and Life, Grade 5.
74. Science and Life, Grade 6.
75. Science and Life, Grade 7.
76. Science and Life, Grade 8.
77. Science and Life, Grade 9.
78. Social Studies, Grade 4.
79. Social Studies, Grade 5.
80. Social Studies, Grade 6.
81. Social Studies, Grade 7.
82. Social Studies, Grade 8.
83. Social Studies, Grade 9.

D. UNRWA Department of Education—Gaza, Centre for Pedagogical Development. Self-Study Cards. First Semester, September 2020.

84. Arabic Language, Grade 5.
85. Arabic Language, Grade 6.
86. Arabic Language, Grade 7.
87. Arabic Language, Grade 8.
88. Arabic Language, Grade 9.
89. Islamic Education, Grade 1.
90. Islamic Education, Grade 2.
91. Islamic Education, Grade 3.
92. Islamic Education, Grade 4.
93. Islamic Education, Grade 5.
94. Islamic Education, Grade 6.
95. Islamic Education, Grade 7.
99. Islamic Education, Grade 8.
100. Islamic Education, Grade 9.
101. Mathematics, Grade 1.
102. Mathematics, Grade 2.
103. Mathematics, Grade 3.
104. Mathematics, Grade 4.
105. Mathematics, Grade 5.
108. Mathematics, Grade 8.
110. Our Beautiful Language, Grade 1.
111. Our Beautiful Language, Grade 2.
112. Our Beautiful Language, Grade 3.
113. Our Beautiful Language, Grade 4.
115. Science and Life, Grade 5.
117. Science and Life, Grade 7.
118. Science and Life, Grade 8.
119. Science and Life, Grade 9.
120. Social Studies, Grade 4.
121. Social Studies, Grade 5.
122. Social Studies, Grade 6.
123. Social Studies, Grade 7.
124. Social Studies, Grade 8.
125. Social Studies, Grade 9.