IMPACT-se

Israel and Jews in Uzbekistan's Education

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Author: Zeev Levin, PhD
Editor: Madeleine Ferris

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Executive Summary

Uzbekistan is a secular, multi-ethnic, and multi-religious republic, where promoting interfaith tolerance and multiculturalism is a key educational priority. School textbooks are designed to foster respect for Uzbekistan's diverse cultural heritage, and to prepare students for a globally interconnected world. Consequently, educational materials emphasize harmonious coexistence among Uzbekistan's various ethnic and religious communities, and aim to instill values of mutual respect, understanding, and cooperation. Uzbekistan prioritizes combating extremism, with textbooks highlighting its dangers, the role of education in preventing it, and the distinction between faith and radicalism. The report examines how Jews, Judaism, the Holocaust, Israel, and the Israeli-Arab conflict are depicted in the curriculum, based on a review of over 100 textbooks from the following study subjects: Uzbek and Russian Language, Reading, English, Ethics, Nationalism and Civics, Geography, World History, Uzbekistani History, Literature, Law, and Religion.

The textbooks provide a clear overview of Judaism, emphasizing interfaith harmony while offering some teaching of Jewish history and the Holocaust. Israel is highlighted for its economic contributions, and the Arab-Israeli conflict is presented with a neutral approach, though some omissions and inaccuracies exist.

Jews and Judaism

- Textbooks provide general but concise information about Judaism, covering key terms, historical origins, scriptures, and religious practices. This aligns with Uzbekistan's broader educational goals, which prioritize understanding of both global religions and regional cultural diversity as part of a well-rounded education. To this end, Grade 11 students are taught that tolerance is not only a "spiritual duty, but also a political and legal need."

- In a unique presentation of Jewish history and thought, the textbooks cover the migration of Jewish tribes to Canaan, the kingdom of King David, Jewish scriptures, the Ten Commandments given to Moses, daily prayers, synagogue services, and major holidays such as Rosh Hashanah, Yom Kippur, and Hanukkah.

- Textbooks depict Jewish presence and culture in Uzbekistan, featuring images of a Jewish theater and a Bukhari Jewish family from the early 20th century. Interfaith harmony is emphasized through examples like the Mausoleum of St. Daniel in Samarkand.

- Some inaccuracies and limitations exist, such as the mistaken use of the word "Palestine" instead of "Canaan" or "Land of Israel" when referencing the historic land of Israel.

- Lower grades discuss Judaism without great detail, while higher grades provide comprehensive coverage, especially on beliefs, the Holocaust, and Israel.

Israel and the Arab-Israeli Conflict

- Israel's socio-economic development is highlighted as a "developed country of... transplanted capitalism." Israel's engineering achievements and economic growth are discussed, driven by new immigrants and foreign financing. One textbook features an image showcasing the adoption of Israeli drip-irrigation technology in agriculture, emphasizing Israel's contributions to Uzbekistan's advancements in modern farming.

- The textbooks provide limited coverage of the Arab-Israeli conflict, adopting a balanced perspective that explores its historical roots and ongoing complexities, without endorsing any particular narrative. This reflects Uzbekistan's diplomatic neutrality and its commitment to peaceful relations with both Arab countries and Israel.

- The Arab-Israeli conflict is introduced through the 1947 UN resolution, with a focus on peace talks and diplomatic efforts, especially the Oslo Accords, and the assassination of former PM Yitzhak Rabin by "a fanatic Jew". Additionally, textbooks discuss radical Islamist organizations, namely "Hamas, the [Palestinian Islamic] Jihad, and Hezbollah." The textbooks are clear to emphasize that these organizations are "banned in Uzbekistan."

- The Oslo Accords and the Palestinian National Authority are discussed positively.

- Textbooks do not recognize Jerusalem as Israel's capital, using Arabic and Russian names for the city. Instead, Tel Aviv is recognized as the capital, following Soviet practice.

- Israel's role in regional conflicts is presented with limited depth, and some historical omissions exist, such as Israel's peace agreements with Egypt and Jordan.

The Holocaust

- The Holocaust is taught in a Grade 10 World History textbook, integrated into the broader context of World War II, which also addresses Nazi war crimes and the Nuremberg Trials. The Holocaust is accurately described as the persecution and extermination of six million Jews.

- There is room for a more comprehensive understanding of the Holocaust. Additional discussion on other instances of Jewish persecution and a deeper exploration of antisemitism would further enhance understanding.

- There are examples of Uzbek individuals saving Jewish lives. However, the textbooks could well delve into the role of Uzbeks in saving the lives of hundreds of thousands of Jewish refugees during the war.

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Introduction

Uzbekistan is home to over 130 nationalities, making it a vibrant, multiethnic society. Textbooks like "*Dunyo Dinlari Tarixi*" (History of World Religions) stress the importance of multiethnic tolerance as one of the key elements of social harmony. The textbooks underscore that throughout history, different ethnic groups have lived together peacefully in Uzbekistan, with mutual respect for each other's cultures, languages, and traditions. This historical narrative reinforces the idea that diversity enriches society rather than divides it.

Uzbekistan's school textbooks, particularly when discussing world history and religious studies, emphasize the importance of fostering multiethnic tolerance and interreligious coexistence. They highlight the nation's long-standing traditions of cultural diversity and peaceful religious interaction, teaching values of respect and unity from an early age. A key objective is to instill national unity based on common citizenship, reinforcing the idea that Uzbekistan's strength lies in its ethnic and cultural diversity. Through historical and contemporary examples, students learn that national well-being depends on mutual respect and the celebration of all ethnicities.

Interreligious coexistence is another major focus, reflecting Uzbekistan's tradition of religious tolerance among Muslims, Christians, Jews, and other faiths. The textbooks outline the constitutional and moral duty of respecting religious differences and emphasize that tolerance is essential for a cohesive society. They also highlight key religious festivals and practices from various traditions, promoting appreciation for religious diversity. By teaching students about peaceful religious cohabitation throughout Uzbek history, the education system aims to cultivate a foundation of tolerance for future generations.

A significant priority is the fight against religious extremism, given Uzbekistan's proximity to regions affected by radical ideologies. The textbooks discuss extremism , which distorts religious teachings for political or violent ends, and highlight education as a key tool in preventing radicalization. Clear distinctions are drawn between genuine religious practice and extremist manipulation, with texts like *Dunyo Dinlari Tarixi* (History of World Religions) asserting that no religion advocates violence. Students are also presented with global examples of how extremism has disrupted societies, reinforcing the need for vigilance, legal protections, and education to counter such threats.

The government's initiatives—such as promoting religious literacy and supporting moderate religious leaders—are reflected in the curriculum, reinforcing Uzbekistan's commitment to peace and stability. While peaceful and tolerant principles towards minorities are reflected in the curriculum, a recent USCIRF report highlights governmental abuses of religious rights and places Uzbekistan on the 'special watch' list.[1]

In 2023, religious freedom in Uzbekistan declined as the government tightened control over religious practices, particularly targeting Muslims. The Law on Freedom of Conscience required religious communities to register, restricted religious literature, and banned missionary activity and private religious teaching. Amendments to the administrative code penalized "propaganda"

1 U.S. Commission on International Religious Freedom. 2024 *Annual* Report. U.S. Commission on International Religious Freedom, May 2024. https://www.uscirf.gov/sites/default/files/2024-05/2024%20Annual%20Report.pdf.

of religious superiority and certain religious clothing. Authorities raided halal restaurants in Tashkent, imposed restrictions on the call to prayer, and pressured Islamic media outlets, leading to the closure of Azon.uz. The government also maintained strict control over Hajj and Umra pilgrimages, restricting minors and using local committees to regulate participation.

Muslims faced increased arrests and imprisonment for sharing religious content online. In January, Sardor Rakhmonkulov was sentenced to five years for distributing religious songs, while others received similar sentences for social media posts, though some were later released. Religious minorities, including Protestants and Jehovah's Witnesses, continued to face obstacles in registration and legal worship. In April, police raided Baptist churches during Easter services, detaining members and allegedly using violence against worshipers. Therefore, while textbooks are broadly anti-extremist and respectful of minorities, this is not always reflected in Uzbek government policies.

Radical Islamic Movements and Uzbekistan

Uzbekistan faces a major challenge from radical Islamic movements, leading to issues such as radicalization, involvement in foreign conflicts, and domestic extremism. This issue has deep roots and complex dynamics that have evolved over time. The origins of the influence of militant Salafism in Uzbekistan can be traced back to the Afghan jihad of the 1980s. The collapse of the Soviet Union created a vacuum that allowed these ideologies to spread from Afghanistan into the territory of the independent Uzbekistan with ease. [2]

Since then, Uzbek nationals living out of Uzbekistan became a notable source of foreign fighters in various radical organizations and conflicts, particularly in Syria. Estimates suggest that upwards of 5,000 Central Asian foreign fighters have traveled to Syria, including at least 1,500 Uzbeks. These individuals have joined various extremist groups, including the Islamic State (IS) and Al-Qaeda affiliated organizations.[3] The Islamic Movement of Uzbekistan (IMU)- a banned movement in Uzbekistan which initially focused on overthrowing the Uzbek government, has evolved into a transnational terrorist organization; in 2014, its main faction pledged allegiance to the Islamic State. Another significant group, the Islamic Jihad Union (IJU), maintains ties with Al-Qaeda and has been involved in plotting various attacks both within Central Asia and abroad.[4]

In recent years, there have been several factors that have contributed to the radicalization of Uzbek nationals. Migrant workers have been exposed to radical ideologies in other Islamic countries.[5] The gap in religious education caused by the closure of traditional religious schools during the Soviet era left a significant void that could be abused by Salafi clerics and returning students from studies in Iran, Egypt and Saudi Arabia.[6] Additionally, extremist groups have

2 Ahmed Rashid, *Jihad: The Rise of Militant Islam in Central Asia*, Yale University Press, 2002.

3 The Soufan Group, "Foreign Fighters: An Updated Assessment of the Flow of Foreign Fighters into Syria and Iraq," December 2015.

4 International Crisis Group, "Syria Calling: Radicalisation in Central Asia," *Europe and Central Asia Briefing* 72, (January 20, 2015).

5 USAID, "Violent Extremism and Insurgency in Central Asia," 2018.

6 Adeeb Khalid, *Islam after Communism: Religion and Politics in Central Asia*, Berkeley: University of California Press, 2014.

effectively utilized social media in multiple languages and online platforms to spread their ideology and recruit new members.[7]

In response to these challenges, the Uzbek government has implemented various measures to counter extremism. Under former President Islam Karimov, state control over religion was tightened; this included banning practices like public calls to prayer and wearing hijabs.[8] The government established a system for training Islamic scholars within the country to reduce reliance on foreign education that might expose students to radical ideologies.[9] Furthermore, authorities actively work to suppress the spread of violent extremist ideas and prevent societal radicalization, particularly among youth.[10] However, these efforts face challenges; unintended consequences may arise from attempts to liberalize religious policies, sometimes providing opportunities for conservative Islamic movements to gain influence. Despite government initiatives, extremist ideas continue to circulate even during periods of restricted movement such as those seen during the COVID-19 pandemic.[11]

Recent (2023) amendments to the Constitution of Uzbekistan were initiated under the Presidency of Shavkat Mirziyoyev. These amendments underlined the civic status of Uzbekistan and the strict separation between the religion and the state. While facing the threats of Islamization, the education of youth is set to play an active role in countering radicalization. Developing critical thinking skills can help students evaluate and resist extremist propaganda effectively.[12] Providing accurate and moderate religious education can counter simplistic and radical interpretations of Islam. Promoting civic values, tolerance, and national identity can create resilience against extremist ideologies, while addressing socioeconomic factors through vocational training can reduce vulnerability to recruitment.

Jewish History of Uzbekistan

The Jewish presence in Uzbekistan dates back more than a thousand years, with the formation of two distinct Jewish communities: the Bukharan Jews and the Ashkenazi Jews. The rich and diverse history of Jews in Uzbekistan is intertwined with the broader history of Central Asia, since they played key roles in the region's trade, culture, and society.

Formation of the Bukharan Jewish Community

The Bukharan Jews are among the oldest of the Central Asian communities, with historical records suggesting that they settled in the region as early as the 4th century. The name "Bukharan" comes from the Emirate/city of Bukhara, a significant hub on the Silk Road, where Jews prospered as merchants and craftsmen. Their exact origin remains debated, with some suggesting that they descended from Persian Jews who fled persecution, while others propose that they are linked to the exiled Jews of Babylon.

7 United Nations Counter-Terrorism Committee, "The Impact of the COVID-19 Pandemic on Terrorism, Counter-Terrorism and Countering Violent Extremism," June 2021.
8 Niginakhon Saida and Svetlana Dzardanova, "Central Asia's War on Hijab," The Diplomat, October 2, 2024. https://thediplomat.com/2024/10/central-asias-war-on-hijab/#:~:text=Tashkent%20also%20abolished%20the%20administrative,Article%20184.1%20of%20the%20Administrative.
9 Caravanserai, "Uzbekistan tightens control over study at foreign religious schools," Asia News (June 23, 2021).
10 Government of Uzbekistan, "Press Release on Counterterrorism Initiatives," 2020.
11 Counter-Terrorism Committee, "Impact of the COVID-19 Pandemic".
12 UNESCO, "Preventing Violent Extremism through Education: A Guide for Policy-makers," 2019.

For centuries, Bukharan Jews maintained their distinct identity, language, and religious practices, adopting Judeo-Tajik (a dialect of Persian) as their spoken language. The community thrived under various empires that ruled the region, including the Persian, Timurid, and later Uzbek Khanates. However, life was not without challenges; periods of forced conversion to Islam and persecution occurred, but Jews often found ways to sustain their community, sometimes under the protection of local rulers.

By the 19th century, Bukharan Jews lived primarily in cities such as Bukhara, Samarkand, Ferghana and Tashkent. They played key roles in regional trade, particularly as merchants and intermediaries between Central Asia and other regions. The establishment of synagogues and Jewish schools ensured the survival of Jewish traditions and practices.[13]

Arrival of Ashkenazi Jews

A significant wave of Jewish migration to Central Asia occurred in the late 19th and early 20th centuries, with the arrival of Ashkenazi Jews. This migration began after the Russian Empire annexed Central Asia, including the territory of modern-day Uzbekistan, in the mid-19th century. Ashkenazi Jews from Russia and Eastern Europe, fleeing persecution, settled in Uzbekistan, particularly in the cities of Tashkent and Samarkand.

The Ashkenazi Jews brought with them different traditions, customs, and languages, such as Yiddish, which set them apart from the Bukharan Jewish community. Despite these differences, the two communities coexisted, contributing to the cultural, economic and political life of the region. There was a larger influx of Ashkenazi Jews during World War II, where many Jewish refugees from Nazi-occupied territories were relocated to the USSR and to Uzbekistan in particular. Tashkent became a refuge hub for Jews escaping the horrors of the Holocaust, with many either integrating into the local Jewish communities or migrating to Israel and the West after the war.[14]

Since Uzbekistan gained independence in 1991, many Jews (Bukharan and Ashkenazi alike) chose to emigrate. Today, only small, fragmented communities still exist in Tashkent and Bukhara, while in many other locations, Jewish life came to an end. This reality only stresses the need for the research, study and preservation of those communities in Uzbekistan.

The history of Jews in Uzbekistan is a story of survival, resilience, and cultural richness. From the ancient Bukharan Jewish communities that thrived along the Silk Road, to the arrival of Ashkenazi Jews fleeing persecution, the Jewish people have significantly contributed to Uzbekistan's historical fabric. Though many Jews emigrated during and after the collapse of the Soviet Union, Uzbekistan remains an important center for Jewish history in Central Asia.

13 Zeev Levin (ed), *Jewish Communities in the East in the Nineteenth and Twentieth Centuries, Central Asia: Bukhara and Afghanistan* (Yad Ben-Zvi, 2018).

14 Zeev Levin, Jewish Evacuees and Deportees in the Soviet Union, 1939-1946 (Jerusalem: 2020); Rebecca Manley, To the Tashkent Station (Cornell, 2009).

Primary and Secondary Education System in Uzbekistan

Uzbekistan's education system, like many post-Soviet nations, has undergone significant reform since its independence in 1991. The Uzbek government has prioritized educational reforms in recent years to align its system with global standards and address socio-economic challenges. [15]

Uzbekistan's education system is structured into three levels prior to higher education:

1. Primary Education (Grades 1–4, ages 6–10)
2. Secondary Education (Grades 5–9, ages 10–15)
3. Upper Secondary (Vocational or Academic) (Grades 10–11, ages 15–17)

Primary education is compulsory and free for all citizens. After completing Grade 9, students can either continue their academic education for two more years in upper secondary schools or enroll in vocational training institutions.

The education system in Uzbekistan serves millions of students. As of 2023, there were over 6 million students enrolled in primary and secondary schools across the country. The nation has around 10,000 general education schools, reflecting a widespread and accessible system, especially in urban areas. However, rural schools often face resource constraints, including teacher shortages and outdated infrastructure.

In recent years, the Uzbek government has made efforts to improve the number and quality of schools. For instance, there has been a push to increase the number of specialized schools for students with specific interests or abilities, such as math, science, and languages. These initiatives aim to cater to diverse educational needs and to foster talent in areas which are important for the country's development. Since gaining independence, Uzbekistan has implemented several educational reforms to improve the quality of its primary and secondary education systems. A major focus has been aligning the system with international standards and enhancing the skills of both students and teachers. Some of the key reforms include:

1. Curriculum Modernization: The Uzbek government has restructured the curriculum to emphasize critical thinking, problem-solving, and digital literacy. Language education has also been prioritized, with English becoming more prominent in school programs.

2. Teacher Training and Development: Improving teacher quality is a critical component of educational reform. Teachers are now required to undergo continuous professional development, and there are initiatives to raise their qualifications and teaching standards. Increased salaries and incentives have also been introduced to attract talent to the teaching profession.

15 Sabina Mushtaq,"Contemporary Educational System in Uzbekistan", *International Journal of Social Science and Humanities Research*, Vol. 3, Issue 1, pp. 127-136; Mashkhura Ismailova, "Osobennosti Sistemy Obrozovania Respubliki Uzbekistan (Uniquness of the Education System in Uzbekistan)", *Innovations in Science and Technologies*" *ilmiy-elektron jurnali*, 1(2024) pp. 169-179. https://www.innoist.uz/index.php/ist/article/view/48?articlesBySimilarityPage=6; Niginakhon Saida and Sher Khashimov, "Uzbekistan's Educational Challenge: Scaling up for a Booming Population" *The Diplomat*, April 15, 2024. https://thediplomat.com/2024/04/uzbekistans-educational-challenge-scaling-up-for-a-booming-population/.

3. Digital Education: One of the most significant reforms in recent years is the digitization of the education sector. The government launched e-learning platforms and provided digital tools, especially during the COVID-19 pandemic, to ensure continuity in education. The shift toward digital learning is aimed at closing the gap between rural and urban students by providing access to quality educational materials.

4. International Cooperation: Uzbekistan is working closely with international organizations like UNESCO and UNICEF to further reform its education system. These partnerships are aimed at adopting best practices from other countries and improving the overall quality of education.

5. Inclusive Education: The government is also placing more emphasis on inclusive education, ensuring that students with disabilities and those from marginalized communities have equal access to education. Specialized schools and programs are being developed to accommodate these students.

Textbooks for schools

In Uzbekistan, there is a state authority that oversees the development, approval, and distribution of school textbooks. The main body responsible for this is the Ministry of Preschool and School Education (previously referred to as the Ministry of Public Education.) Within this ministry, there are specific committees and departments that focus on the creation and regulation of educational materials, including textbooks. The ministry collaborates with experts, scholars, and educators to ensure that textbooks adhere to state educational standards. Additionally, the content of textbooks must align with Uzbekistan's national policies, cultural values, and historical perspectives. Once developed, textbooks are subject to approval processes by state committees that ensure their compliance with national standards. In addition to the Ministry, there are also State Testing Centers and State Standards Institutes, which play a role in the quality control of educational content and ensure that materials meet academic and ethical standards.

Despite these reforms, challenges within the education system remain. Rural areas are often behind urban centers in terms of infrastructure and teacher availability. Furthermore, some schools struggle with outdated facilities and insufficient teaching materials. Addressing these issues is essential to achieving equitable education across the country.

To conclude, Uzbekistan's primary and secondary education system has made significant strides in recent years, with reforms aimed at improving the curriculum, teacher quality, and digital learning. While challenges remain, particularly in rural areas, the government's commitment to education is clear, and ongoing reforms will likely continue shaping the system for the better. The country's goal is to provide a quality, inclusive education system that prepares students for both higher education and the labor market, contributing to the nation's broader socio-economic development.

Main Findings

Jews and Judaism

Regarding the portrayal of Jews and Judaism, textbooks such as the *History of World Religions* for older grades (Grades 10 and 11) offer an adequate overview, albeit concise and non-specific, with few cases of detailed descriptions. General information about Judaism is presented in textbooks, beginning with definitions of key terms such as "Jew," "Israel," and "Hebrew." They explain that Judaism originated in the Middle East around the 2nd millennium BCE and is considered the national religion of the Jewish people. In this context, the textbooks also discuss the dispersion of Jewish tribes, their migration to Canaan under Abraham, and the establishment of the Jewish kingdom by King David. Jewish scriptures, including the Tanakh—comprising the Torah, Prophets, and Writings—as well as the Talmud, are also introduced. Students learn that Judaism is based on the Ten Commandments, which were revealed to Moses. Furthermore, the textbooks describe Jewish prayers and ceremonies, highlighting daily prayers, Sabbath services in the synagogue, and practices such as touching the mezuzah. They also cover major Jewish holidays, including Rosh Hashanah, Yom Kippur, Pesach, Shavuot, Sukkot, Purim, and Hanukkah.

In addition to religious practices, the textbooks emphasize the presence of the Bukharan Jewish community in Uzbekistan, acknowledging its historical coexistence with other communities in the region. Grade 10 *History of World Religions* textbooks provide images of a Jewish family from Bukhara, and present an image of Jewish theater, highlighting minority cultures in Uzbekistan. This theme of interfaith harmony extends beyond Uzbekistan, as the textbooks also present an image demonstrating peaceful coexistence and religious tolerance in Jerusalem. A Hadith is introduced to illustrate how the Prophet Muhammad respected Jews, reinforcing a tolerant perspective within Islam toward religious minorities. Moreover, interfaith tolerance is further explored through shared traditions, such as the veneration of the Mausoleum of St. Daniel in Samarkand, which is considered a place of worship by Muslims, Jews, and Christians alike. Tolerance is presented not only as a spiritual or religious duty, but as a “political and legal need” which emphasizes its importance. Students are also taught general information about Jewish sects that developed throughout history. The text contextualizes that internal divisions instigated the emergence of these sects, most commonly the Sadducees, Pharisees, Essenes, Hassids, Karaites, reformers, and conservatives.

However, certain limitations are evident in the textbooks, aside from the brevity of discussion. For example, the term "Palestine" is used anachronistically when describing the area in ancient times (instead of Canaan or Land of Israel). Another notable shortcoming is the insufficient coverage of Judaism in some higher-grade textbooks. The Grades 11 and 12 textbooks provide minimal coverage of Jews and Judaism, focusing mainly on religious coexistence and tolerance. Judaism is mentioned alongside other major religions but without historical or cultural depth. Religious practices are briefly noted, and the Tanakh is referred to as the "Old Testament" without further context. By way of comparison, Judaism is presented superficially, contrasting to the more detailed discussions in the Grade 10 volume. The textbooks could also do more to highlight the Bukharan Jewish community, whose unique language and customs exemplify centuries of coexistence, mutual influence, and cultural exchange. This could be actualized through the inclusion of more information on prominent Jewish figures contributing to the development of science and culture in Uzbekistan.

The Holocaust

The curriculum addresses the Holocaust in the *Jahon Tarixi* (World History) textbook for Grade 10. This textbook covers global events between 1918 and 1991, intended for high school and vocational students. It primarily focuses on major historical developments, including the aftermath of World War I, the rise of totalitarian regimes, World War II, and the Cold War.

The textbook acknowledges the Holocaust as the "persecution and mass extermination of Jews" by Nazi Germany and states that "about 6 million people died in death camps." It recognizes Nazi war crimes within the context of discussions during the Nuremberg Trials. The textbook mentions the Nuremberg Tribunals, noting that it was the first time that leaders of a state were tried for their actions.

However, the discussion on the Holocaust and Jewish persecution is limited and largely contextualized within a broader framework of WWII. The textbook does not provide an in-depth exploration of Jewish persecution, despite acknowledging its existence. The Holocaust is mentioned as part of the Nazi war crimes discussed during the Nuremberg Trials, but the textbook fails to mention the Holocaust in any capacity larger than listing it as a term to remember.The textbook includes a photo of the Auschwitz death camp gate but lacks a caption, preventing students from identifying it or understanding its connection to the Holocaust. Additionally, topics related to antisemitism are absent, with "Judeophobia" mentioned only in a religious context. The textbook also omits significant historical events, such as the partition of Poland and the annexation of the Baltic republics.

The textbook mentions the example of the Uzbek Shamakhmudov family, who adopted 14 orphans, including two Jewish children, during World War II. However, it overlooks the broader Uzbek contribution of the region to saving Jewish refugees during the war effort, although "Uzbekistan" did not exist as an independent state during World War II.

Israel and the Arab-Israeli Conflict

References to Israel in the textbooks are generally neutral, acknowledging it as a national Jewish state. The Grade 11 World History textbook introduces the ‘Law of Return’ and recognizes Israel’s socio-economic development. It describes Israel as a "developed country of the type of transplanted capitalism," emphasizing its engineering achievements and economic growth, which have been driven by new immigrants and foreign financing. Additionally, the Grade 11 History of Uzbekistan textbook includes an image illustrating the adoption of Israeli drip-irrigation technologies in agriculture, highlighting Israel’s contributions to Uzbekistan and modern farming practices.

The discussion of the Arab-Israeli conflict begins with Israel’s establishment through the 1947 UN resolution. The Grade 11 World History textbook provides an overview of Israel’s history and its socio-political developments, particularly in relation to peace talks with the Palestinians. It covers key events such as the creation of the PLO, the signing of the Oslo Accords, and the assassination of Yitzhak Rabin. The textbook advocates for a peaceful resolution to the Palestinian issue, supporting ongoing negotiations between Israel and Palestine to establish a Palestinian state. Further elaborating on the peace process, the textbook discusses the 1993 agreement between Israel and Fatah, which led to the formation of the Palestinian National Authority. It

praises the negotiation process, reinforcing the legitimacy of the Palestinian Authority and Fatah as representatives of the Palestinian cause. At the same time, it categorically rejects the legitimacy of pro-resistance factions such as Hamas, Palestinian Islamic Jihad (PIJ), and Hezbollah, labelling them as "radical Islamist organizations," which are banned in Uzbekistan. The neutrality toward Israel notwithstanding, the textbook takes a controversial approach to Jerusalem, not acknowledging its official status as the capital of Jerusalem. The Grade 11 World History textbook presents a map of Israel with Tel Aviv marked as its capital, while Jerusalem is labelled using its Arabic name, "Quddus," followed by the Russian version, "Ierusalim." This terminology reflects a Soviet-era practice, which continues to influence how Israel's capital is depicted in the textbook.

Beyond Israel, the textbook provides an overview of Middle Eastern countries such as Syria, Lebanon, Egypt, and Jordan. However, these sections offer only a condensed narrative, which risks promoting bias and failing to fully explain Israel's motivations in regional conflicts. While Israel is mentioned as one of the forces involved in these conflicts, its perspective is not explored in depth. The textbooks also neglect to mention key events such as the peace agreements between Israel and Egypt or between Israel and Jordan.

Finally, several key historical details are omitted. Furthermore, important context regarding Israel's establishment and its role in Middle Eastern dynamics is either oversimplified or entirely missing. These gaps in historical coverage limit the textbook's ability to provide a comprehensive perspective on Israel and its regional relationships. To provide a more comprehensive and balanced perspective, textbooks should include key conflicts and peace agreements in Israel's history, acknowledge the PLO's history of both political activity and violence, and update maps to accurately reflect Jerusalem's contested status while eliminating outdated Soviet-era practices.

Methodology

This report explores the portrayal of Jews and Israel in the Uzbekistani curriculum. Our sample comprises of over 100 textbooks, covering publications from 2015-2022, in both Uzbek and Russian. All the textbooks that were examined were accessed through the education portal (available in Uzbek and Russian).[16] The study focuses on Humanities subjects, namely Uzbek and Russian Language, Reading, English, Ethics, Nationalism and Civics, Geography, World History, Uzbekistani History, Literature, Law, and Religion. The textbooks are analyzed according to UNESCO-derived standards of peace and tolerance.[17] Examples are organized thematically: Attitude towards Jews and Judaism (Jewish History and Society, Jewish Religion and Identity), the Holocaust, Israel and the Arab-Israeli Conflict (General References to Israel, The Arab-Israeli Conflict and the Palestinians, Israel's Capital City). Each example includes a reference, a short contextual analysis, and an image of the lesson as it appears in the textbook, followed directly by a translation of the Uzbek or Russian text.

16 Ta'lim/Education. https://idum.uz/uz/.
17 IMPACT-se, Methodology. https://www.impact-se.org/methodology-2/

Attitude Towards Jews and Judaism

Jews and Judaism are discussed in detail within the new educational program, adopted in 2020.[18] This program of "(General) Education" aims to cover all aspects of social behavior and educates towards patriotism. In the upper grades it combines History and Religious Studies, to serve as an addition to the *History of World Religions*, a subject created in 2017.[19]

Lower-grade textbooks mention Judaism but provide little detail on its beliefs, practices, or attitudes toward tolerance. In contrast, higher-grade textbooks offer more comprehensive coverage, with Grade 10 including most content on Jewish beliefs, the Holocaust, and religious tolerance. While Grades 11 and 12 contain less material, they still provide some discussion on these topics.

The textbook titled "*Dunyo Dinlari Tarixi*" (*History of World Religions*) is designed for students in Grade 10 of secondary school and vocational institutions in Uzbekistan. Its primary objective is to provide a comprehensive understanding of the history, development, and social significance of world religions, emphasizing religious tolerance and the cultural diversity of various faith traditions. The textbook reflects on the constitutional guarantees of freedom of belief in Uzbekistan, citing legal frameworks that cement the right to practice one's faith freely. It references Article 31 of Uzbekistan's Constitution, which protects freedom of conscience and religion. The book also addresses how religious values are integrated into the country's educational and cultural systems, stressing the importance of learning about religions to foster mutual understanding and ethical development among students. By educating young people about various religious traditions, the textbook fosters a broader cultural awareness and prepares students for life in an increasingly globalized world. It encourages critical thinking about the role of religion in both personal development and societal well-being. "*Dunyo Dinlari Tarixi*" is a key educational resource aimed at teaching students about the diverse religious traditions of the world, while also promoting the values of tolerance, mutual respect, and social harmony.

The textbook stresses the profound impact of religion on human values, ethics, and societal development. It explores how religions guide moral behavior, promote peace, and influence cultural practices. It presents the origins, core beliefs, and practices of major world religions, including Islam, Christianity, Judaism, Hinduism, Buddhism, and other faiths. The book also examines the historical development of these religions and their spread across different regions. Its key objective is to promote religious tolerance and harmony in a multiethnic and multi-religious society like Uzbekistan. It emphasizes the importance of respecting diverse beliefs, and highlights Uzbekistan's long-standing tradition of religious coexistence. In addition to this, the book underscores the personal significance of faith, explaining how religious beliefs shape individuals' worldviews and interactions with society. It also discusses how religions have historically provided solace, moral guidance, and community support during times of social change or crisis.

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18 Republic of Uzbekistan. *Education Sector Plan 2019-2023*. Global Partnership for Education, April 2019. https://www.globalpartnership.org/node/document/download?file=sites/default/files/2019-04-gpe-esp-uzbekistan.pdf.

19 See: Press Office of Coordination Office of Muslims of Uzbekistan, "In Schools of Uzbekistan there will be a Unification of History, Religion and Patriotism" (09-07-2020) http://old.muslim.uz/index.php/rus/novosti-2018/item/21792-v-shkolakh-uzbekistana-ob-edinyat-uroki-istorii-religii-i-patriotizma .

The chapter discussing the Jewish religion in the textbook for Grade 10 appears first, following the introduction that presents general ideas concerning the source of religions and their place in world history. The following chapters are set in chronological order of appearance: Buddhism, Christianity and Islam. Relatively, the chapter on Judaism spans 16 pages while those on Buddhism and Christianity cover over 11 and 13 respectively.

The text covers the historical dispersion of Jews from the days of Abraham in Mesopotamia, through Jacob, Joseph, and Moses, and through the subjugations by the Assyrian and Babylonian empires. It continues with the movement of Jewish communities into Central Asia, and highlights the Bukharan Jewish community, a key Jewish group that has lived in Uzbekistan for centuries. Additionally, the book acknowledges Jewish coexistence with other communities in Uzbekistan, reflecting religious tolerance throughout the region's history. The book stresses the resilience of Jewish communities, especially during Soviet times when Jewish education and cultural activities were restricted, but notes the revival of Jewish religious and cultural life after Uzbekistan gained independence in 1991. However, when describing ancient Jewish history, the textbook seems to include some inconsistencies and terminological inaccuracies. Furthermore, the land of Canaan is anachronistically construed to some extent as "Palestine," while the historic term "Syria Palaestina," signifying the Roman province, originated much later in the 2nd century AD following the Roman suppression of the Bar Kokhba revolt.

"*Dunyo Dinlari Tarixi*" (*History of World Religions*) for Grade 10 contains texts discussing Judaism and the history of Jews focuses on their beliefs, practices, and historical development, emphasizing the significant role of Jewish traditions and religious teachings. The book outlines key aspects of Judaism, such as the Ten Commandments, which are central to Jewish faith, and the Torah, described as the most sacred text, consisting of five books attributed to Moses. The daily prayers and the Sabbath (Shabbat) rituals are discussed, evidencing their integral nature in the spiritual lives of Jews. It also explores different branches within Judaism, such as Reform and Conservative Judaism, comparing their approaches to tradition and modern life. However, chapter 21 entitled "The Idea of Peace in World Religions" and chapter 26 on "Holiness of Life" exclude examples from Judaism.

The textbooks for Grades 11 and 12 provide minimal coverage of Jews, Judaism, and related historical and religious topics, in stark contrast to the more detailed discussions in the Grade 10 volume. Unlike the Grade 10 textbook, which presents and discusses various world religions, the volumes for Grades 11 and 12 focus primarily on the role of Islam in Central Asian society, largely marginalizing Judaism and the Jewish faith. Jewish history and traditions are presented indirectly and briefly, often within the broader context of religious coexistence and tolerance. For example, an image depicting religious harmony in Jerusalem features a synagogue alongside a mosque and a church, but the synagogue is barely visible, and the accompanying text emphasizes the shared holy space rather than focusing on any specific religious tradition.

Judaism is mainly mentioned in discussions about religious tolerance, grouped with other major world religions such as Zoroastrianism, Buddhism, Christianity, and Islam, with an emphasis on historical coexistence and the importance of tolerance as both a spiritual duty and a political

necessity. However, the textbook provides no further historical or cultural context, merely acknowledging Judaism as an ancient religion of Central Asia. Religious practices and traditions are only briefly mentioned, including prayer, Sabbath observance, and life-cycle rituals, while the Tanakh is referenced as the "Old Testament" without additional explanation. Statistical data on the global Jewish population is provided, stating that Jews constitute 0.2% of the world's population.

The textbook's overarching theme of religious tolerance is reinforced through narratives such as a hadith illustrating the Prophet Muhammad's respect for Jews, recounting an incident where Muhammad attended a Jewish funeral. However, this example does not explore Jewish history or cultural contributions. Instead, the Grade 11 and 12 textbooks emphasize religious tolerance within Uzbekistan's multi-religious society, highlighting how religions shape societal structures, influence personal morality, and contribute to cultural heritage. The focus on religious diversity aims to cultivate tolerance and critical thinking but presents Judaism only within a generalized framework of interfaith coexistence, offering significantly less detail compared to the Grade 10 volume.

Example 1

Vatan Tuyg'usi **(Feeling of motherland), 2015, Grade 5, p. 72**

The Uzbekistani textbook portrays Jews as an integral part of the country's multi-ethnic society, listing them alongside other ethnic groups that collectively form the nation of Uzbekistan. This inclusion reflects a narrative of diversity and emphasizes mutual communication and cultural exchange as sources of enrichment. The te xt promotes values of national and religious tolerance, positioning Jews within a broader framework of social harmony. By stating that "every nation is a great miracle of the Creator," Jews are also being included as constituents of that "miracle."

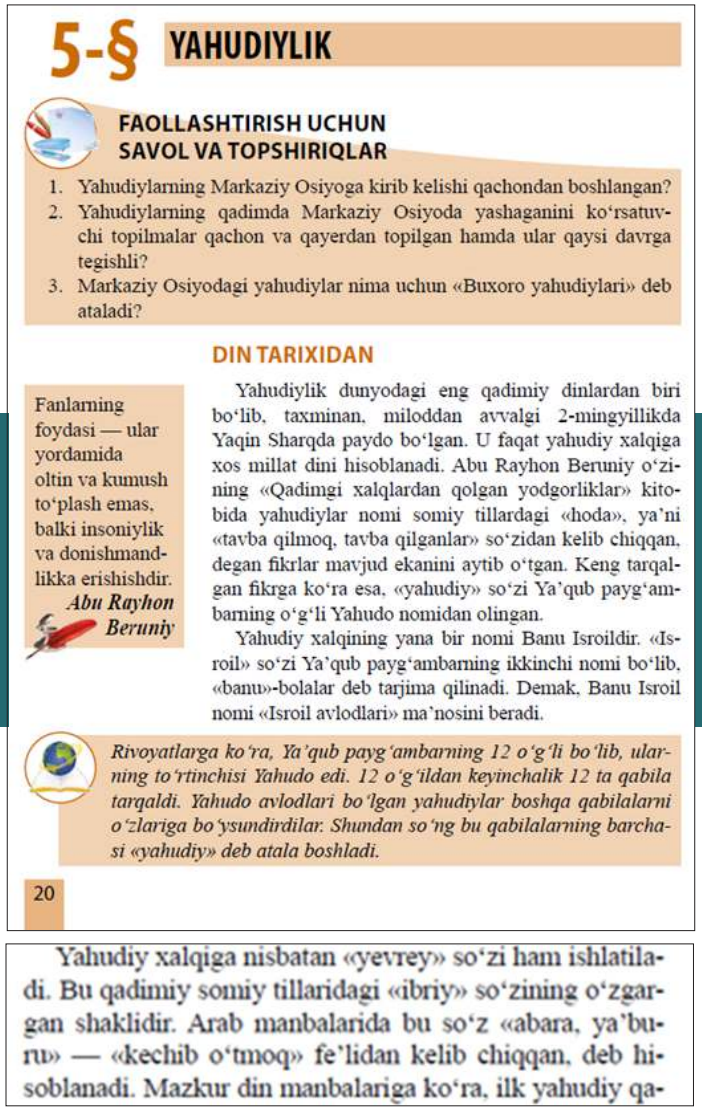
Mamlakatimiz ko'p millatli bo'lib, yurtimizda o'zbeklardan tashqari qoraqalpoq, tojik, qozoq, qirg'iz, turkman, rus, ukrain, koreys, nemis, arman, ozarboyjon, yahudiy kabi 130 dan ziyod millat va elat vakillari istiqomat qiladi va ularning barchasi birgalikda O'zbekiston xalqini tashkil etadi. Bu, hech shubhasiz, mamlakatimiz uchun noyob hodisadir. Chunki, har bir millat Yaratganning buyuk mo'jizasidir. Turli millat va elat vakillari o'zaro muloqot natijasida bir-biridan ko'p narsani o'rganadi, an'ana va qadriyatlarini boyitadi. Bunday muhit yurtimiz fuqarolarida milliy va diniy bag'rikenglik, boshqa xalqlar madaniyatiga hurmat bilan qarash tuyg'ularini ham rivojlantiradi.

Our country is multi-ethnic, in addition to Uzbeks, representatives of more than 130 nationalities and peoples, such as Karakalpaks, Tajiks, Kazakhs, Kyrgyz, Turkmen, Russians, Ukrainians, Koreans, Germans, Armenians, Azerbaijanis, Jews, and all of them together make up the nation of Uzbekistan. This is, without a doubt, a unique event for our country. Because every nation is a great miracle of the Creator. As a result of mutual communication, representatives of different nationalities and peoples learn a lot from each other, enrich their traditions and values. Such an environment develops the feelings of national and religious tolerance and respect for the culture of other nations in the citizens of our country.

Example 2

***Dunyo Dinlari Tarixi* (History of World Religions), 2017, Grade 10 , pp. 20-21.**

Grade 10 students learn basic information about Judaism, its inception in the Middle East around the 2nd millennium BC, being the “national religion of the Jewish people” and “one of the oldest religions in the world." Suggested etymologies for the name “Jew” are also provided, associating them with “repentance," “Judah," as well as for “Israel” being the second name of Jacob, and “Hebrew” (*Yevrey*).



5-§ YAHUDIYLIK

FAOLLASHTIRISH UCHUN SAVOL VA TOPSHIRIQLAR

1. Yahudiylarning Markaziy Osiyoga kirib kelishi qachondan boshlangan?
2. Yahudiylarning qadimda Markaziy Osiyoda yashaganini ko‘rsatuvchi topilmalar qachon va qayerdan topilgan hamda ular qaysi davrga tegishli?
3. Markaziy Osiyodagi yahudiylar nima uchun «Buxoro yahudiylari» deb ataladi?

DIN TARIXIDAN

Fanlarning foydasi — ular yordamida oltin va kumush to‘plash emas, balki insoniylik va donishmandlikka erishishdir.
Abu Rayhon Beruniy

Yahudiylik dunyodagi eng qadimiy dinlardan biri bo‘lib, taxminan, miloddan avvalgi 2-mingyillikda Yaqin Sharqda paydo bo‘lgan. U faqat yahudiy xalqiga xos millat dini hisoblanadi. Abu Rayhon Beruniy o‘zining «Qadimgi xalqlardan qolgan yodgorliklar» kitobida yahudiylar nomi somiy tillardagi «hoda», ya’ni «tavba qilmoq, tavba qilganlar» so‘zidan kelib chiqqan, degan fikrlar mavjud ekanini aytib o‘tgan. Keng tarqalgan fikrga ko‘ra esa, «yahudiy» so‘zi Ya’qub payg‘ambarning o‘g‘li Yahudo nomidan olingan.

Yahudiy xalqining yana bir nomi Banu Isroildir. «Isroil» so‘zi Ya’qub payg‘ambarning ikkinchi nomi bo‘lib, «banu»-bolalar deb tarjima qilinadi. Demak, Banu Isroil nomi «Isroil avlodlari» ma’nosini beradi.

Rivoyatlarga ko‘ra, Ya’qub payg‘ambarning 12 o‘g‘li bo‘lib, ularning to‘rtinchisi Yahudo edi. 12 o‘g‘ildan keyinchalik 12 ta qabila tarqaldi. Yahudo avlodlari bo‘lgan yahudiylar boshqa qabilalarni o‘zlariga bo‘ysundirdilar. Shundan so‘ng bu qabilalarning barchasi «yahudiy» deb atala boshladi.

20

Yahudiy xalqiga nisbatan «yevrey» so‘zi ham ishlatiladi. Bu qadimiy somiy tillaridagi «ibriy» so‘zining o‘zgargan shaklidir. Arab manbalarida bu so‘z «abara, ya’buru» — «kechib o‘tmoq» fe’lidan kelib chiqqan, deb hisoblanadi. Mazkur din manbalariga ko‘ra, ilk yahudiy qa-

HISTORY OF RELIGION

Judaism is one of the oldest religions in the world, originating in the Middle East around the 2nd millennium BC, and is the national religion of the Jewish people. Abu Rayhan Beruni, a Central Asian ethnographer, noted in his book Relics of Ancient Nations that some believe the name "Jews" derives from the Semitic word “hoda”, meaning "to repent" or "those who repented." According to a widely held belief, the term "Jew" originates from the name Judah, one of the sons of the Prophet Jacob. Another name for the Jewish people is Banu Israel, which translates to "sons of Israel." The name Israel is considered the second name of the Prophet Jacob (Ya'qub), and Banu Israel refers to his descendants.

According to legend, Yaqub was the twelfth son of the prophet, and the fourth of them was Judah; the twelve tribes later spread from the sons. The Jews, descendants of Judah, subjugated other tribes. After that, all these tribes began to be called "Jews".

The word Yevrey is also used to refer to the Jewish people. It is a modified form of the ancient Semitic Hebrew word. In Arabic sources, it is believed that this word is derived from the verb abara, yaburu to pass.

Example 3

***Dunyo Dinlari Tarixi* (History of World Religions), 2017, Grade 10, p. 21.**

When studying about the origins and traditions of Judaism, students learn how the first Jewish tribes lived in Mesopotamia, thereafter crossing the Tigris and the Euphrates under the "prophet" Abraham, arriving in Canaan. In this narrative, the progeny of Abraham – Jacob and Joseph – are also mentioned, as is the oppression of the People (Banu) of Israel by the Egyptians, the establishment of the Jewish kingdom by King David, and the expulsion of the Jewish people due to the Assyrian and Babylonian conquests. By stating that King David united "Palestine" and formed the Jewish kingdom, it acknowledges Jewish presence and connection to the land of Israel, implying that Judaism is rooted in the land's history, and perhaps even indigenous to it. Furthermore, the land of Canaan is anachronistically construed to some extent as "Palestine," while the historic term "Syria Palaestina," signifying the Roman province, originated much later in the 2nd century AD following the Roman suppression of the Bar Kokhba revolt.

Musoni quvib ketayotgan Fir'avn (papirusga ishlangan rasm).

Yahudiy xalqiga nisbatan «yevrey» so'zi ham ishlatiladi. Bu qadimiy somiy tillaridagi «ibriy» so'zining o'zgargan shaklidir. Arab manbalarida bu so'z «abara, ya'buru» — «kechib o'tmoq» fe'lidan kelib chiqqan, deb hisoblanadi. Mazkur din manbalariga ko'ra, ilk yahudiy qabilalari Mesopotamiyada yashagan edilar. Ular miloddan avvalgi XV asrlarda Ibrohim payg'ambar boshchiligida Dajla va Furot daryolaridan kechib o'tganlar.

Tavrot, Injil va Qur'onda xabar berilishicha, Ibrohim payg'ambarning nabirasi bo'lgan Ya'qubning o'n birinchi o'g'li Yusuf edi. Yusuf va uning akalari o'rtasidagi munosabatlar sababli Banu Isroil qavmi Misrga ko'chib kelgan. Ular ancha vaqt Misr yerlarida yashaganlar. Keyinchalik Misr fir'avni Banu Isroil qavmiga zulm qilgach, Muso payg'ambar boshchiligida bu xalq yana Kan'on (Falastin) yerlariga qaytdi.

Miloddan avvalgi 722-yilda Isroil podshohligi Ossuriya tomonidan, 586-yilda esa Bobil davlati tomonidan bosib olingach, yahudiy xalqining bir qismi o'lkadan haydab chiqarildi.

Dengizning ikkiga ajralishi tasviri

TARIXGA NAZAR

Bibliya rivoyatlariga ko'ra, mil avv. 1250-yilda yahudiylar Muso boshchiligida Misrni tark etdilar. Mil. avv. 1000-yilda podshoh Saul vafotidan so'ng uning kuyovi podshoh Dovud Falastinni birlashtirib, Yahudiy podshohligini tashkil qildi.

21

[…]
Pharaoh chasing Moses (papyrus painting)
According to these religious sources of Judaism, the first Jewish tribes lived in Mesopotamia. They crossed the Tigris and Euphrates rivers under the leadership of Prophet Abraham in the 15th century BC. According to the Torah, the Bible and the Qur'an, Joseph (Yusuf) was the eleventh son of Jacob, the grandson of Prophet Abraham. Due to the relationship between Joseph and his brothers, the people of Banu Israel migrated to Egypt, where they lived for a prolonged period. Later, when the Pharaoh of Egypt oppressed the people of Banu Israel, the people returned to the lands of Canaan (Palestine) under the leadership of Prophet Moses. After the kingdom of Israel was conquered by Assyria in 722 BC, and by the Babylonian state in 586 BC, a part of the Jewish people was expelled from the country.
[right bottom image:] an image of the Parting of the Sea.
A FLASHBACK TO HISTORY
According to biblical narratives, in 1250, the Jews left Egypt under the leadership of Moses. After the death of King Saul in 1000, his son-in-law King David united Palestine and established the Jewish kingdom

Example 4

***Dunyo Dinlari Tarixi* (History of World Religions), 2017, Grade 10, pp. 27.**

A lesson about the Jewish religion describes that many Jews returned to Canaan after the Babylonian conquest and exile and "managed to restore their state" for the second time. This was achieved thanks to King Cyrus II. The textbook thus recognizes the narrative of ancient Jewish existence in Canaan.

TARIXGA NAZAR

Eron podshohi Kir II tomonidan Bobil egallangach, yahudiylarning ancha qismi Kan'onga qaytib, podshohning roziligi bilan ikkinchi marta o'z davlatlarini qayta tiklashga erishdilar. Muhojirlikda qolgan yahudiylarning bir qismi esa Sharqqa, xususan, Markaziy Osiyoga ko'chib o'tdi.

A GLIMPSE AT HISTORY
After Babylon was captured by the Iranian king Cyrus II, a large part of the Jews came to Canaan, and with the consent of the king, they managed to restore their state for the second time. Some of the Jews who remained in exile moved to the East, in particular to Central Asia.

Example 5

***Dunyo Dinlari Tarixi* (History of World Religions), 2017, Grade 10, pp. 22-23.**

In a section dedicated to the Entry and Development of Judaism in Central Asia, Jewish groups are said to have left Israel around the 8th century BC, finding refuge in countries such as Egypt and Iran. Their arrival in Central Asia, and regions such as Marv, Bukhara, Samarkand and Shahrisabz, is identified during the time of the Sogdian state in the 2nd century BC. This marks the first instance where the term 'Israel' is recognized as a geographical or political entity. The textbook also bolsters this narrative with historical validity by stating that the information is corroborated by archeological research, whose findings even include the remains of an ancient synagogue and pottery with inscriptions in Jewish script.

While it is likely that the Jewish presence in Central Asia predates the arrival of Christianity and Islam, there is however no archaeological evidence to confirm this assumption. Furthermore, the cited archaeological findings are not dated to the 2nd century BC but rather to the 6th–8th centuries AD, and no ancient synagogue has been discovered in the region to date.[20]

Isroilliklar Misrda.

***Tanax** birlamchi manba bo'lib, u Tavrot (Tora), Payg'ambarlar (Nevim) va Kitoblar (Xetuvim) deb ataluvchi uch bo'limdan iborat.*

***Talmud** (ibroniycha — «o'rganish») Tavrotning sharhi sifatida e'tirof etiladi.*

MARKAZIY OSIYOGA YAHUDIYLIK DININING KIRIB KELISHI VA RIVOJLANISHI

Buyuk Ipak yo'li.

Miloddan avvalgi VIII asrlarda ba'zi yahudiylar Isroilni tark etib, Misr, Eron kabi o'lkalardan boshpana topdilar. Markaziy Osiyoga yahudiylar So'g'diyona davlati davrida, ya'ni miloddan avvalgi II asrda kirib kelganlar. Ular Eron orqali Marvga kelib, u yerdan Buxoro, Samarqand, Shahrisabz va boshqa shaharlarga tarqaldilar.

Tadqiqotchilar ularning bu yerga ko'chib kelib, joylashishlarini «Buyuk Ipak yo'li» faoliyati bilan bog'laydilar. Yahudiylarning bo'yoqchilik bo'yicha mutaxassis bo'lganlari ularning xomashyo manbalariga yaqinroq mintaqalarga o'rnashishlariga sabab bo'lgan.

22

20 Michael Shenkar, (2014). "Yosef bar El'asa Artaka and the elusive Jewish Diaspora of pre-Islamic Iran and Central Asia", *Journal of Jewish Studies*, vol. IXV (no. 1), 58-76.

ga guvohlik beruvchi arxeologik topilmalar ilk bor tadqiqotchi tomonidan 1954-yili Turkmanistonning Marv va Bayramali shaharlaridan topilgan. Bular qadimgi sinagoga qoldiqlari, yahudiy yozuvida yozilgan sopol buyumlardir. Topilmalar Yunon-Baqtriya va Parfiya davlatlari hukmronlik qilgan miloddan avvalgi II – milodiy I asrlarga tegishli bo'lgan.

Karaimlar milliy kiyimi.

THE ENTRY AND DEVELOPMENT OF JUDAISM IN CENTRAL ASIA

In the 8th century BC, some Jews left Israel and found refuge in countries such as Egypt and Iran. Jews came to Central Asia during the time of the Sogdian state in 2nd century BC. They came to Marv through Iran, and from there spread to Bukhara, Samarkand, Shahrisabz and other cities. Researchers found that they moved here and settled because of the Silk Road. Jews were masters of the dye making industry so they wanted to be close to the raw materials.

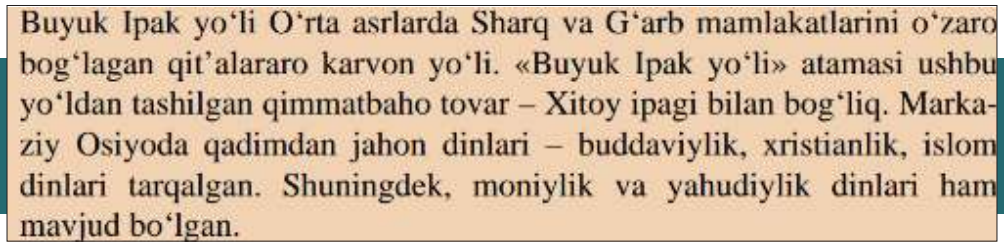
[…]

Archaeological evidence of Jewish presence in Central Asia was first uncovered in 1954 by a researcher in the cities of Marv and Bayramali, located in modern-day Turkmenistan. These findings included the remains of an ancient synagogue and pottery with inscriptions in Jewish script, dating back to the 2nd–1st centuries BC during the era of the Greco-Bactrian and Parthian states.

Example 6

***Dunyo Dinlari Tarixi* (History of World Religions), 2018, Grades 11 and 12, p. 30.**

The level of description in the upper high school volume is comparatively shorter, merely acknowledging that Judaism was an ancient religion of Central Asia.



Buyuk Ipak yo‘li O‘rta asrlarda Sharq va G‘arb mamlakatlarini o‘zaro bog‘lagan qit’alararo karvon yo‘li. «Buyuk Ipak yo‘li» atamasi ushbu yo‘ldan tashilgan qimmatbaho tovar – Xitoy ipagi bilan bog‘liq. Markaziy Osiyoda qadimdan jahon dinlari – buddaviylik, xristianlik, islom dinlari tarqalgan. Shuningdek, moniylik va yahudiylik dinlari ham mavjud bo‘lgan.

The Great Silk Road is a transcontinental caravan route that connected the countries of the East and the West in the Middle Ages. The term “Great Silk Road” is associated with the valuable commodity Chinese silk transported along this route. The world religions Buddhism, Christianity, and Islam have long been widespread in Central Asia. There were also the religions of Manichaeism and Judaism.

Example 7

***Dunyo Dinlari Tarixi* (History of World Religions), 2017, Grade 10, pp. 22-23.**

In the section dedicated to the Entry and Development of Judaism in Central Asia, students learn about the consolidation of Jewish communities during the 9th and 10th centuries, which were “both sizeable and autonomous." The text specifically mentions the Karaite Jewish sect, describing its main tenets, namely that it “recognized only the Torah while rejecting the Talmud," and that it criticized other Jewish groups in the region for violating kashrut dietary laws, assimilating with the local population, and promoting heresy.

Markaziy Osiyoda milodiy IX–X asrlarda yahudiy jamoalari ko‘p sonli va erkin bo‘lganlar. Ulardan faqat urushga yaroqli bo‘lgan erkaklargina jizya solig‘ini to‘laganlar. Yig‘ilgan soliqlarning faqat yarmi davlat xazinasiga topshirilgan, qolgan qismi esa jamoa boshlig‘i ixtiyorida qolgan.

Yahudiylarning Markaziy Osiyoda yashaganliklariga guvohlik beruvchi arxeologik topilmalar ilk bor tadqiqotchi tomonidan 1954-yili Turkmanistonning Marv va Bayramali shaharlaridan topilgan. Bular qadimgi sinagoga qoldiqlari, yahudiy yozuvida yozilgan sopol buyumlardir. Topilmalar Yunon-Baqtriya va Parfiya davlatlari hukmronlik qilgan miloddan avvalgi II – milodiy I asrlarga tegishli bo‘lgan.

IX–X asrlarda Markaziy Osiyoda ***karaimlar*** deb ataladigan yahudiy sektasi paydo bo‘ladi. Bu oqim tarafdorlari faqat Torani (Tavrotni) tan olar. Talmudni esa inkor qilar edilar. Ular mahalliy yahudiylarni **kashrut** (ruxsat etilgan ovqatlarnigina yeyish) qoidasini buzish, yerli aholi bilan aralashib ketish va yahudiy dinini bid’atlar bilan buzishda ayblay boshladilar.

Karaimlar milliy kiyimi.

Toshkentdagi Ashkenazi sinagogasi (1930-yilda yopilgan, 1966-yilda yer qimirlaganda buzilib ketgan).

23

In the 9th and 10th centuries AD, Jewish communities in Central Asia were both sizable and autonomous. Among their members, only men capable of military service were required to pay the jizya tax. Notably, only half of the collected taxes went to the state treasury, while the remainder was managed by the community leader.

[…]

In the 9th–10th centuries, a Jewish sect known as the Karaites emerged in Central Asia. This group recognized only the Torah while rejecting the Talmud, accusing local Jews of violating kashrut (dietary laws), assimilating with the local population, and corrupting Jewish religious practices with heretical influences.

Example 8

***Dunyo Dinlari Tarixi* (History of World Religions), 2017, Grade 10, pp. 24-25.**

The lesson on Jewish communities in Central Asia presents a somewhat cursory historic account, delineating their development from the 13th century to the mid-20th century. In a short description, students learn that of the ancient communities, few Jewish communities survived by the beginning of the 13th century, seeing through the oppressive Mongol rule (during which they were not allowed to have more than 100 houses in one city), the Timurids, their further dispersion to other Central Asian cities during the 18th-19th centuries. After noting the existence of a Jewish theater in Samarkand (1932) and Hebrew language Jewish "schools, periodicals, and special publications", and the cessation of Yiddish education and culture under the late Soviets, students learn that Uzbekistan's independence in 1991 created the conditions for "free practice of all religions, including Judaism." The section concludes with a romanticized depiction, stating that Jews maintained their faith "no matter where they lived, no matter how far they were from each other," emphasizing Judaism as the religion of a nation.

However, it should be noted that schools and publishing enterprises were not conducted in Hebrew, but in Judeo-Tajik (the unique language of Bukharan Jews). The language used Hebrew script until the 1930s, but following Soviet policies was forced to undergo Latin reform and was finally eliminated by the Soviet regime.[21]

The lesson also presents students with questions that demonstrate the ongoing existence of a practicing Jewish community in Uzbekistan, how their survival was enabled due to Uzbekistan's promotion of principles of religious tolerance as "eternal values," and the rights of Jews for self-determination with the establishment of the state of Israel.

Remarkably, the historic Jewish culture and presence in Uzbekistan is visualized through three images, one of a Jewish school in Samarkand in the 20th century, the second a photograph of Jewish theater, and the third a photograph of a Jewish Bukharan family from the 20th century.

21 Zeev Levin, (2013). "tmurot bisfatam shel yehudei Bukhara: misafa 'adatit leleumit ubekhazara" (The Language of the Bukharan Jews: From a Community Language to a National One and Back), *Pe'amim*, 136, 145-174.

XIII asr boshiga kelib qadimgi yahudiy jamoalari ham inqirozga uchradi. Saqlanib qolgan kam sonli yahudiylar Buxoro va uning atroflarida yashaganlar. Mo'g'ullar davrida esa Xorazmda yahudiylarning bir shaharda 100 uydan oshiq bo'lishlari taqiqlangan edi.

Amir Temur va temuriylar davrida Movarounnahr mintaqasiga Erondan ko'pgina yahudiy jamoalari ko'chirib keltirilgan. Ularning bir qismi Buxoroda yashagan. XVIII asrning boshlarida yahudiylar Eron, Afg'oniston, Xiva, Qo'qon va Buxoro jamoalariga bo'linib ketdi.

Yahudiy maktabi. (Samarqand, XX asrning boshlari)

XIX asrning ikkinchi yarmida Markaziy Osiyo yahudiylari Buxoro amirligi hududlarida yashaganliklari tufayli ***«Buxoro yahudiylari»*** nomi bilan tanilgan bo'lsalar-da, ularning asosiy qismi Samarqandda yashagan.

XIX asrga kelib yahudiylar Markaziy Osiyoning Qarshi, Marv, Xatirchi, Shahrisabz, Kattaqo'rg'on, Karmana, Marg'ilon, Dushanba shaharlarida bir mavzega jam bo'lib umr kechirganlar.

1932-yilda Samarqandda yahudiylar teatri tashkil qilingan. 1940-yilgacha Markaziy Osiyoda yahudiylarning ivrit tilidagi maktablari, davriy va maxsus nashrlari mavjud bo'lgan.

Sovetlar davrining keyingi yillarida yahudiy tilida o'qitish va madaniy faoliyat yuritish to'xtatilgan. Lekin yahudiylik yagona millatga xos din bo'lganligi sabab-

IJODIY FAOLIYAT

«XIX asrning ikkinchi yarmida Rossiya imperiyasi Markaziy Osiyoni bosib olishi yahudiylarning Turkiston va Buxoro jamoalariga bo'linib ketishiga olib keldi». Tarix fanidan olgan bilimlaringizga asoslanib, yahudiylarning Turkiston va Buxoro jamoalariga bo'linib ketish sabablarini aniqlang.

Yahudiylar teatri

Buxorodagi yahudiy oilasi (XX asrning boshlari)

li, ular qayerda yashashmasin, biri ikkinchisidan qancha uzoqda bo'lmasin, o'z dini va muqaddas kitoblariga e'tiqod qilishni davom ettiraverganlar.

1991-yilda O'zbekiston mustaqillikka erishgandan so'ng barcha dinlar, shu jumladan, yahudiy diniga ham erkin e'tiqod qilish uchun keng sharoitlar yaratib berildi.

MUSTAHKAMLASH UCHUN SAVOL VA TOPSHIRIQLAR

1. Bugungi kunda mamlakatimizda boshqa diniy konfessiyalar qatorida ro'yxatdan o'tgan «Yahudiylar jamoasi» faoliyat ko'rsatadi. Ushbu jumlani diniy va milliy bag'rikenglik tamoyili bilan bog'lab tushuntiring.
2. «1170-yilda birgina Samarqandda 30 ming yahudiy yashagan». Mazkur jumla asosida yurtimizdagi diniy bag'rikenglik tamoyillari azaliy qadriyat ekanligi yuzasidan fikr bildiring.
3. Isroil davlati qachon tashkil topganligini va tashkil topish shart-sharoitlarini aniqlang.

[…]

By the beginning of the 13th century, the ancient Jewish communities were also in crisis. The few surviving Jews lived in Bukhara and its surroundings. During the time of the Mongols, it was forbidden for Jews to have more than 100 houses in one city in Khorezm. During the period of Amir Temur and the Timurids, many Jewish communities were moved from Iran to the Movarounnahr [Transoxiana] region. Some lived in Bukhara. At the beginning of the 18th century, the Jews were divided into the communities of Iran, Afghanistan, Khiva, Kokand and Bukhara. In the second half of the 19th century, Central Asian Jews were known as "Jews of Bukhara" due to the fact that they lived in the territories of the Bukhara Emirate, but most of them lived in Samarkand. By the 19th century, Jews lived in one area in the cities of Karshi, Marv, Khatirchi, Shahrisabz, Kattakorgan, Karmana, Margilan, and Dushanbe in Central Asia. In 1932, the Jewish Theater was established in Samarkand. Until 1940, there were Hebrew language schools, periodicals and special publications of Jews in Central Asia. In the later years of the Soviet era, Yiddish language teaching and cultural activities were stopped. But since Judaism is the religion of a nation, they continued to believe in their religion and holy books, no matter where they lived, no matter how far they were from each other. After the independence of Uzbekistan in 1991, conditions were created for the free practice of all religions, including Judaism.

[image p. 24] Jewish school. (Samarkand, early 20th century)

Left image: Photo of a “Jewish theater.” Right image: “Jewish family from Bukhara early 20th century)”

Questions and tasks for consolidation

1. Today in our country there is a Jewish community registered as a religious denomination along with other denominations. Use this example to explain the practical implementation of the principal of religious and national tolerance in our country.
2. In 1170, 30 thousand Jews lived in Samarkand alone. Based on these figures, justify your opinion that religious tolerance belongs to our ancient national values.
3. Find out when the state of Israel was formed and the reason for its emergence.

Example 9

***Dunyo Dinlari Tarixi* (History of World Religions), 2018, Grade 11 and 12, p. 103.**

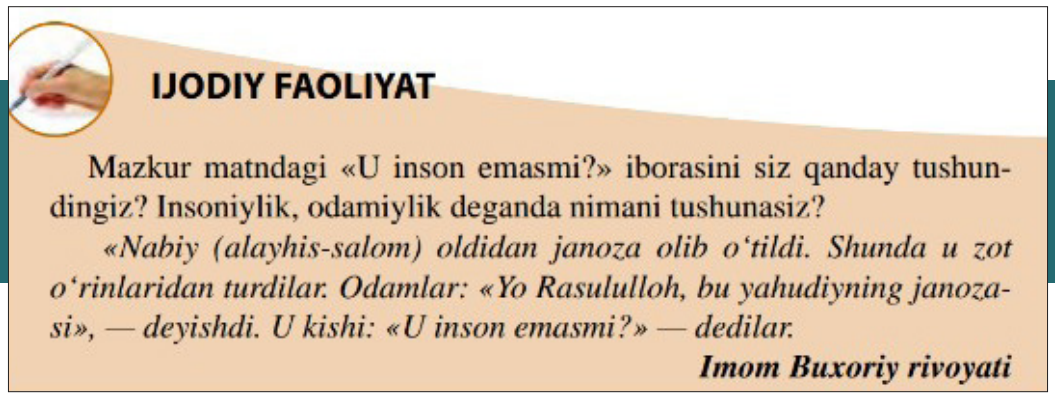
The textbook presents an image demonstrating coexistence and tolerance between the multiple faiths in Jerusalem. This is important, especially at a time when many news outlets report tensions and frame religious and national rivalries in the same context. Although the synagogue is obscured in the picture, the title states that it shares this holy space, which acknowledges Jewish presence in Jerusalem and its holiness to the religion.

The Dome of the Rock (Qubbat aṣ-Ṣakhra) mosque, Christian church and Jewish synagogue in Jerusalem (Quddus)

Example 10

***Dunyo Dinlari Tarixi* (History of World Religions), 2018, Grades 11 and 12, p. 127.**

This high school textbook teaches a Hadith describing how the Prophet Muhammad respected Jews, by attending a Jewish funeral. When questioned by people about the validity of attending the funeral of a Jew, Muhammad famously replied: “is he not a human too?”. The textbook therefore promotes a tolerant view of Islam towards minorities, and Jews in particular, presenting them as human beings like all others. Notably, the textbook’s authors chose this specific hadith from Bukhari, one of the most authoritative collections in Islam and one of the “Two Reliable” compendiums of authentic hadiths (Al-Sahihan), to illustrate this perspective. By citing such a highly respected Islamic source, the message is presented with an added layer of irrefutability.



IJODIY FAOLIYAT

Mazkur matndagi «U inson emasmi?» iborasini siz qanday tushundingiz? Insoniylik, odamiylik deganda nimani tushunasiz?

«Nabiy (alayhis-salom) oldidan janoza olib o‘tildi. Shunda u zot o‘rinlaridan turdilar. Odamlar: «Yo Rasulullоh, bu yahudiyning janozasi», — deyishdi. U kishi: «U inson emasmi?» — dedilar.

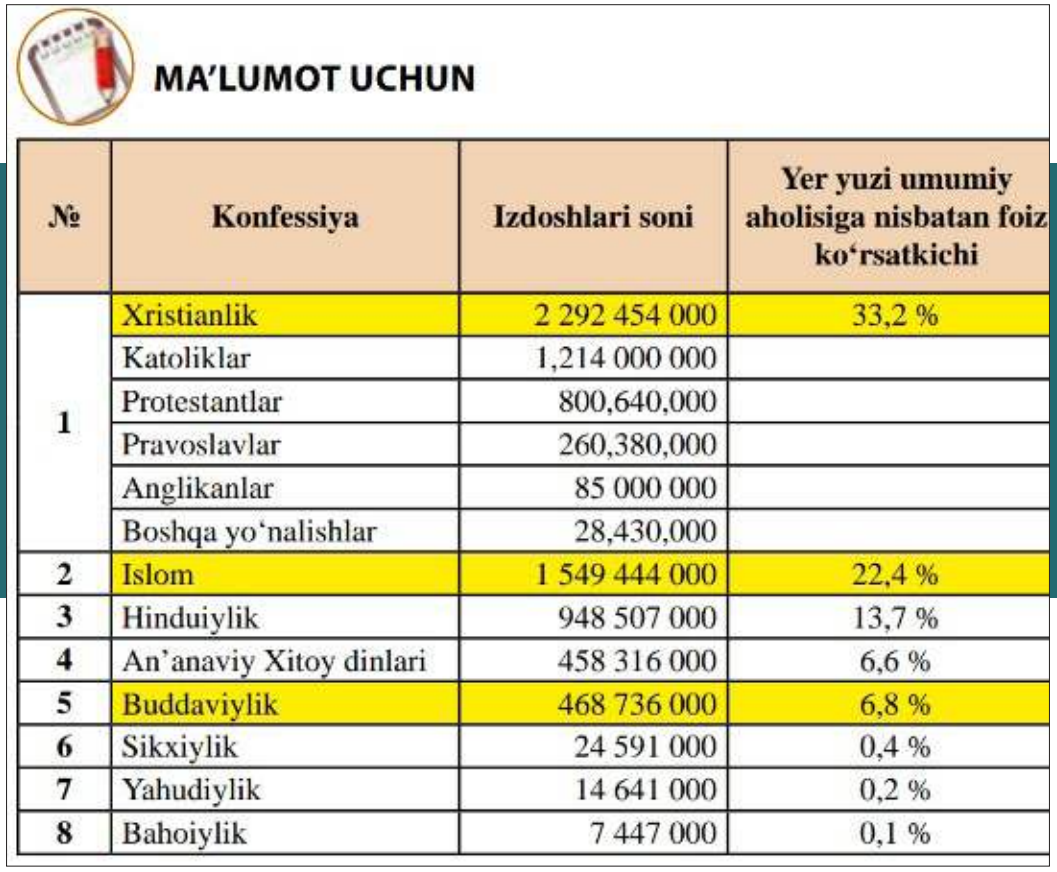
Imom Buxoriy rivoyati

[…] A burial ceremony was passing near the prophet Mohammad. People said: “My prophet, this a Jewish person’s burial”. The prophet answered: “Is he not a human too?”. Hadith collection of Imam (Al-)Bukhari.

Example 11

***Dunyo Dinlari Tarixi* (History of World Religions), 2018, Grades 11 and 12, p. 104.**

This high school textbook provides a list of world religions and their followers: Jews 0.2% of the population.



MA'LUMOT UCHUN

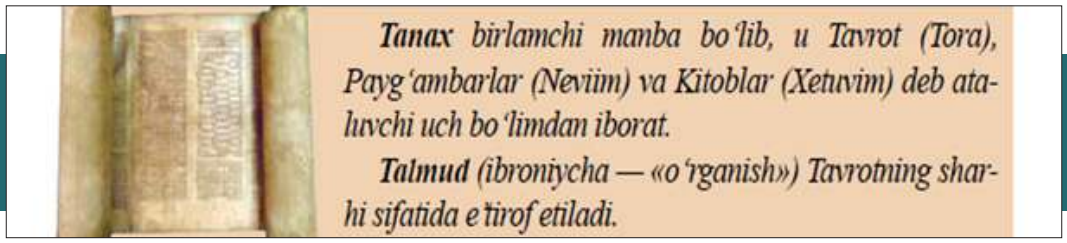
№	Konfessiya	Izdoshlari soni	Yer yuzi umumiy aholisiga nisbatan foiz ko'rsatkichi
1	Xristianlik	2 292 454 000	33,2 %
	Katoliklar	1,214 000 000	
	Protestantlar	800,640,000	
	Pravoslavlar	260,380,000	
	Anglikanlar	85 000 000	
	Boshqa yo'nalishlar	28,430,000	
2	Islom	1 549 444 000	22,4 %
3	Hinduiylik	948 507 000	13,7 %
4	An'anaviy Xitoy dinlari	458 316 000	6,6 %
5	Buddaviylik	468 736 000	6,8 %
6	Sikxiylik	24 591 000	0,4 %
7	Yahudiylik	14 641 000	0,2 %
8	Bahoiylik	7 447 000	0,1 %

Confession: Judaism, number of followers: 14 641 000, percentage ratio in comparison to the population of the Earth: 0.2%

Example 12

***Dunyo Dinlari Tarixi* (History of World Religions), 2017, Grade 10, p. 22.**

Textbooks mention Jewish scripture, introducing the Tanakh and its three sections – the Torah (*Torah*), the Prophets (*Nevim*), and the Books (*Ketuvim*). The Talmud is presented as a commentary on the Torah.



Tanax *birlamchi manba bo'lib, u Tavrot (Tora), Payg'ambarlar (Neviim) va Kitoblar (Xetuvim) deb ataluvchi uch bo'limdan iborat.*

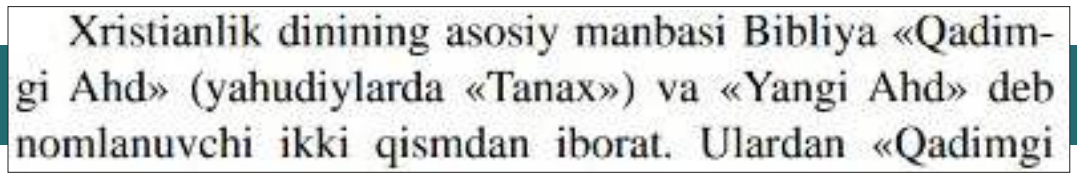
Talmud *(ibronіycha — «o'rganish») Tavrotning sharhi sifatida e'tirof etiladi.*

The Tanakh is the primary source and consists of three sections called the Torah (Torah), the Prophets (Nevim) and the Books (Ketuvim). The Talmud (Hebrew - "study") is recognized as a commentary on the Torah.

Example 13

***Dunyo Dinlari Tarixi* (History of World Religions), 2018, Grades 11 and 12, p. 36.**

Upper high school students learn that the "Jewish Tanakh", i.e. the Old Testament, is one of the two parts of the Bible.



Xristianlik dinining asosiy manbasi Bibliya «Qadimgi Ahd» (yahudiylarda «Tanax») va «Yangi Ahd» deb nomlanuvchi ikki qismdan iborat. Ulardan «Qadimgi

The main source of the Christian Bible consists of two parts called "Old Testament" (Jewish "Tanakh") and "New Testament".

Example 14

***Dunyo Dinlari Tarixi* (History of World Religions), 2018, Grades 11 and 12, p. 36.**

In lessons about Judaism, Grade 10 students learn that it is based on "the observance of the Ten Commandments", revealed to Moses on Mount Sinai. The text teaches how Moses broke the tablets in his rage over the Golden Calf and presents all ten commandments. Students are also told that the commandments are found in the Torah, which is "the sacred source of the Jews," and that it was written in Hebrew and Aramaic, and describes the history of Israel. The lesson also presents the five books ***Genesis, Exodus, Leviticus, Numbers, Deuteronomy,*** but inaccurately attributes their composition to Moses. At the end of the section, students are encouraged to consider the Ten Commandments in relation to ethics.

6–7-§ YAHUDIYLIK MAROSIMLARI VA OQIMLARI

FAOLLASHTIRISH UCHUN SAVOL VA TOPSHIRIQLAR

1. Yahudiylikdagi O‘n amr haqida eshitganmisiz?
2. Geografiya fanidan olgan bilimlaringizga tayanib, Sinay (Tur) tog‘ining joylashgan hududini aniqlang.
3. Tur tog‘i bilan bog‘liq qanday rivoyatlarni bilasiz yoki eshitgansiz?

YAHUDIYLIK TA’LIMOTI

Yahudiylik ta’limoti Xudo tomonidan Musoga nozil qilingan O‘n amrga rioya etishga asoslanadi. Ularning e’tiqodiga ko‘ra, O‘n amr Muso payg‘ambarga Sinay (Tur) tog‘ida ikki marta tushirilgan.

Yahudiylikda aytilishicha, Muso o‘z qavmining qo‘lda yasalgan buzoqqa sig‘inayotganini ko‘rib, bundan g‘azablanib ketadi va Xudoning amrlari yozilgan lavhalarni sindirib tashlaydi, shundan keyin Xudo quyidagi O‘n amrni qayta tushirgan.

1. Dunyoni yaratgan, yakka-yu yagona Yahvedan boshqa iloh yo‘qligiga imon keltirish.
2. Yahvedan boshqaga ibodat qilmaslik.
3. Xudoning nomini bo‘lar-bo‘lmasga tilga olavermaslik.
4. Shanba kunini muqaddas bilish va shu kuni dam olish.

IJODIY FAOLIYAT

O‘n amrda berilgan qoidalarni axloq qoidalari bilan bog‘lab tushuntiring.

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5. Ota-onani hurmat qilish.
6. Qotillik qilmaslik.
7. Zino qilmaslik.
8. O‘g‘rilik qilmaslik.
9. O‘z yaqinlari (yahudiylar) haqqiga yolg‘on guvohlik bermaslik.
10. O‘z yaqinlari uyiga, ayoliga, quliga, hayvonlariga, umuman, unga tegishli bo‘lgan narsalarga ko‘z olaytirmaslik.

Mazkur amrlar yahudiylarning muqaddas manbasi hisoblangan Tavrot (Tora) kitobida keltirilgan. Tavrot Musoga tegishli bo‘lgan besh kitobni o‘z ichiga oladi:

1) «Borliq» yoki «Ibtido»;
2) «Chiqish»;
3) «Levit»;
4) «Sonlar»;
5) «Ikkinchi qonun».

Tavrot matni ibriy va aramey (eski yahudiy) tillarida yozilgan. Unda Isroil xalqining tarixi bayon qilingan.

Talmud

TARIXGA NAZAR

Eron podshohi Kir II tomonidan Bobil egallangach, yahudiylar-

[…]

DOCTRINE OF JUDAISM

The doctrine of Judaism is based on the observance of the Ten Commandments, which were revealed by God to Moses. According to their belief, the Ten Commandments were revealed to Prophet Moses twice on Mount Sinai (Tur). According to Judaism, when Moses saw his people worshiping a calf made by hands, he got angry and broke the tablets of God's commandments, after which God revealed the following Ten Commandments.

1. Believing that there is no god other than the one and only Yahweh, who created the world.
2. Not worshiping anyone other than Yahweh.
3. Not mentioning God's name in inappropriate situations.
4. Knowing Saturday as holy and resting on it.
5. Respect parents.
6. Not to kill.
7. Not committing adultery.
8. Do not steal.
9. Not to bear false witness about one's relatives (Jews).
10. Not to look at the houses, women, slaves, animals, or anything that belongs to one's relatives.

These commandments are found in the book of Torah, which is considered the sacred source of the Jews. The Torah contains five books attributed to Moses: 1) Genesis 2) Exodus 3) Leviticus 4) Numbers 5) Deuteronomy. The text of the Torah was written in Hebrew and Aramaic (old Jewish). It describes the history of Israel.

Creative Activity:

Explain the rules given in the Ten Commandments in relation to ethics.

Example 15

***Dunyo Dinlari Tarixi* (History of World Religions), 2018, Grade 10, pp. 27-29.**

An appropriate description of Jewish prayers and ceremonies can also be found in the textbook. It expounds on the division of prayers and the Sabbath prayer in the synagogue. The text also notes the importance and sacredness of the Sabbath, explaining that Judaism believes God "rested on the seventh" day of creation, which is why it is "forbidden to light a fire, work, even use a vehicle" on it. Moreover, the lesson describes the practices pertaining to prayer in synagogues or at home, such as the untying of the *Torah* scrolls and reading them aloud by the priest, kissing fingers after touching the *mezuzah* which protects from evil spirits, wearing the *tefillin* headgear and the tales robe, reciting of the 16 prayers while standing (*tefilat ha'amida*). Although this description is inaccurate, as the *Amidah* consists of 18 prayers, the attempt to include this level of detail reflects the effort made by textbook authors to represent Judaism. The three elements of synagogues are also described, namely the *Aron Kodesh* containing the *Torah* amulets, the *Ner Tamid menorah* map, and the *Bima* (pulpit).

IBODAT VA MAROSIMLAR

Yahudiylikda ibodat tong, peshin va shom paytida qilinadigan kundalik hamda shanba kuni sinagogada bo'lib o'tadigan haftalik ibodat shakllariga bo'linadi. Haftalik ibodat (Shabat-Sabt) juma kuni Quyoshning botishi bilan boshlanadi va shanba kuni nihoyasiga yetadi.

Shanba kuni olov yoqish, ishlash, hatto transportdan foydalanish ham taqiqlanadi. Yahudiylik ta'limotiga ko'ra, Xudo olamni olti kunda yaratib, yettinchi kuni dam olgan. Shuning uchun ham, yahudiylar haftaning yettinchi kuni — shanbani dam olish va ibodatga bag'ishlaydilar.

Sinagoga (yun. «jamlanish»; ibr. — «beyt kneset» — «jamlanish uyi»)da ibodatlar kamida o'nta balog'atga yetgan erkak kishi to'planganda o'tkaziladi.

«Tavrot»da jannat «Adan» nomi bilan atalib, uning sifatlari bayon qilingan.

Yahudiylikda ibodat — «avoda she-ba-lev» ibroniycha «Qalb xizmati» degan ma'noni anglatadi.

«Mezuza»

Ibodat vaqtidagi eng muhim lahza va uning asosiy shartlaridan biri «Tavrot» o'ramalarining tugunlar ichidan chiqarilishi va ruhoniy tomonidan baland ovozda o'qilishidir. Yahudiylarda faqatgina sinagogada emas, uyda ham ibodat qilinadi.

Uylarda kirish eshigining yuqorisida «mezuza» deb nomlangan, uzun bir quvur ichiga o'rama holida qo'yilgan «Tavrot» jumlalari yozilgan bo'ladi. Uyga kirish va chiqishda yahudiylar «mezuza»ga qo'l tekkizib, barmoqlarini o'padilar. Yahudiylar «mezuza» ularni yovuz ruhlar yomonligidan saqlaydi, deb e'tiqod qiladilar. Uyda olib boriladigan ibodat vaqtida bosh kiyim kiyilib, yelkaga esa chakmon (tales) tashlanadi. Duolarning eng muhimi sanalgan 16 tasi tik turgan holda aytiladi. Boshqalarini o'qiyotganda tiz cho'kish, vujudni tebratib turish kabi harakatlar qilinadi.

Sinagogalarda, albatta, uch unsur joy olishi shart. Bu Aron Kodesh, Ner Tamid va Bimadir. Quddusga yo'nalgan muqaddas sandiq (shkaf) — Aron Kodesh ichida «Tavrot» tumorlari saqlanuvchi maxsus joy bo'lib, u masjiddagi «mehrob»ga o'xshash vazifani bajaradi va kirish eshigining to'g'risida bo'ladi.

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Ner Tamid — (ibr. «abadiy shamchiroq») sinagogada «Tavrot» solingan sandiq ro'parasida joylashgan bo'lib, doimo yonib turuvchi shamchiroqdir. Singogalarda Ner Tamid Menorani eslatib turuvchi ramz sifatida qo'yiladi.

Bima (yoki teva, almemar) esa — sinagoganing markazida joylashgan «Tavrot» o'qiladigan minbardir.

Ner Tamid

PRAYER AND CEREMONIES

In Judaism, prayer is divided into daily prayer at morning, noon, and evening, and weekly prayer at the synagogue on Saturday. Weekly prayer (Sabbath-Saturday) begins on Friday at sunset and ends on Saturday. On Saturday, it is forbidden to light a fire, work, even use a vehicle. According to Judaism, God created the world in six days and rested on the seventh. Therefore, the Jews devote the seventh day of the week, Saturday, to rest and prayer.

[Top box:] In a synagogue (Greek assembly in Hebrew beit knesset - house of assembly), prayers are held when at least ten adult males are present. In the Torah, paradise is called Eden and its qualities are described. In Judaism, prayer - avoda she-ba-lev is Hebrew for Service of the Heart.

The most important moment during the prayer and one of its main conditions is the untying of the Torah scrolls and their reading aloud by the priest. Jews pray not only in the synagogue, but also at home. Above the entrance door in the houses, the sentences of the Torah are written in a long tube called a mezuzah. When entering and leaving the house, Jews touch the mezuzah with their hands and kiss their fingers. Jews believe that the mezuzah protects them from evil spirits. During prayer at home, a headdress is worn, and a shawl (tales) is thrown over the shoulders. The 16 most important prayers are recited while standing. While reading others, kneeling and body swaying are performed. Synagogues must have three elements. These are Aron Kodesh, Ner Tamid and Bima. The holy ark (wardrobe) to Jerusalem is inside the Aron Kodesh. It is a special place where the amulets of the Torah are kept, it functions like a mihrab in a mosque and is located near the entrance.

The Ner Tamid (Hebrew for eternal lamp) is a perpetually burning lamp located in front of the ark of the Torah in the synagogue. In synagogues, the Ner Tamid is placed as a symbol reminding of the Menorah. Bima (or teva, almemar) is the pulpit in the center of the synagogue where the Torah is read.

Example 16

***Dunyo Dinlari Tarixi* (History of World Religions), 2017, Grade 10, pp. 29-31.**

The Uzbek textbooks also teach about Jewish holidays, such as *Rosh Hashana, Yom Kippur, Pesach, Shavuot, Sukkot, Simha Torah, Purim, Hanukkah* and other religious and national holidays. For instance, students learn that Jewish New Year *Rosh Hashana* celebrates the creation of Adam, mentioning how he was later expelled from Paradise for violating God's prohibition. Students learn that during Yom Kippur, Jews fast, pray in the synagogue and "repent their sins;" on *Pesach*, students learn that the "holiday commemorates the liberation of the Jews from slavery in Egypt;" *Shavuot* commemorates "the giving of the *Torah* to Moses at Mount Sinai;" *Purim* celebrates the Persian Jews escaping persecution; *Hanukkah* celebrates "the Jewish victory over the Syrian King Antiochus." The lesson also presents images of Jews praying in synagogue, reading the *Torah*, the *shofar* blown on *Yom Kippur*, a *Pesach seder* table, *Rosh Hashana* celebrations and lighting the *Hanukkah menorah* (*Hanukkiyah*).

It should be noted that the text states that Jews used to make pilgrimages to Jerusalem only on Sukkot, while in fact this happened on Pesach and Shavuot as well, marking the 'Three Pilgrimage Festivals.' Furthermore, the Uzbek textbook refers to Jerusalem with the Arabic word "*Quddus*," while the Russian version names it "*Ierusalim*."

BAYRAMLAR

Yahudiylarda Rosh Ashona, Yom Kipur, Pesax, Shavuot, Sukkot, Simxa Tora, Purim, Hanukka va boshqa diniy va milliy bayramlar (ibr. — Yom tov — yaxshi kun) mavjud.

Rosh Ashona (ibr. — «yil boshi») yahudiy milliy taqvimiga ko'ra yangi yil bayrami tishre (sentabr-oktabr) oyining birinchi va ikkinchi kunlarida nishonlanadi.

Yahudiylik ta'limotiga ko'ra, bu kunda ilk inson Odam yaratilgan va Xudo tomonidan berilgan taqiqni buzib, jannatdan chiqarilgan.

«Tavrot» o'qish marosimi

O'n kun davom etadigan Rosh Ashonaning oxirgi kunida **Yom Kipur** bayrami nishonlanadi. Bu kuni hech qanday ish qilinmay, faqat ibodat bilan mashg'ul bo'linadi. Yahudiylar Yom Kipurda ro'za tutishlari, sinagogada nadomatlar bilan yig'lab, qilgan gunohlariga tavba qilishlari shart.

Pesax (Pasxa) yillik bayramlar orasida eng e'tiborlisi hisoblanadi. U nisan (mart-aprel) oyining o'n beshinchi kunidan boshlanib, sakkiz kun davom etadi. Ushbu bayram yahudiylarning Misrdagi qullikdan ozod bo'lganlari munosabati bilan nishonlanadi va mazkur kunlarda xamirturushsiz non — «matsa» iste'mol qilinadi.

Shavuot (Sheviot) (ibr. — haftalar) Pesaxdan keyingi 50-kuni nishonlanadi. Shavuot dastlab dehqonchilik bayrami bo'lgan, keyinchalik Sinay tog'ida Musoga «Tavrot»ning berilishi munosabati bilan nishonlangan.

Ibodatga chaqirish uchun chalinadigan shofar

Sukkot (chodirlar bayrami) yahudiylar Misrdagi qullikdan ozod bo'lganlaridan so'ng, cho'lda chodirlarda kun kechirganlarini xotirlab o'tkaziladigan marosim. Qadimda yahudiylar mazkur marosim kunlarida Quddusga ziyoratga borganlar. Bugunga kelib bu an'ana tusidan chiqqan.

Oila davrasida «Pesax» bayrami

30

Milliy xususiyatga ega **Purim** (Shirinlik bayrami) adar (fevral-mart) oyining 14-kuni nishonlanadi. Ushbu bayram Quddusda 1 kun, boshqa joylarda esa 2 kun davom etadi.

Bu bayram Ester ismli qiz tufayli yahudiylarning Eronda qatliomdan qutulib qolishlari sharafiga bag'ishlanadi va unda ko'ngilochar bazmlar uyushtirilib, shirinliklar tarqatiladi.

Hanukka (ibr. — «yangilanish», «yoritish») yahudiylarning Suriya qiroli Antiokas ustidan qozongan g'alabalari sharafiga bag'ishlangan bayram hisoblanadi.

Kislav (noyabr-dekabr) oyining yigirma beshinchi kunidan boshlanib 8 kun davom etadigan bu bayramning odatiy kunlardan birgina farqi hanukkiya deb nomlangan to'qqiz shoxli shamdondan har kuni bittasining yoqilishidir.

HOLIDAYS
Jews have Rosh Hashana, Yom Kippur, Pesach, Shavuot, Sukkot, Simhat Torah, Purim, Hanukkah and other religious and national holidays (Yom Tov in Hebrew - good day).

***Rosh Hashana** (Hebrew for New Year) is celebrated on the first and second days of Tishre (September-October), the New Year's holiday according to the Jewish national calendar. According to Judaism, on this day, the first man, Adam, was created and was expelled from Paradise, violating the prohibition given by God.*

***Yom Kippur** is celebrated on the last day of Rosh Hashana, which lasts ten days. On this day, no work is done, except prayer. Jews must fast on Yom Kippur, lament in the synagogue and repent their sins.*

***Pesach** (Easter) is the most important of the annual holidays. It begins on the fifteenth day of Nisan (March-April) and lasts for eight days. This holiday commemorates the liberation of the Jews from slavery in Egypt, and unleavened matzah bread is eaten on these days.*

***Shavuot** (Sheviot) (Hebrew weeks) is celebrated on the 50th day after Pesach. Shavuot was originally a farming holiday, and was later celebrated to commemorate the giving of the Torah to Moses at Mount Sinai.*

***Sukkot** (Festival of Tabernacles) commemorates the Jews who lived in tents in the desert after being freed from slavery in Egypt. In ancient times, Jews went on pilgrimage to Jerusalem on the days of this ceremony. Today, this tradition is gone.*

***The national Purim** (Feast of Sweets) holiday is celebrated on the 14th day of Adar (February-March). This holiday lasts 1 day in Jerusalem and 2 days in other places. This holiday commemorates the escape of the Jews from the massacre in Iran thanks to a girl named Esther, and includes entertainment and the distribution of sweets.*

***Hanukkah** (Heb. renewal, illumination) is a holiday dedicated to the Jewish victory over the Syrian King Antiochus. Starting from the twenty-fifth day of the month of Kislav (November-December), this holiday lasts for 8 days. The only difference from the usual days is that one of the nine-branched candlesticks called Hanukkah is lit every day.*

[p. 30, images from top to bottom:]
"Torah" reading ceremony
The shofar is blown to call to prayer
"Pesach" holiday in the family circle

Example 17

Dunyo Dinlari Tarixi **(History of World Religions), 2018, Grade 11 and 12, p. 86.**

This plethora of information greatly overshadows the very limited attention given to Jewish rituals in the Grades 11-12 volume, dedicating a single sentence to describing how ceremonies of prayers, the Sabbath, life stages and burial are "important in Judaism."

Yahudiylikda ibodat, shanba kunini muqaddas deb bilish, tug'ilish, balog'atga yetish, nikoh va dafn maro-simlari alohida o'rin tutadi.

Prayer, considering Saturday as a sacred day, birth, attainment of majority, marriage and burial ceremonies are important in Judaism.

Example 18

***Dunyo Dinlari Tarixi* (History of World Religions), 2017, Grade 10, p. 31.**

Grade 10 students also learn about the Jewish funeral ceremony and its unique features. This includes covering the corpse with a white shroud, reciting the Aramaic Kaddish, commemorating the deceased during the seven-day *Shiva* and then the yearly Yahrzeit.

Yahudiylikda dafn marosimi ham muayyan o'ziga xosliklarga ega. Inson vafot etgach, qarindoshlari maxsus kiyim kiyib, sham yoqishadi. Mayitni oq kafanga o'rab, «Kaddish» (oromiycha — «Muqaddas», sinagogalarda o'qiladigan ibodat duosi) o'qiydilar.

Hanukka bayrami

Quddusdagi birinchi katta sinagoga

31

3100 ta zina orqali Tur tog'iga chiqish

Jasad chiqqan xonadonda bir hafta davomida aza tutilib, uydan tashqariga chiqilmaydi. Bir yil o'tgach, mayitni xotirlab «yil marosimi» («Yorsayt») o'tkazildi. Yom-kipur, Sukkot, Pesax bayramlarida marhumlarni xotirlab «Yizkor» deb nomlanadigan maxsus duolar o'qiladi.

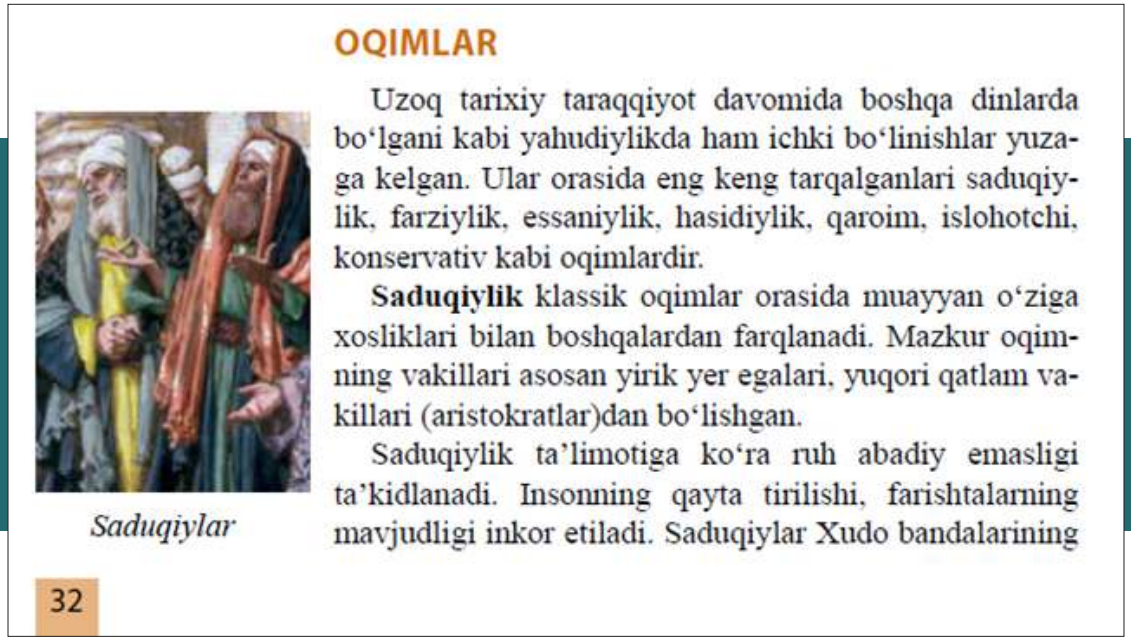
***In Judaism, the funeral ceremony** also has certain characteristics. When a person dies, relatives wear special clothes and light candles. The corpse is wrapped in a white shroud and the Kaddish (Aramaic - Holy prayer recited in synagogues) is recited.*
[Text under photos:] The first great synagogue in Jerusalem
In Jewish tradition, when someone passes away, a week of mourning, known as Shiva, is observed, during which family members remain at home and refrain from leaving. One year after the death, a memorial service called Yahrzeit is held to honor the deceased. Additionally, during the holidays of Yom Kippur, Sukkot, and Pesach, special prayers known as Yizkor are recited in memory of the departed.
[Text left to image]: Climbing over 3100 meters of Mount Tur.

Example 19

***Dunyo Dinlari Tarixi* (History of World Religions), 2017, Grade 10, pp. 32-36.**

Students are taught general information about Jewish sects that developed throughout history. The text discusses how internal divisions instigated the emergence of these sects, most commonly the Sadducees, Pharisees, Essenes, Hassids, Karaites , reformers, and conservatives. It presents basic features or tenets of each sect: the Sadducees were representatives of the upper class, and denied the beliefs in the soul's eternity, the resurrection of man, and the existence of angels; they were opposite to the Pharisees, representing the lower classes and required strict observance of religious laws, and to the Issyyim, whose doctrines incorporated angelology to some extent. Apart from these classical sects, students learn about modern sects, namely Hasidism which emerged in the 18th century, Reform Judaism originating in 19th century Germany, and Conservative Judaism. The lesson is accompanied by illustrations and photographs depicting the sects, and specifically Bukharan Jews.

That said, the text does not clarify that these groups existed over 2,000 years ago, and disappeared following the destruction of the Second Temple in Jerusalem by the Romans around 70 AD. Nor does it state that Hasidism originated in Eastern Europe among Ashkenazi Jews and was later introduced to Central Asia. Strangely, the Karaites, briefly mentioned in the first sentence, are not further expounded upon.



OQIMLAR

Saduqiylar

Uzoq tarixiy taraqqiyot davomida boshqa dinlarda bo'lgani kabi yahudiylikda ham ichki bo'linishlar yuzaga kelgan. Ular orasida eng keng tarqalganlari saduqiylik, farziylik, essaniylik, hasidiylik, qaroim, islohotchi, konservativ kabi oqimlardir.

Saduqiylik klassik oqimlar orasida muayyan o'ziga xosliklari bilan boshqalardan farqlanadi. Mazkur oqimning vakillari asosan yirik yer egalari, yuqori qatlam vakillari (aristokratlar)dan bo'lishgan.

Saduqiylik ta'limotiga ko'ra ruh abadiy emasligi ta'kidlanadi. Insonning qayta tirilishi, farishtalarning mavjudligi inkor etiladi. Saduqiylar Xudo bandalarining

32

Saduqiy atamasi Sulaymon payg'ambar podshohlik qilgan davrda ruhoniy bo'lgan Sadoka (Sadok) nomidan kelib chiqqan.

Farziylar — ibr. «perushim» — «ayri bo'lish», «nopokliklardan uzoq bo'lish».

ishiga aralashmaydi, har bir inson taqdirini o'zi yaratadi, deb hisoblaydilar.

Farziylar oqimi mil. avv. II asrda e'tiqod va amalda saduqiylikka muxolif ravishda yuzaga kelgan. Shuningdek, saduqiylikdan farqli ravishda farziylarning o'zagini quyi tabaqa vakillari va kambag'allar tashkil etgan.

Farziylar

Yahudiylik qonun-qoidalariga qattiq rioya qilinishini talab qiladigan ushbu oqim Xudo har bir narsani nazorat qilishi, bandaga xos hur irodaning mavjudligi, o'limdan keyin qayta tirilish, jannat, jahannam, farishtalar, jazo va mukofotning borligiga ishonishga asoslanadi.

Issiyim, ya'ni Essaniylar saduqiylik va farziylik bilan bir davrda paydo bo'lgan klassik oqimlardan biridir. Essaniylarning e'tiqod asoslari farziylarnikiga yaqin bo'lib, ular insonlarning taqdiri oldindan yozib qo'yilganini, qayta tirilish va farishtalarning mavjudligini e'ti-

Essaniylar

Essaniylar uylarining qoldiqlari

rof etadilar. Masalan, farishtalar — muqaddas mavjudotlar, «Osmon o'g'illari», amalga oshiradigan ishlariga qarab «Nurlar qroli», «Zulmat farishtasi», «Ozodlik farishtasi», «Mastemah (shayton)», «Saqlovchi farishtalar» kabi sinflarga ajratiladi.

Ularning ta'limotiga ko'ra, inson vafot etgandan so'ng uning ruhi osmonga ko'tarilib, yaxshi ruhlar abadiy baxtli hayot kechiradilar, yomon ruhlar esa, qahraton sovuqda azoblanadilar.

XVIII asrning birinchi choragida yuzaga kelgan **hasidiylik** (ibr. — «dindorlar») o'rta asr oqimlar ichida alohida o'rinni egallaydi. Bu ta'limot tarafdorlari dinning mohiyatiga aql bilan emas, balki his-tuyg'ular orqali erishiladi, degan tamoyildan kelib chiqib, din qonunlarini o'rganishni emas, balki diniy hissiyot va axloqni birinchi o'ringa qo'yishadi.

Hasidiylar shanba va bayram kunlari «shtrayml» nomli telpak kiyishlari bilan boshqa oqimlardan ajralib turadi.

Hasidiylar hayotning barcha jabhalarida axloq normalarga qattiq rioya etib, «Tavrot»da belgilangan buyruqlarni bekam-ko'st bajarishga harakat qiladilar.

Hasidiylik oqimidagi yahudiylar «shtrayml» telpaklarda

Buxoro yahudiylari XX asr boshlari

Buxoro yahudiylari XXI asr

«Islohotchi yahudiylik» zamonaviy oqimi XIX asr boshlarida Germaniyada yuzaga kelgan bo'lsa-da, AQSHda shakllandi. Ushbu oqim yuzaga kelishiga Markaziy Yevropada yashovchi yahudiylarning o'zlari yashayotgan mamlakat madaniyatiga moslashishga chaqiriqlari g'oyaviy asos bo'lib xizmat qilgan.

«Islohotchi yahudiylik»ka xos xususiyatlar shundaki, uning ta'limotiga ko'ra, «yahudiylar endi bir xalq (millat) emas, balki bir jamoatdir, qadim yahudiy qonun-qoidalaridan faqatgina zamonaviy hayot tarziga mos bo'lganlarigina qabul qilinishi mumkin» deyiladi.

Masalan, shanba kungi ibodat yakshanba kuniga ko'chirilgan, sinagogada ayollar erkaklar bilan yonma-yon o'tirib ibodat qilishlari hamda ruhoniy sifatida marosimlarni boshqarishi ham mumkin.

Bundan tashqari, ibodat vaqtida bosh kiyim kiyish majburiyati yo'q. Boshqa e'tiqod vakillari bilan ni-

Islohotchi yahudiylar

Bugungi kunda, islohotchi yahudiylar soni Isroilda taxminan 5–6 ming kishi bo'lsa, AQSHda yashovchi yahudiylarning 40 foizini tashkil qiladi.

O'zbekistondagi sinagoga

Quddusdagi yig'i devori

koh munosabatlariga kirishishga monelik qilinmaydi. Ota-onasidan qaysi biri yahudiyligidan qat'i nazar farzand ham yahudiy, deb e'tirof etiladi.

Islohotchi yahudiylikka javob sifatida **konservativ yahudiylik** yuzaga kelgan. Konservativ yahudiylikda boshqa e'tiqod vakillari bilan oila qurish qabul qilinmaydi va faqat yahudiy onadan tug'ilgan bola yahudiy deb hisoblanadi.

MUSTAHKAMLASH UCHUN SAVOL VA TOPSHIRIQLAR

1. Yahudiylikda yuzaga kelgan oqimlar o'rtasida qanday umumiylik va bir-biriga zid bo'lgan g'oyalar mavjud?
2. Yahudiylik dinining o'ziga xos xususiyatlarini aytib bering.
3. Tur tog'ining qadimiy nomlarini aniqlang. Yahudiy jamoalarning dunyo bo'ylab tarqalishi xaritasini chizing.

[p. 32]

SECTS

Throughout its historical development, Judaism, like other religions, has experienced internal divisions. Among them, the most common are ***Sadducees****, Pharisees, Essenes, Hasids, Karaites , reformers, and conservatives. Among the classical movements, Sadducees are distinguished from others by certain peculiarities. The representatives of this movement were mainly large landowners, representatives of the upper class (aristocrats). According to the doctrine of Sadducees, it is emphasized that the soul is not eternal. The resurrection of man, the existence of angels is denied. The Sadducees believe that God does not interfere in the affairs of His servants, that each person creates his own destiny.*

[Image]: Sadducees

[p. 33]
[Text box:] The term ***Sadducee*** *comes from the name of Sadoka (Sadok), a priest during the reign of Solomon the prophet.* ***Pharisee*** *in Hebrew, perushim means to separate, to stay away from impurity.*

Also, in contrast to the Sadducees, the core of the ***Pharisees*** *was the representatives of the lower classes and the poor. This sect of Judaism, which requires strict observance of the laws, is based on the belief that God is in control of everything, the existence of human free will, resurrection after death, heaven, hell, angels, punishment and reward.*
[Image]: Pharisees

Issyyim, that is, the Essenes *, is one of the classic sects that emerged at the same time as Sadducees and Pharisees. Essenes' beliefs are similar to those of the Pharisees, who believe in predestination, resurrection, and the existence of angels.*
[Image]: Essenes

[p. 34]
For example, angels are divided into classes such as Holy Beings, Sons of Heaven, King of Light, Angel of Darkness, Angel of Freedom, Mastemah (Satan), Guardian Angels depending on the work they do.
According to their teachings, after a person's death, his soul ascends to heaven; good souls live happily ever after, and bad souls suffer in the bitter cold.
[Image]: Remains of Essanite houses
Hasidism *(Hebrew religious people), which arose in the first quarter of the 18th century, occupies a special place among the medieval movements. Proponents of this doctrine believe that the essence of religion is reached not by reason, but by emotions, and they prioritize religious feelings and morals rather than learning the laws of religion.*
The Hasidim is distinguished from other sects by wearing a shtrayml on Saturdays and holidays.
Hasidim strictly adhere to moral norms in all aspects of life, and try to fulfill the commands set in the Torah.
[Image]: Hasidic Jews wear "Shtreiml" hats

[p. 35]
Although the modern stream of ***Reform Judaism*** *originated in Germany in the early 19th century, it expanded and began to take shape in the United States. The ideological basis for the emergence of this movement was the calls of the Jews living in Central Europe to adapt to the culture of the country where they live.*
Reform Judaism is characterized by the fact that, according to its teaching, Jews are no longer a people (nation), but a community, and only those of the ancient Jewish laws that are compatible with the modern way of life can be accepted.
For example, Saturday worship is moved to Sunday, and women can sit next to men in synagogues and lead services as priests. In addition, there is no obligation to wear a headscarf during prayer, and one is permitted to marry individuals of other faiths.
[Image]: Bukharan Jews Early 20th Century
[Image]: Bukharan Jews 21st Century
[Image]: Reform Jews
[…]
[Text box:] Reform Jews Today, number at 5,000 to 6,000 in Israel, and make up 40 percent of all Jews living in the United States.

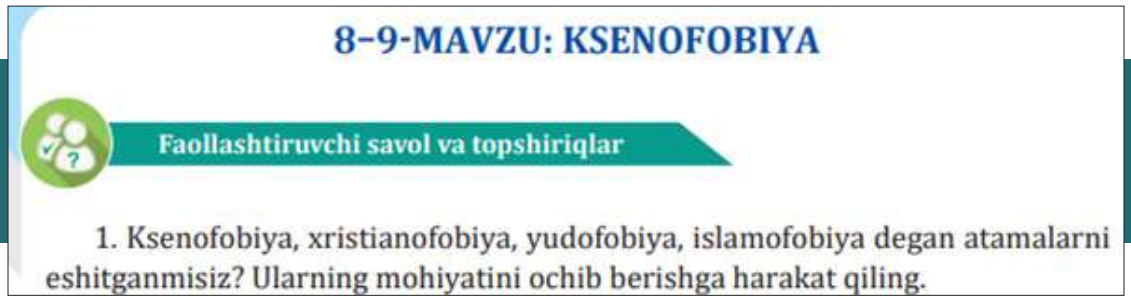
[p. 36]
[Image]: Synagogue in Uzbekistan
[…]
A child is recognized as a Jew regardless of which of his parents is Jewish.

Conservative Judaism *arose as a response to Reform Judaism. In Conservative Judaism, intermarriage with members of other faiths is not accepted, and only a child born to a Jewish mother is considered Jewish.*
[Image]: The Western Wall in Jerusalem
[…]

Example 20

***Tarbiya* (Upbringing), 2021, Grade 11, p. 36.**

Topics relating to: “xenophobia”, “Christianophobia”, “Judeophobia,” and “Islamophobia” are also directly addressed and discussed in another textbook. At the same time, the term “antisemitism” is not mentioned, while “Judeophobia” is presented only in a religious context.



8-9-MAVZU: KSENOFOBIYA

Faollashtiruvchi savol va topshiriqlar

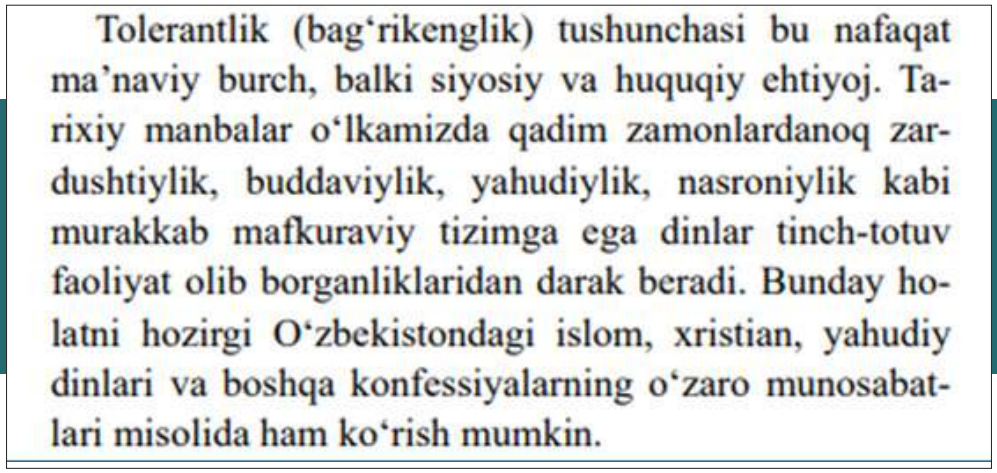
1. Ksenofobiya, xristianofobiya, yudofobiya, islamofobiya degan atamalarni eshitganmisiz? Ularning mohiyatini ochib berishga harakat qiling.

[…] 1. Have you heard the terms xenophobia, Christianophobia, Judeophobia, Islamophobia? Try to reveal their essence.

Example 21

***Dunyo Dinlari Tarixi* (History of World Religions), 2018, Grade 11, p. 127.**

Grade 11 students learn about tolerance as not only a “spiritual duty, but also political and legal need." Judaism is mentioned alongside Zoroastrianism, Buddhism Judaism, Christianity, and Islam as religions that carried out their activities in “peace and friendship."



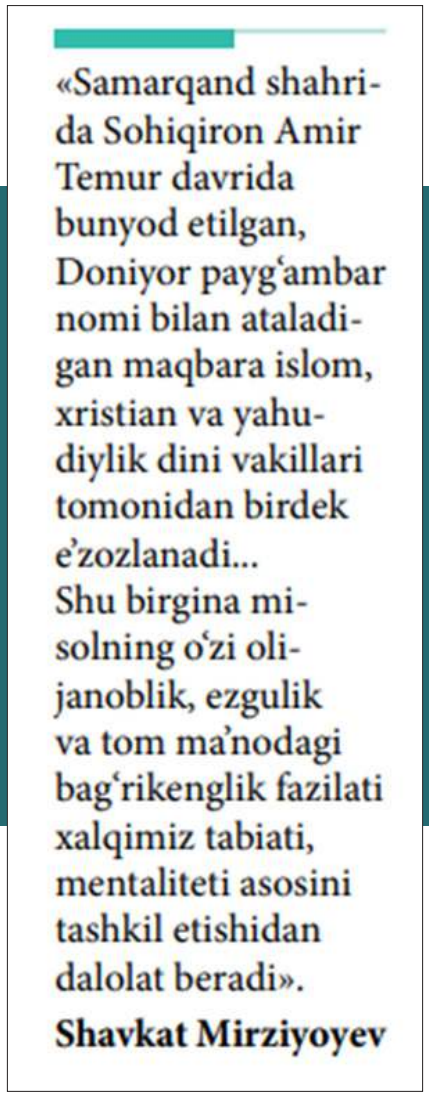
Tolerantlik (bag‘rikenglik) tushunchasi bu nafaqat ma’naviy burch, balki siyosiy va huquqiy ehtiyoj. Tarixiy manbalar o‘lkamizda qadim zamonlardanoq zardushtiylik, buddaviylik, yahudiylik, nasroniylik kabi murakkab mafkuraviy tizimga ega dinlar tinch-totuv faoliyat olib borganliklaridan darak beradi. Bunday holatni hozirgi O‘zbekistondagi islom, xristian, yahudiy dinlari va boshqa konfessiyalarning o‘zaro munosabatlari misolida ham ko‘rish mumkin.

The concept of tolerance is not only a spiritual duty, but also political and legal need. Historic sources testify that from ancient times there were religions with complex ideological systems like Zoroastrianism, Buddhism, Judaism, Christianity carrying out their activities in peace and friendship. The same situation can be seen in the example of mutual relations among Islam, Christianity, Jewish religions and other confessions in the current Uzbekistan.

Example 22

***Ma'naviyat Asoslari* (Basics of Spirituality) 2018, Grade 10-11, p .104.**

Interfaith tolerance is manifest in an exploration of shared traditions, and a discussion of mutual areas of worship and pilgrimage. For example, the Mausoleum of St. Daniel, which according to tradition was brought to Samarkand by Emir Timur in the 14th century, and is considered a place of worship for Muslims, Jews and Christians alike. The textbook quotes the current President of Uzbekistan, Mr. Shavkat Mirziyoyev, stating that this interfaith tolerance is a testament to the nobility, mercy, and generosity of the Uzbek people.



«Samarqand shahrida Sohiqiron Amir Temur davrida bunyod etilgan, Doniyor payg'ambar nomi bilan ataladigan maqbara islom, xristian va yahudiylik dini vakillari tomonidan birdek e'zozlanadi...
Shu birgina misolning o'zi olijanoblik, ezgulik va tom ma'nodagi bag'rikenglik fazilati xalqimiz tabiati, mentaliteti asosini tashkil etishidan dalolat beradi».

Shavkat Mirziyoyev

"The mausoleum, built during the time of Amir Temur in the city of Samarkand in honor of the prophet Daniel, is equally respected by representatives of the Islamic, Christian, and Jewish religions. This example alone demonstrates that nobility, mercy, and, in the literal sense, generosity form the basis of the nature and mentality of our people." Shavkat Mirziyoyev

In summary, the *History of World Religions* textbook is an important source of knowledge for every student in Uzbekistan. The text not only provides a wealth of information about various religions, but also emphasizes that religions are a vital source of spirituality, and an integral part of the history and cultural mosaic of local peoples. The Grade 10 textbook provides informative and generally accurate coverage of Jewish religious identity and ancient history, particularly in its references to biblical narratives, traditions, scripture, laws, holidays, and practices. Understandably, when describing Jewish communities in medieval and pre-Modern history, the textbook focuses on Central Asia, followed by cursory explanations of the division of Jewish sects. Comparatively, there is far less information on Judaism and Jews provided in the Grades 11-12 textbooks, although some key definitions and brief conceptual ideas are provided. Judaism is discussed mainly in the context of religious tolerance, alongside Zoroastrianism, Buddhism, Christianity, and Islam, emphasizing historical coexistence and tolerance as a spiritual and political duty. However, the textbook offers little historical or cultural context, merely noting Judaism as an ancient religion of Central Asia.

It is recommended to include more information about the Jewish lifecycle rituals, such as circumcision, Bar Mitzvahs (graduation), weddings, burials, and mourning practices. Highlighting these traditions could help Muslim students recognize similarities with their own customs, fostering a deeper connection to the subject.

Additionally, the Bukharan Jewish community, with its unique language and customs, should be highlighted as a compelling example of centuries-long coexistence, mutual influence and inspiration. Discussing prominent Jewish figures who contributed to the society and culture of Uzbekistan would also enrich the discussion and provide valuable context.

The Holocaust

Cursory and limited discussion of the Holocaust appears in the textbook "Jahon Tarixi" (World History) for Grade 10 students in Uzbekistan, which covers global events between 1918 and 1991. The textbook primarily focuses on major historical developments during this period, including the aftermath of World War I, the rise of totalitarian regimes, World War II, and the Cold War. It is intended for high school and vocational students, providing a foundational understanding of world history, and political transformations that shaped the 20th century.

The textbook discusses the consequences of World War I, the collapse of empires, and the emergence of totalitarian regimes in countries like Germany, Italy, and the Soviet Union. It also analyzes the political and social crises that led to the rise of fascism, Nazism, and communism. One of its central topics is the causes and consequences of World War II, including the role of major powers such as Germany, Japan, and the Allied forces. The book explores the devastation of the war, the Holocaust, and the resulting geopolitical shifts. Another key theme is the division of the world into two ideological camps – the capitalist West, led by the United States, and the communist East, led by the Soviet Union. In this framework, the Cold War, nuclear arms race, and the eventual dissolution of the Soviet Union are highlighted. In addition, the textbook discusses the wave of decolonization following World War II, leading to the independence of many African and Asian countries. It explores how newly independent nations shaped their identities amidst global political tensions.

Significant attention is given to World War II, with a comprehensive focus on its causes, outcomes, and global impact. The Grade 10 World History textbook in Uzbek, and its translation to Russian, have two chapters on WWII (Chapters 15-16, pp. 67-77). Contrary to “Soviet era” practice, it states that WWII began on Sep. 1, 1939 (in Soviet Historiography June 22, 1941). However, it does not mention the partition of Poland and the annexation of the Baltic republics. It only briefly mentions the contribution of Uzbekistan to the war effort (p. 72). Discussion of the Holocaust and Jewish history is limited and largely contextualized within a broader framework. While the Holocaust is addressed, it is mentioned as part of the Nazi war crimes discussed during the Nuremberg Trials. The textbook does not provide an in-depth exploration of Jewish persecution, but Nazi crimes, including the systemic genocide, are acknowledged in the context of post-war justice. The Nuremberg Tribunals are also briefly mentioned (p. 74), stating that this was the first time that leaders of a state were tried for their actions, without referencing crimes against Jews. However, the textbook fails to mention the Holocaust in any capacity larger than listing it as a term to remember.

An example of Uzbek hospitality during WWII was the hosting of around 200,000 orphans who escaped the war. The textbook particularly references the case of the *Shamakhmudov* family, who adopted 12 orphans from various nationalities (two of which were Jews). During the Soviet era, this family was made an example of the “Friendship of the Peoples” practice in Uzbekistan, and a statue commemorating them was set in a central square in Tashkent.

Example 23

***Jahon Tarixi* (World history) 2022, Grade 10 textbook, p. 49.**

Grade 10 students learn that the Holocaust involved the “persecution and mass extermination of Jews” by Nazi Germany, acknowledging that “about 6 million people died in death camps." The frame containing the definition of the Holocaust includes a small, circled photo of the Auschwitz death camp gate. However, the absence of a caption under the photo makes it impossible for students to identify it or connect it to the history of the Holocaust, and the illustration is unrelated to the subject.

The Holocaust

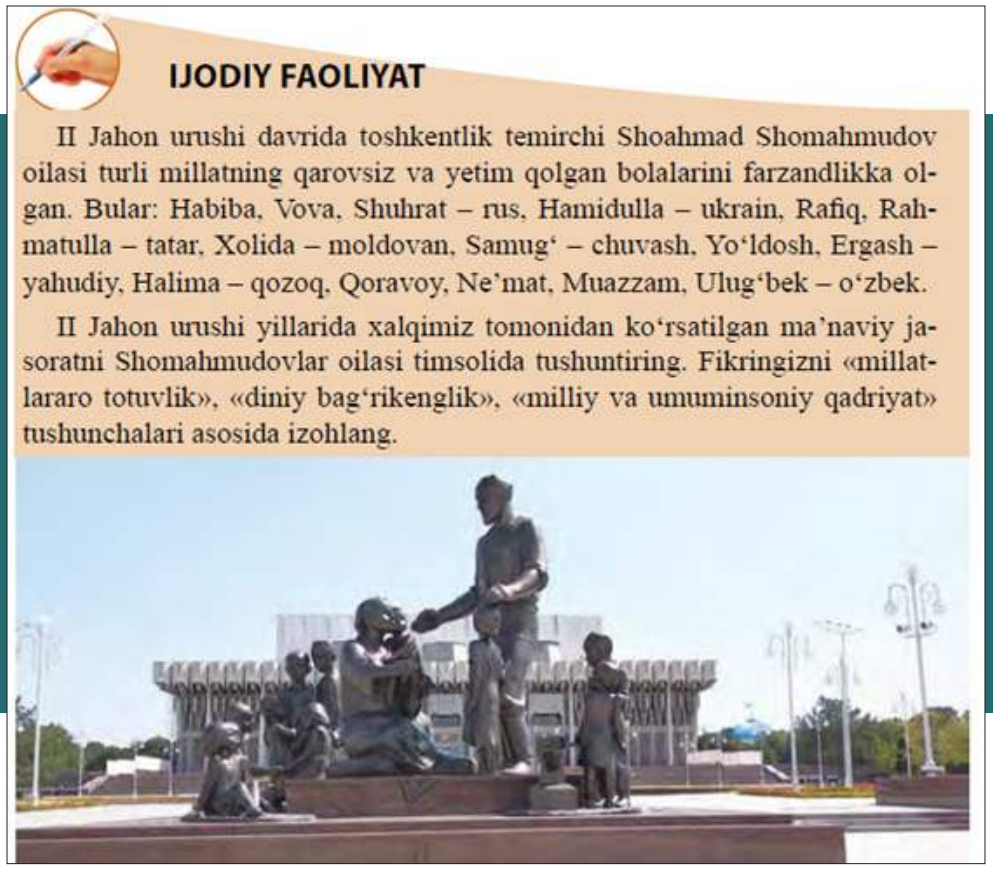
The Holocaust is the persecution and mass extermination of Jews living in the territories occupied by Germany and its allies during the Second World War. As a result of the massacre, about 6 million people died in death camps.

Example 24

***Dunyo Dinlari Tarixi* (History of World Religions), 2018, Grades 11 and 12, p. 125.**

During World War II, the Uzbek Shamakhmudov family adopted 14 orphans, including two Jewish children. Their generosity became a symbol of Uzbek hospitality and, following Soviet propaganda, was celebrated as the ultimate example of the "Friendship of the Peoples." The text below lists the names and nationalities of the children. Like those of other nationalities, the Jewish children were given Uzbek names—Yo'ldosh and Ergash—likely as a symbolic gesture of unity, representing them all as one family.

It is important to note that the same passage in the Russian textbook is prefaced with a paragraph describing how Uzbekistan hosted more than a million "Russians" and many others during the war, taking upon themselves to raise orphans of different nationalities. Why this important piece does not appear in the Uzbek parallel remains unclear.



IJODIY FAOLIYAT

II Jahon urushi davrida toshkentlik temirchi Shoahmad Shomahmudov oilasi turli millatning qarovsiz va yetim qolgan bolalarini farzandlikka olgan. Bular: Habiba, Vova, Shuhrat – rus, Hamidulla – ukrain, Rafiq, Rahmatulla – tatar, Xolida – moldovan, Samug' – chuvash, Yo'ldosh, Ergash – yahudiy, Halima – qozoq, Qoravoy, Ne'mat, Muazzam, Ulug'bek – o'zbek.

II Jahon urushi yillarida xalqimiz tomonidan ko'rsatilgan ma'naviy jasoratni Shomahmudovlar oilasi timsolida tushuntiring. Fikringizni «millatlararo totuvlik», «diniy bag'rikenglik», «milliy va umuminsoniy qadriyat» tushunchalari asosida izohlang.

[Only Russian Edition:]
The hospitality and tolerance of the Uzbek people was seen especially during the war. At this time, more than 1 million people, including 200,000 children, were evacuated to Uzbekistan. The Uzbek people raised orphans of different nationalities, protecting and cherishing them as if they were their own children. For example, the family of Shoakhmad Shomakhmudov in Tashkent showed a high level of humanism…

[Uzbek and Russian Editions:]
During World War II, a simple blacksmith from Tashkent, Shoakhmad Shomakhmudov and his wife Bakhri Akramova took in orphaned children of different nationalities and raised them. They took in 13 children of different nationalities, who were left homeless, and three more children after the war. Among them are Khabiba, Vova, Shukhrat - Russians, Khamidulla - Ukrainian, Rafik, Rakhmatullah - Tatars, Khalida - Moldavian, Samuv - Chuvash, Yuldosh, Ergash - Jews, Halima - Kazakh, Koravoy, Nemat, Muazzam, Hakima, Ulugbek - Uzbeks. Shomakhmudov's family showed great courage, heroism, and philanthropy.

Israel and The Arab-Israeli Conflict

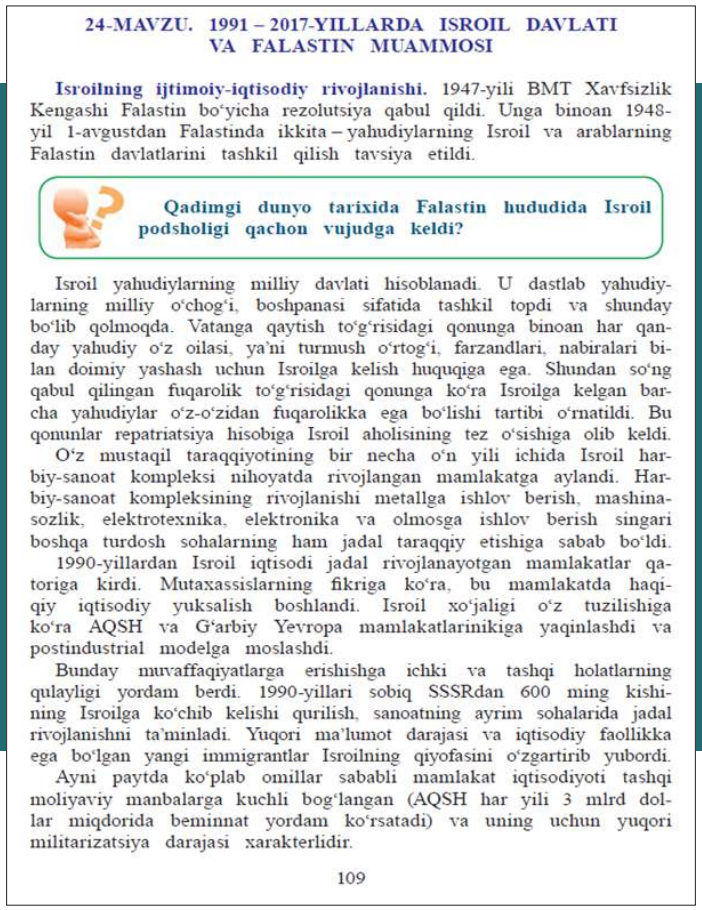
General References to Israel

Overall, there are few mentions of Israel in textbooks, but when referenced, it tends to be in a positive light. Israel is acknowledged as a “national Jewish state” and a “national center and shelter for Jews”. The Grade 11 Jahon Tarixi (World History) textbook teaches about the Law of Return , according to which “every Jew has the right to permanent residence in Israel with his family”. Enacted in 1950, just two years after the state's establishment, the law reflects Israel’s identity as a Jewish homeland and plays a crucial role in shaping its demographic, political, and ideological landscape.

Within the context of general information about the economy and technological advancement, Israel is mentioned positively, as a “developed country of the type of transplanted capitalism”, with an emphasis on its achievements and successes thanks to new Jewish immigrants (such as the resettlement of former USSR residents in Israel in the 1990s) and external financing (such as from the USA) which aided Israel in becoming a highly militarized country. *The History of Uzbekistan* textbook for Grade 11 mentions Israel’s contributions to the development of agriculture in Uzbekistan . The following examples demonstrate these references.

Example 25

***Jahon Tarixi* (World History 1991-2017), Grade 11, 2018, pp. 109, 113.**



24-MAVZU. 1991 – 2017-YILLARDA ISROIL DAVLATI VA FALASTIN MUAMMOSI

Isroilning ijtimoiy-iqtisodiy rivojlanishi. 1947-yili BMT Xavfsizlik Kengashi Falastin bo'yicha rezolutsiya qabul qildi. Unga binoan 1948-yil 1-avgustdan Falastinda ikkita – yahudiylarning Isroil va arablarning Falastin davlatlarini tashkil qilish tavsiya etildi.

Qadimgi dunyo tarixida Falastin hududida Isroil podsholigi qachon vujudga keldi?

Isroil yahudiylarning milliy davlati hisoblanadi. U dastlab yahudiylarning milliy o'chog'i, boshpanasi sifatida tashkil topdi va shunday bo'lib qolmoqda. Vatanga qaytish to'g'risidagi qonunga binoan har qanday yahudiy o'z oilasi, ya'ni turmush o'rtog'i, farzandlari, nabiralari bilan doimiy yashash uchun Isroilga kelish huquqiga ega. Shundan so'ng qabul qilingan fuqarolik to'g'risidagi qonunga ko'ra Isroilga kelgan barcha yahudiylar o'z-o'zidan fuqarolikka ega bo'lishi tartibi o'rnatildi. Bu qonunlar repatriatsiya hisobiga Isroil aholisining tez o'sishiga olib keldi.

O'z mustaqil taraqqiyotining bir necha o'n yili ichida Isroil harbiy-sanoat kompleksi nihoyatda rivojlangan mamlakatga aylandi. Harbiy-sanoat kompleksining rivojlanishi metallga ishlov berish, mashinasozlik, elektrotexnika, elektronika va olmosga ishlov berish singari boshqa turdosh sohalarning ham jadal taraqqiy etishiga sabab bo'ldi.

1990-yillardan Isroil iqtisodi jadal rivojlanayotgan mamlakatlar qatoriga kirdi. Mutaxassislarning fikriga ko'ra, bu mamlakatda haqiqiy iqtisodiy yuksalish boshlandi. Isroil xo'jaligi o'z tuzilishiga ko'ra AQSH va G'arbiy Yevropa mamlakatlarinikiga yaqinlashdi va postindustrial modelga moslashdi.

Bunday muvaffaqiyatlarga erishishga ichki va tashqi holatlarning qulayligi yordam berdi. 1990-yillari sobiq SSSRdan 600 ming kishining Isroilga ko'chib kelishi qurilish, sanoatning ayrim sohalarida jadal rivojlanishni ta'minladi. Yuqori ma'lumot darajasi va iqtisodiy faollikka ega bo'lgan yangi immigrantlar Isroilning qiyofasini o'zgartirib yubordi.

Ayni paytda ko'plab omillar sababli mamlakat iqtisodiyoti tashqi moliyaviy manbalarga kuchli bog'langan (AQSH har yili 3 mlrd dollar miqdorida beminnat yordam ko'rsatadi) va uning uchun yuqori militarizatsiya darajasi xarakterlidir.

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[…]
Socio-economic development of Israel
[…]
Israel is considered a national Jewish state. Initially, the country was formed as a national center and shelter for Jews, as it remains today. According to the Law of Return, every Jew has the right to permanent residence in Israel with his family – wife, children, and grandchildren. After that, a law for citizenship was passed, according to which Jews who immigrated to Israel would automatically have the right for citizenship. Passing these laws through repatriation had led to significant growth of the Israeli population.
Over a few decades of independent development, Israel became a country with highly developed military-industrial complex. The expansion of the military-industrial complex has driven rapid growth in fields such as metalworking, mechanical engineering, electrical engineering, electronics, and diamond processing.
Since 1990, Israel has emerged as one of the world's fastest-growing economies. Experts note that the country experienced substantial real economic growth during this period. Israel's economy increasingly aligned with that of the United States and Western European nations, transitioning toward a post-industrial model.
These successes were due to both internal and external factors. The resettlement of former USSR residents in Israel during the 1990's had accelerated the development of several construction industries. A high level of education and economic activity of new immigrants had changed the image of Israel.
At the same time, under the influence of many factors the state's economy is firmly tied to external financial sources (the USA annually provides 3 billion dollars in gratuitous aid to Israel), and a high level of militarization is typical for the country.

1. Isroil davlati o'z tarixining qisqa davri ichida qanday omillar hisobiga rivojlangan mamlakatga aylandi?

1. Which factors over a short historical period had contributed to transforming Israel into a developed country?

Example 26

***Geografia* (Geography) 2022, Grade 10, p. 10.**

Rivojlangan mamlakatlar qatoriga Yevropadagi ko‘plab davlatlar (Sharqiy Yevropadan tashqari), AQSH, Kanada, Yaponiya, Avstraliya, Yangi Zelandiya, Isroil, Koreya Respublikasi, Singapur va Janubiy Afrika Respublikasi kabi davlatlar kiradi. Bu davlatlarning ijtimoiy-iqtisodiy rivojlanishi bir qator jihatlarda namoyon bo‘ladi *(3-jadval)*.

Developed countries include many countries in Europe (except Eastern Europe), the USA, Canada, Japan, Australia, New Zealand, Israel, the Republic of Korea, Singapore, and the Republic of South Africa. The socio-economic development of these countries is manifested in a number of aspects.

Example 27

***Geografia* (Geography) 2022, Grade 10, p. 100.**

2. Isroil — “ko‘chirilgan kapitalizm” tipidagi rivojlangan davlat. Aholi jon boshiga YIM hajmi bo‘yicha Osiyodagi peshqadam davlatlardan biri hisoblanadi. Isroil iqtisodiyoti yuqori texnologiyalarga tayanadigan mashinasozlikning turli tarmoqlariga ixtisoslashgan.

Israel is a developed country of the type of "transplanted capitalism". It is one of the leading countries in Asia in terms of GDP per capita. Israel's economy is specialized in various branches of engineering that rely on high technologies.

Example 28

Uzbekiston Tarixi (History of Uzbekistan), 2018, Grade 11, p. 44.

The textbook teaches that Uzbekistan adopted Israeli drip-irrigation technologies in agriculture to deal with the country’s water shortage. This demonstrates how Uzbekistan perceives Israel as a model for innovative technologies.

Fermer xo‘jaligi dalasida

yubordi. Mamlakatda suv tanqisligi hisobga olinib, 1998-yildan boshlab paxtachilikda Isroil texnologiyalari asosida tomchilatib sug‘orish usuli, Andijonlik paxtakorlar tashabbusi bilan chigitni plyonka ostiga ekish texnologiyasi joriy etildi. Shuningdek, O‘zbekiston kanop, tamaki yetishtirish sohasida ham dunyoda yetakchi o‘rinlarda turadi. Chorvachilik sohasini

Due to water shortage in the country, since 1998 a drip irrigation method in cotton growing based on Israeli technologies, initiated by farmers from Andijan, a technology of planting seeds under a nylon fabric was introduced. […]

The Arab-Israeli Conflict and the Palestinians

The Arab-Israeli conflict only appears in the textbook Jahon Tarixi (World History) for Grade 11. The textbook covers major global events and their socio-political implications from 1991 to 2017. The textbook aims to educate students about modern global history and provide insights into the world's economic, political, and social transformations. It examines the transformation from a bipolar to a multipolar world, analyzing the fall of the USSR, the rise of new powers like China and India, and the expansion of organizations like NATO and the European Union. It highlights the rapid advancements in technology, the shift towards post-industrial economies, and the challenges posed by globalization, such as financial crises and environmental issues. Special attention is given to the role of regional conflicts, including the collapse of Yugoslavia, the wars in the Middle East, and the rise of terrorism. It also explores the role of organizations like the United Nations, BRICS, and ASEAN in maintaining global stability and economic cooperation.

In the Grade 11 textbook, chapter 24 (pp. 109-113) "The State of Israel and the Palestinian Problem 1991-2017" begins with the UN resolution for the partition of Palestine in 1947. Although the framework of the textbook is from 1991, it is thorough in its description of the Arab-Israeli conflict from Israel's inception via the 1947 UN resolution. These pages provide a cursory overview of Israel's history and socio-political developments over the decades with respect to peace talks with the Palestinians, including the establishment of the PLO led by Yasser Arafat, the Oslo Accords, and the assassination of former Israeli Prime Minister Yitzhak Rabin in 1995. The textbook seems to advocate for a peaceful resolution of the Palestinian problem and ongoing negotiations between Israel and the Palestinians, on the way to establishing a Palestinian state. This includes favoring Fatah as legitimate representatives of the Palestinian Cause, and the rejection of the resistance terrorist organizations led by Hamas, PIJ, and Hezbollah.

The Grade 10 textbook on "World History" in Uzbek, and its Russian equivalent, avoid any mention of Israel and the Palestinian conflict. The textbook primarily discusses international relations between superpowers and post-colonial struggles, but detailed illustrations of Middle Eastern conflicts that are not particularly relevant to the history of Uzbekistan appear to be limited; it refers to Turkey, Iran and Afghanistan (Chapter 26, pp. 120-127). The chapter on Turkey, Iran and Afghanistan is critical of both the Afghani and Iranian Islamic revolutions, criticizing terrorist movements and Islamic radicalism. The textbook contains another chapter on Africa (Chapter 28, pp. 131-137), which similarly neglects the Middle East. It is unclear whether this omission is purposeful, to avoid discussion of "sensitive" topics in the classroom, or reflects a focus on broader geopolitical events, rather than in-depth analysis of regional conflicts.

The status of Jerusalem as Israel's capital is controversial, primarily due to conflicting national, religious, and political claims. In the 1947 UN Partition Plan, Jerusalem was intended to be an "International City." However, following the 1948 war and the subsequent division of the city, Israel declared West Jerusalem as its capital, relocating its parliament and key institutions there shortly after gaining independence in 1948. Palestinians view East Jerusalem, captured by Israel in 1967, as the capital of a future Palestinian state. This dispute is further complicated by Jerusalem's religious significance to Judaism, Islam, and Christianity. While some countries, led by the United States in 2017, have recognized Jerusalem as Israel's capital, others avoid doing

so, aiming to maintain neutrality in the Israeli-Palestinian conflict. Internationally, Jerusalem's status remains highly sensitive, fueling both regional tensions and global diplomatic divides. In the Soviet Union, Tel Aviv was often recognized as Israel's capital, mainly for political and ideological reasons. When Israel declared independence in 1948, its government operated temporarily out of Tel Aviv. Although Israel designated Jerusalem as its capital in 1949, the Soviet Union—and many other countries—chose not to acknowledge this, viewing the city's status as an unresolved part of the Israeli-Palestinian conflict. Although the Soviet Union collapsed more than 33 years ago, textbooks in Uzbekistan continue to follow certain outdated practices. For example, the "World History" textbook for Grade 11 presents a map of Israel with Tel Aviv marked as the capital city, while Jerusalem is labeled with its Arabic name, Quddus, followed by the Russian version, "*Ierusalim*," in brackets.

Example 29

***Jahon Tarixi* (World History 1991 – 2017) 2018, Grade 11, pp. 109, 113.**

The first sentence of the chapter presents the conflict as beginning from the 1947 UN partition plan resolution to divide Palestine and create the Jewish state of Israel and the Arab state of Palestine. A minor error in the text incorrectly attributes the resolution decision to the "Security Committee of the UN." In reality, it was the General Assembly that voted in favor of the partition.

Notably, the same page contains a framed question posed to students - "When in the ancient history of the territory of Palestine was a Jewish Kingdom formed?" The question is somewhat misleading and problematic, as it anachronistically implies that the land of Palestine existed by this name in ancient history during the period of the Kingdoms of Israel. The reference to "Palestine" as territory of an ancient state is confusing, since the term "Palestine" appeared centuries after the formation of the Jewish Kingdom in the region. However, when placing two unrelated terms (both chronologically and terminologically) in one sentence, readers may assume, incorrectly, that the Jewish kingdom was established on Palestinian land. This assumption has direct implications for the current conflict and should be clarified in the text.

24-MAVZU. 1991 – 2017-YILLARDA ISROIL DAVLATI VA FALASTIN MUAMMOSI

Isroilning ijtimoiy-iqtisodiy rivojlanishi. 1947-yili BMT Xavfsizlik Kengashi Falastin bo'yicha rezolutsiya qabul qildi. Unga binoan 1948-yil 1-avgustdan Falastinda ikkita – yahudiylarning Isroil va arablarning Falastin davlatlarini tashkil qilish tavsiya etildi.

Qadimgi dunyo tarixida Falastin hududida Isroil podsholigi qachon vujudga keldi?

Subject 24. State of Israel and the Palestinian Cause during the years 1991-2017

[…]

In 1947 the security committee of the UN adopted a resolution on partition of Palestine. Following this resolution, from 1-Aug 1948 two states supposed to be set- Jewish Israel and Arab Palestine.

[Textbox:] When in the ancient history of the territory of Palestine was a Jewish Kingdom formed

Mustaqil ish

Xaritadan foydalanib, Isroil va Falastinga tegishli hududlarni daftaringizga ajratib yozing va hududiy bo'linishiga o'z munosabatingizni bildiring.

Assignment

Using the map, write out in your notebook the territories that are related to Israel and Palestine. Express your opinion on this territorial division.

Example 30

***Jahon Tarixi* (World History 1991 – 2017) 2018, Grade 11, pp. 110-111.**

The lesson also discusses what it considers to be the "solution to the Palestinian problem" at the end of the 20th century. It mentions the negative reaction of the Arab world to the establishment of Israel, stating that since then, "the Palestinian people have engaged in a struggle to establish their own state." While the role of the PLO and its leader Yasser Arafat is noted in the lesson, the text fails to discuss the PLO's terror attacks on Israel. The chronological review of the sixty years of the Israeli-Palestinian conflict (1947-2000) is relatively short, jumping from 1948 to 1990s, without discussing additional wars since Israel's establishment. The text mainly highlights efforts to resolve the conflict from the early 1990s, such as the Madrid Conference in October 1990 which was the harbinger of the Oslo negotiations between Israel and Fatah. It further outlines various factors and obstacles to peace, specifically referencing Hamas, Hezbollah, and Islamic Jihad, describing them as terrorist organizations whose activities are banned in Uzbekistan.

Yosir Arofat

XX asr oxirlarida Falastin muammosining hal etilishi. 1948-yili Isroil va Falastin davlatini tuzish rejasini arab aholisi adolatsiz deb hisobladi va qabul qilmadi. Shu davrdan boshlab falastin xalqining o'z davlatini tuzish uchun kurashi boshlandi. Bu kurash arab davlatlari va sobiq Ittifoq tomonidan qo'llab-quvvatlandi. Falastin arablarining kurashiga boshchilik qilish uchun

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Falastinni ozod qilish tashkiloti (bu tashkilot arabcha FATX nomi bilan mashhur) tuzilib, unga uzoq yillar Yosir Arofat boshchilik qildi.

Ammo faqat 1990-yillarga kelib, Falastin muammosini hal qilish imkoni paydo bo'ldi. 1991-yil oktabrda Madridda Yaqin Sharq bo'yicha xalqaro konferensiya ish boshladi va unda Falastin delegatsiyasi ham ishtirok etdi. Keyin Norvegiya hukumati taklifiga ko'ra Oslo shahrida Isroil bilan FATX o'rtasida muzokaralar boshlandi. Muzokaralar natijasida 1993-yili Isroil va FATX bir-birini tan olganligi e'lon qilindi.

Solution to the Palestinian problem in the end of the 20th century: *The 1948 plan to establish the states of Israel and Palestine provoked a negative reaction from the Arab world and was ultimately rejected by it. Since then, the Palestinian people have engaged in a struggle to establish their own state. This effort was supported by the former Soviet Union and Arab countries. The Palestine Liberation Organization (PLO), known in Arabic as Fatah, was established to spearhead the Palestinian Arabs' struggle, with Yasser Arafat serving as its leader for many years.*
However, in the years following 1990, an opportunity emerged to solve the Palestinian problem. In October 1990, a Conference on Middle East began in Madrid, in which a Palestinian delegation also took place. Then, at the suggestion of Norwegian government, negotiations between Israel and Fatah began in Oslo. As a result of the negotiations, a mutual acknowledgment of Israel and Fatah was declared.

Example 31

***Jahon Tarixi* (World History 1991 – 2017) 2018, Grade 11, p. 111.**

Following the reference to the Oslo negotiations, the textbook also mentions the 1993 agreement between Israel and Fatah to form the National Palestinian Authority. This is framed as the first "success[es] on the way to creating a Palestinian state." The text mentions that the agreement, including transferring of the Gaza Strip and parts of the West Bank to Palestinian control, sparked division among the Palestinians resulting in the split within Fatah, where Yasser Arafat was regarded as a "traitor" among the extremists. This description appears to absolve Yasser Arafat of any rejectionist stance toward the agreement, despite his continued hardline opposition to recognizing Israel's right to exist and its sovereignty over its territories, even within the Green Line, until his final days.

Furthermore, the lesson explains that the split within Fatah intensified radical Islamist organizations, namely "Hamas, the [Palestinian Islamic] Jihad, and Hezbollah", emphasizing that these organizations are "banned in Uzbekistan." The lesson concludes that despite the attempts of these organizations to "disrupt the agreement by any means," negotiations continued. By applauding the negotiation process, the textbook demonstrates support for the Palestinian Authority and Fatah as legitimate representatives of the Palestinian cause, as well as support for Israel's legitimacy, while outright rejecting pro-resistance factions such as Hamas, the PIJ and Hezbollah, branding them as "radical Islamist organizations."

The text features portraits of Yasser Arafat and former Israeli Prime Minister Yitzhak Rabin, emphasizing their roles in the Oslo Accords, mediated by former U.S. President Bill Clinton.

Falastin davlatini tuzish yo'lidagi dastlabki muvaffaqiyatlar. 1993-yili Vashingtonda Isroil va FATX delegatsiyalari Falastin avtonomiyasini tuzish to'g'risida kelishuvni imzoladi. Avtonomiyani tuzish bosqichma-bosqich 5 yil ichida amalga oshirilishi ko'zda tutildi.

1990-yillardan ...
1993-yili ...
1991-yil oktabrda Madridda ...
FATX – bu ...

Birinchi bosqichni amalga oshirish G'azo sektori va Iordan daryosining G'arbiy sohilini FATXning avtonom boshqaruviga berish to'g'risida kelishuv imzolanishi bilan boshlandi. Bu kelishuv Falastin tashkilotlarida norozilikni kuchaytirib yubordi va FATXda bo'linish yuz berdi. Y. Arofat ekstremistlar tomonidan «xoin» sifatida o'limga hukm qilindi. Radikal islom yo'nalishidagi tashkilotlar – «Xamas», «Jihod» va «Hizbulloh» (bu tashkilotlar O'zbekistonda taqiqlangan) faollashib ketdi. Ular turli yo'llar bilan kelishuvni buzishga harakat qildi. Shunga qaramasdan, kelishuv jarayoni davom etdi.

Isxak Rabin

1947-yili BMT Xavfsizlik Kengashi Falastin bo'yicha rezolutsiya qabul qildi.
1990-yillari sobiq ittifoqdan 600 ming kishining Isroilga ko'chib kelishi qurilish, sanoatning ayrim sohalarida jadal rivojlanishni ta'minladi.

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First successes on the way to creating a Palestinian state. *In 1993, Israeli and Fatah delegations signed an agreement on forming a Palestinian Authority. The establishment of autonomy was intended to be implemented gradually over a five-year period.*
The implementation of the first stage began with signing an agreement on transferring control over the Gaza Strip and the West Bank to Fatah as an autonomous authority. This agreement sparked dissatisfaction among Palestinian organizations and resulted in a split within Fatah. Extremists sentenced Y. Arafat to death as a "traitor". Radical Islamist organizations – "Hamas", "Jihad" and "Hezbollah" were intensified (these organizations are banned in Uzbekistan). They tried to disrupt the agreement by any means. However despite that, the process of negotiations was continued.
In 1947, the UN Security Council had adopted the Partition Plan for Palestine.
[…]

Example 32

***Jahon Tarixi* (World History 1991 – 2017), 2018, Grade 11, pp. 112-113.**

Further discussing the processes and obstacles in the way of creating a Palestinian Authority, the textbook mentions the Palestinian Elections in 1995, the creation of the Palestinian police forces, and the division in Israeli society which led to the assassination of former PM Yitzhak Rabin "by a fanatic Jew." Reflecting notable political literacy, the assassination is explained as "a sign of Israeli dissatisfaction towards concessions in favor of the Palestinians," which thereafter led to the victory of the "Likud" party in the general elections, and the promotion of "tough measures against Palestine" by the new Prime Minister Benjamin Netanyahu. Despite these obstacles, the textbook explains, "the process of building the Palestinian state was ongoing." This optimism regarding Palestinian self-determination and establishing a Palestinian state is further maintained with reference to the election of Mahmoud Abbas as Chairman of the PA and the leader of Fatah in 2006, the subsequent recognition of Palestine as an observer state in the UN in 2012, and the recognition of Palestine by 140 countries by 2017.

The lesson also explains key terms related to the Palestinian cause and the conflict with Israel, namely "repatriation", "immigration", and "militarization."

1995-yili FATX bilan Isroil o'rtasida muvaqqat kelishuv imzolandi. Bu Falastin avtonomiyasini tuzishning keyingi bosqichi bo'lib, Iordan daryosining g'arbiy sohilidagi ko'plab shahar va qishloqlar FATX ixtiyoriga o'tkazildi. Falastin avtonomiyasida saylovlar bo'lib o'tdi va FATX ixtiyoridagi hududlarni nazorat qilish uchun politsiya kuchlari tuzildi.

Bu kelishuv Isroil jamiyatida ham ajralishni keltirib chiqardi. 1995-yil noyabrda Isroil bosh vaziri Isxak Rabin mutaassib-yahudiy tomonidan o'ldirildi. Bu falastinliklarga qilingan yon bosishlardan Isroil jamiyatining bir qismi noroziligini ko'rsatar edi. Shu yili bo'lib o'tgan saylovlarda «Likud» bloki g'alaba qozondi va Falastinga nisbatan qat'iy yo'nalish tarafdori bo'lgan Binyamin Netanyaxu bosh vazir lavozimini egalladi.

1996-yil yanvarda Y. Arofat boshchiligida Falastin qonunchilik kengashi saylandi. Falastin davlatini qurish jarayoni qiyinchilik bilan bo'lsa-da, davom etdi.

1995-yil noyabrda ... **1996-yil yanvarda ...**
Radikal tashkilotlar ...
Falastin qonunchilik kengashi – bu ...

2006-yili Falastinning o'ziga xos ramziga aylangan Y. Arofat vafot etdi. Uning o'rniga Mahmud Abbos Falastin avtonomiyasining raisi va FATX yetakchisi etib saylandi. 2012-yili Falastin kuzatuvchi-davlat maqomida BMT faoliyatida qatnashish huquqini oldi. Bu jarayon va M.Abbosning BMT Bosh Assambleyasida so'zlagan nutqi Isroil vakillari tomonidan norozilik bilan qarshi olindi. Shunga qaramasdan, 2017-yilga kelib, Falastinni 140 ga yaqin davlat tan oldi.

Repatriatsiya – bu vatanga qaytish. Atama, odatda, harbiy asirlar, ko'chirilgan shaxslar, qochoqlar, emigrantlarga nisbatan qo'llaniladi. Yahudiylarning tarixiy vatani bo'lgan Falastinga qaytishi ham repatriatsiya deb ataladi.

Immigratsiya – aholining bir mamlakatdan boshqasiga vaqtincha yoki doimiy yashash uchun ko'chib o'tishi.

Militarizatsiya – bu davlat organlarining iqtisod, siyosat va ijtimoiy sohadagi harakati bo'lib, u davlatning harbiy qudratini oshirishga yo'naltirilgan.

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In 1995, Fatah and Israel signed a temporary agreement. This was the next stage in creating a Palestinian Authority, and at this stage many cities and settlements on the West Bank were transferred to Fatah's control. Elections were held in the Palestinian Authority and police forces were created to control the territories that were led by Fatah.
This agreement also led to division in Israeli society. In November 1995, the prime minister of Israel, Yitzhak Rabin, was murdered by a fanatic Jew. This was a sign of Israeli dissatisfaction towards concessions in favor of the Palestinians. "Likud" won the elections the same year, and Benjamin Netanyahu, proponent of tough measures against Palestine, takes the post of prime minister.
In January 1996, a Palestinian Legislative Council was elected under the lead of Y. Arafat. Despite the hardships, the process of building the Palestinian state was ongoing.
[Textbox: In November 1995… In January 1996…..
Radical Organizations …..
The Palestinian Legislative Council is a ……..]
In 2006, Y.Arafat, a symbol of Palestine, died. Mahmoud Abbas took his place as the chairman of the Palestinian Authority and the leader of Fatah. In 2012, Palestine gained the right to participate in UN activity in the status of observer state. These events and Mahmoud's speech at the UN General Assembly meeting had caused dissatisfaction of Israeli representatives. Despite that, Palestine was acknowledged by 140 countries of the world by 2017
***Repatriation** – return to the motherland. The term is usually used referring to prisoners of war, displaced persons, refugees, immigrants.*
***Immigration** - entry of the population of one country into another for temporary or permanent living.*
***Militarization** – actions of government bodies in the field of economy, politics and society, aimed at increasing the power of the state.*

Mustahkamlash uchun savol va topshiriqlar

1. Isroil davlati o'z tarixining qisqa davri ichida qanday omillar hisobiga rivojlangan mamlakatga aylandi?
2. Falastin muammosining asosiy sabablari nimada va ular qanday hal etilmoqda?
3. Falastin davlatini tuzish yo'lidagi asosiy to'siqlar nimalardan iborat edi?
4. Isroil va Falastin munosabatlariga xalqaro siyosiy holatning ta'siri nimalarda namoyon bo'ldi?

Questions and assignments to reinforce learning:
[…]
2. What are the main reasons for the Palestinian problem and how are they solved?
3. Tell about the main roadblocks on the way to creating the Palestinian state.
4. What is the influence of the international political situation on the relations of Israel and Palestine?
[…]

The Arab-Israeli Conflict and Individual States

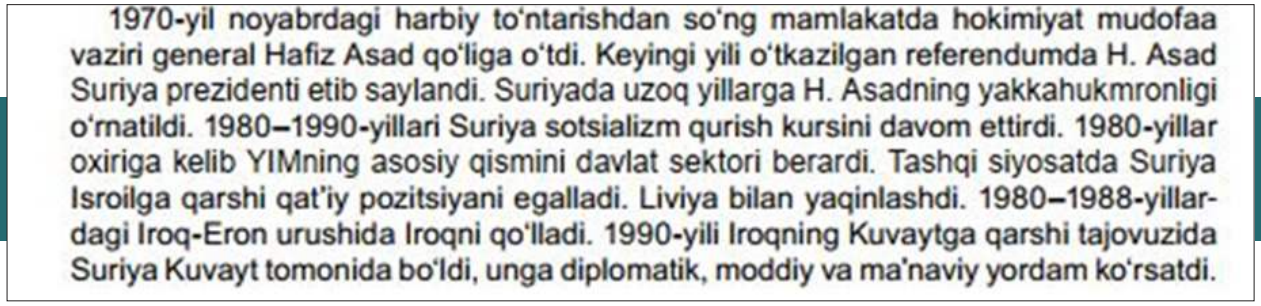
As mentioned, the "World History" textbook for Grade 10 rarely refers to the Arab-Israeli conflict, focusing instead on socio-political processes that countries in the Middle East underwent. The reviews are short, and discussion of the Arab-Israeli conflict within them is sporadic. Israel is mainly mentioned as one of the forces in conflict with countries such as Syria, Lebanon, Egypt and Jordan. Presenting a highly condensed narrative on these complex issues without expanding on the Israeli perspective risks promoting a bias against and lack of proper understanding of Israel's motivations.

From the perspectives of two Grade 10 and 11 textbooks, the authors seem to have made significant efforts to minimize discussion of the conflict, presenting the history of Israel concisely, and omitting many crucial facts. That said, the history of other states in the Middle East is even shorter. Therefore, pupils might be ill-equipped to properly understand the complex issues and processes that involved countries in the Middle East, not to mention the peace accords that were formulated between them.

Example 33

***Jahon Tarixi* (World History), 2022, Grade 10, p. 159.**

A lesson discussing major events in the history of modern Syria in the Grade 10 World History textbook mentions Israel in passing, against which Hafez al-Assad's regime promoted a "firm position" in the 1980s. This brief description fails to clarify what this firm position entailed, nor does it mention the 1973 war.



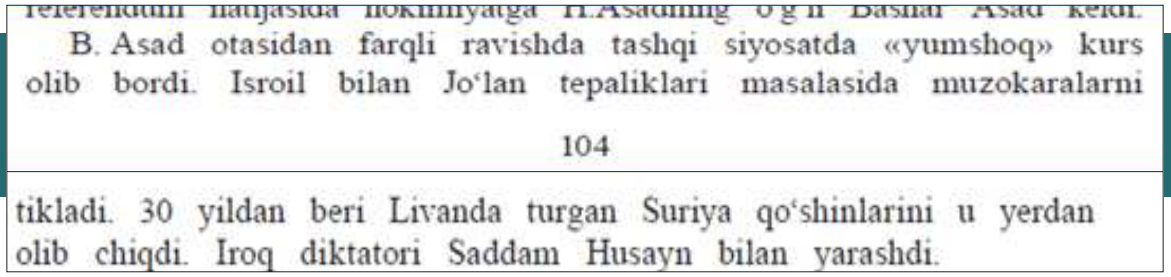
1970-yil noyabrdagi harbiy to'ntarishdan so'ng mamlakatda hokimiyat mudofaa vaziri general Hafiz Asad qo'liga o'tdi. Keyingi yili o'tkazilgan referendumda H. Asad Suriya prezidenti etib saylandi. Suriyada uzoq yillarga H. Asadning yakkahukmronligi o'rnatildi. 1980–1990-yillari Suriya sotsializm qurish kursini davom ettirdi. 1980-yillar oxiriga kelib YIMning asosiy qismini davlat sektori berardi. Tashqi siyosatda Suriya Isroilga qarshi qat'iy pozitsiyani egalladi. Liviya bilan yaqinlashdi. 1980–1988-yillardagi Iroq-Eron urushida Iroqni qo'lladi. 1990-yili Iroqning Kuvaytga qarshi tajovuzida Suriya Kuvayt tomonida bo'ldi, unga diplomatik, moddiy va ma'naviy yordam ko'rsatdi.

After the military coup in November 1970, power in the country passed to the Minister of Defense, General Hafiz Asad. H. Assad was elected president of Syria in a referendum held the following year. H. Assad's rule was established in Syria for many years. In the 1980s and 1990s, Syria continued the course of building socialism. By the end of the 1980s, the state sector accounted for the majority of GDP. In foreign policy, Syria took a firm position against Israel. Approached with Libya. It supported Iraq in the Iraq-Iran war of 1980-1988.

Example 34

***Jahon Tarixi* (World History 1991-2017), 2018, Grade 11, pp. 104-105.**

The Grade 11 World History textbook briefly mentions the negotiations process about the Golan Heights with Israel in a passage about Lebanon.



referendum natijasida hokimiyatga H.Asadning o'g'li Bashar Asad keldi. B. Asad otasidan farqli ravishda tashqi siyosatda «yumshoq» kurs olib bordi. Isroil bilan Jo'lan tepaliklari masalasida muzokaralarni

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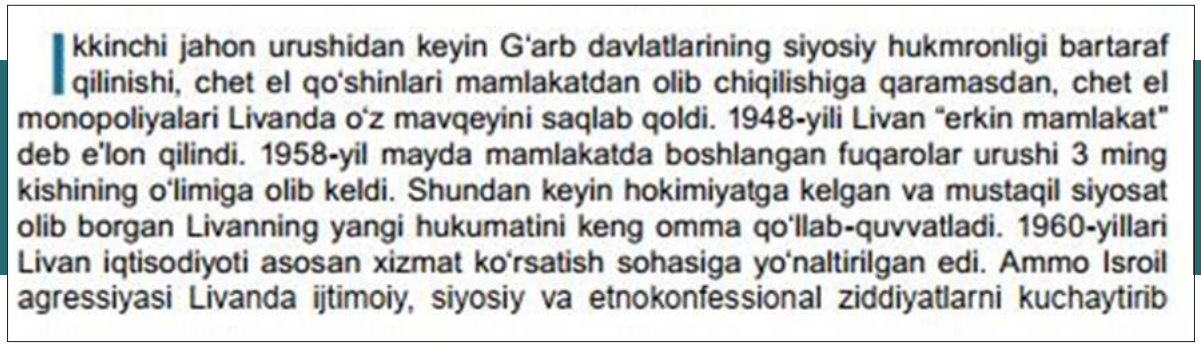
tikladi. 30 yildan beri Livanda turgan Suriya qo'shinlarini u yerdan olib chiqdi. Iroq diktatori Saddam Husayn bilan yarashdi.

Unlike his father, B. al-Assad adheres to a "soft course" in foreign policy. The negotiation process on the subject of the Golan Heights with Israel was restored.

Example 35

***Jahon Tarixi* (World History), 2022, Grade 10, p. 160.**

Providing a concise description of modern Lebanon's history, the Grade 10 World History textbook explains that during the 1960s, "Israel's aggression intensified social, political and ethno-confessional tensions in Lebanon." This is contextualized as an impediment to Lebanon's development as a "service-oriented" country. Once again, the term "Israeli aggression" is presented without clarifying what the aggression meant or what instigated it.



Ikkinchi jahon urushidan keyin G'arb davlatlarining siyosiy hukmronligi bartaraf qilinishi, chet el qo'shinlari mamlakatdan olib chiqilishiga qaramasdan, chet el monopoliyalari Livanda o'z mavqeyini saqlab qoldi. 1948-yili Livan "erkin mamlakat" deb e'lon qilindi. 1958-yil mayda mamlakatda boshlangan fuqarolar urushi 3 ming kishining o'limiga olib keldi. Shundan keyin hokimiyatga kelgan va mustaqil siyosat olib borgan Livanning yangi hukumatini keng omma qo'llab-quvvatladi. 1960-yillari Livan iqtisodiyoti asosan xizmat ko'rsatish sohasiga yo'naltirilgan edi. Ammo Isroil agressiyasi Livanda ijtimoiy, siyosiy va etnokonfessional ziddiyatlarni kuchaytirib

After the Second World War, despite the elimination of the political domination of Western countries and the withdrawal of foreign troops from the country, foreign monopolies maintained their position in Lebanon. In 1948, Lebanon was declared "independent". The civil war that started in the country in May 1958 led to the death of 3000 people. After that, the new government of Lebanon, which came to power and pursued an independent policy, was widely supported. In the 1960s, Lebanon's economy was largely service-oriented. But Israel's aggression intensified social, political and ethno-confessional tensions in Lebanon.

Example 36

***Jahon Tarixi* (World History), 2022, Grade 10, p. 161.**

In a lesson about Jordan from a Grade 10 World History textbook, Israel is mentioned in the context of the 1967 defeat of Jordan, in which Israel seized control over the West Bank, instigating the settlement of "hundreds of thousands of Palestinian refugees" in Jordan. This presentation overlooks the fact that Jordan captured the Palestinian territory of the West Bank in 1948 and only relinquished it after losing control following the 1967 defeat. Furthermore, Israel is presented as the reason for Jordan's 1988 renouncement of rights to the West Bank in favor of the Palestinians, thus depriving King Abdullah I financial support from Arab countries. Israel is thus being linked to the financial crisis that befell it until the end of 1991. The lesson contains no reference to the peace accords between Jordan and Israel.

IORDANIYA

1946-yil 22-martda Londonda **Transiordaniya**ning mustaqilligi e'lon qilindi va shu yili may oyida mamlakatning nomi **Iordaniya** deb o'zgartirildi. Amir **Abdulloh I ibn Husayn** mamlakat podshohi (maliki) bo'ldi. 1967-yilgi urushda Iordaniya Isroildan mag'lubiyatga uchrab, O'rdun daryosining g'arbiy sohili tortib olingandan so'ng Iordaniya hududiga yuz minglab falastinlik qochoqlar kelib joylashdi. Podshoh Iordaniyaning G'arbiy qirg'oqqa bo'lgan huquqidan falastinliklar foydasiga voz kechdi. Ammo Isroilning ta'siri ostida 1988-yili Iordaniya G'arbiy qirg'oq bilan har qanday aloqani uzdi. Oqibatda arab davlatlarining moliyaviy yordamidan mahrum bo'ldi. Faqat Yevropa Ittifoqi va xalqaro moliyaviy tashkilotlar ko'magida Iordaniya 1991-yil oxiriga kelib moliyaviy inqirozdan chiqa oldi.

Jordan

On March 22, 1946, the independence of Transjordan was declared in London, and in May of the same year, the name of the country was changed to Jordan. Amir Abdullah I Ibn Hussein became the king (malik) of the country. In the 1967 war, Jordan was defeated by Israel and after the capture of the West Bank of the Jordan River, hundreds of thousands of Palestinian refugees settled in Jordan. The king renounced the Lordship's right to the West Bank in favor of the Palestinians. But under the influence of Israel, in 1988, the kingdom severed all ties with the West Bank. As a result, he was deprived of financial support from Arab countries. Only with the support of the European Union and international financial organizations, the country was able to get out of the financial crisis by the end of 1991.

Example 37

***Jahon Tarixi* (World History), 2022, Grade 10, p. 168.**

The Grade 10 World History textbook provides a somewhat expanded overview of Egypt's history during the second half of the 20th century, primarily focusing on the Nasser era. However, it notably omits any mention of the wars with Israel or the subsequent peace accord. While the assassination of President Sadat is referenced, the underlying reasons for his assassination are entirely excluded, leaving a significant gap in the historical narrative.

MISR

Urushdan keyingi yillarda **Misr**da siyosiy va iqtisodiy muhit o'ta beqaror edi. **1952-yili** mamlakatda inqilob amalga oshirilib, hokimiyatga **Jamol Abdul Nosir** boshchiligidagi **"Yosh ofitserlar"** keldi. Dastlab bu odatdagi harbiy to'ntarishga o'xshab ko'rindi. Ammo voqealarning keyingi rivoji bu antiimperialistik va antifeodal inqilob ekanligini ko'rsatdi. Inqilob uzoq davom etgan milliy-ozodlik harakatiga yakun yasadi va Misrning chinakam mustaqillik davrini boshlab berdi.

Yangi hukumat Misrda bir qator islohotlarni amalga oshirdi. Mamlakatdagi barcha siyosiy partiyalar tarqatib yuborildi. Yagona rasmiy siyosiy uyushma – **"Ozodlik tashkiloti"** tuzildi va u yangi rejimning tayanchiga aylandi. Yer islohoti natijasida ko'plab dehqonlar yerga ega bo'ldi. Ammo hukumat faoliyatiga "Musulmon birodarlar" diniy-mutaassiblik tashkiloti qarshi chiqdi. Aholining katta qismi savodsiz bo'lgan mamlakatda ular kuchli ta'sirga ega edi. 1954-yili "Musulmon birodarlar" tarafdorlari bilan "Ozodlik tashkiloti" tarafdorlari o'rtasidagi qonli to'qnashuvda "Musulmon birodarlar" tashkiloti tor-mor qilindi. J. A. Nosir hukumati Misrni rivojlantirishda SSSR yordamiga tayandi. 1970-yili J. A. Nosir vafot etgandan so'ng Misr prezidenti etib saylangan **Anvar Sadat** SSSR bilan barcha aloqalarni uzib, AQSH bilan yaqinlashdi va uning yordamida iqtisodiy rivojlanishni boshladi. 1981-yil 6-oktyabrda Anvar Sadatning o'ldirilishi ham yangi iqtisodiy kursni o'zgartira olmadi. **Husni Muborak** prezident etib saylangandan so'ng butun 80-yillar va 90-yillar boshlarida Misr jadal rivojlanishda davom etdi.

Egypt

In the years following the war [WWII], the political and economic environment in Egypt was highly unstable. In 1952, a revolution took place in the country, and the 'Young Officers' led by Jamal Abdel Nasser came to power. At first, it seemed like a typical military coup. However, the subsequent developments showed that this was an anti-imperialist and anti-feudal revolution. The revolution brought an end to the long-lasting national liberation movement and marked the beginning of Egypt's true independence period. The new government implemented a series of reforms in Egypt. All political parties in the country were dissolved. The only official political organization, the 'Liberation Organization,' was established and became the foundation of the new regime. As a result of land reforms, many peasants gained land. However, the government's activities faced opposition from the religiously conservative 'Muslim Brotherhood' organization. In a country where a large part of the population was illiterate, they had strong influence. In 1954, in a bloody clash between the supporters of the 'Muslim Brotherhood' and the 'Liberation Organization,' the 'Muslim Brotherhood' were defeated. J.A. Nasser's government relied on the USSR's assistance to develop Egypt. After the death of J.A. Nasser in 1970, Anwar Sadat, who was elected president of Egypt, severed all ties with the USSR, and moved closer to the USA, beginning economic development with its help. The death of Anwar Sadat on October 6, 1981, did not change the new economic course. After Hosni Mubarak was elected president, Egypt continued to rapidly develop throughout the 1980s and into the early 1990s.

Israel's Capital City

Example 38

***Jahon Tarixi* (World History 1991 – 2017) 2018, Grade 11, pp. 110, 113.**

A map of Israel graphically presents its borders with Syria, Lebanon, Egypt, and Jordan, and the Green Line separating the Golan Heights, the West Bank and the Gaza Strip. Critically, however, it notes that Tel Aviv is the capital city (marked with a star) and the City of Jerusalem appears with its Arab name: "*Quddus*" with Jerusalem (in its Russian form *Iyerusalim*) stated in parentheses below. Referring to Tel Aviv as Israel's capital city, rather than Jerusalem, is a Soviet-inherited practice, appearing in other official publications like "World Map" and Geography textbooks (see later examples.) At the end of the lesson, students are instructed to write which locations on a map belong to Israel and which to Palestine, and to express their opinion on the territorial division.

[p. 110]

Isroil

[p. 113]

Assignment

Using the map, write out in your notebook the territories that are related to Israel and Palestine. Express your opinion on this territorial division.

Example 39

Map of the world hanging at Uzbeki school, issued by state geographical authority (photo taken by Zeev Levin, Tashkent, 2023).

Yet another example of such practice is the “Political Map of the World” issued by the state geographical authority; in this map, the indicator for capital city is a red circle.

Example 40

***Geografia* (Geography), 2017, Grade 10, p. 156.**

The same issue is evident in other textbooks, where lists of countries and their respective capital cities again incorrectly identify Tel Aviv as the capital of Israel.

Janubi-g'arbiy Osiyo davlatlari

№	Davlatlar	Maydoni, ming km.kv.	Boshqaruv shakli	Poytaxti
1	Afg'oniston	652,1	Respublika	Qobul
2	Bahrayn	0,7	Monarxiya	Manama
3	Isroil	14,1	Respublika	Tel-Aviv

South-West Asian Countries […] States […] Capital
3 – Israel […] Tel Aviv

[p. 186.]

57	Iordaniya	89,4	10,7	Monarxiya	Ummon
58	Iroq	437,1	39,7	Respublika	Bag'dod
59	Isroil	22,1	9,2	Respublika	Tel Aviv

59 – Israel – […] Tel Aviv

Conclusion

In Uzbekistan, school textbooks promote values of interfaith tolerance and multiculturalism, reflecting the country's diversity. Textbooks on world history and religions, like "Dunyo Dinlari Tarixi" and "Jahon Tarixi," discuss Jewish history, Judaism, and the Arab-Israeli conflict, albeit with some inaccuracies and gaps.

Jewish History and Judaism: The History of World Religions textbook serves as an important educational resource, providing students in Uzbekistan with insight into various faiths and their historical and cultural significance. The Grade 10 volume offers a generally accurate and informative overview of Judaism, covering its biblical foundations, laws, traditions, holidays, and scriptures. Jewish traditions such as the Sabbath, major holidays, and scripture are presented in relative detail, particularly in Religious Studies. The historical presence of Jewish communities, including the Bukharan Jews, is acknowledged, though with limited emphasis on their distinct customs and contributions to Uzbekistan's cultural heritage.

However, some historical and factual inaccuracies persist, such as the anachronistic use of "Palestine" in ancient contexts, minor mistranslations, and unclear statements about Jewish customs and rituals. In Grades 11 and 12, references to Judaism and Jewish history are significantly reduced, primarily framed within themes of religious tolerance alongside other major world religions. While this promotes interfaith harmony, it lacks depth in exploring Jewish beliefs, practices, and historical experiences. Expanding on Jewish lifecycle rituals, such as circumcision, Bar Mitzvah, weddings, and mourning practices, could help students draw connections between Judaism and their own traditions. Additionally, greater emphasis on the Bukharan Jewish community and recognition of prominent Jewish figures in Uzbekistan's history would enrich the content and foster a deeper appreciation of the country's diverse cultural and religious landscape.

The Holocaust: The World History textbook for Grade 10 provides a broad overview of major historical events, including World War II, totalitarian regimes, and global political shifts. While it acknowledges the Holocaust, its discussion is limited and framed within the broader context of Nazi war crimes and the Nuremberg Trials, without an in-depth exploration of Jewish persecution. The Holocaust is mentioned as the "persecution and mass extermination of Jews," noting that six million Jews perished, but it lacks detailed analysis or connection to broader themes of antisemitism. Additionally, a small image of the Auschwitz death camp gate appears without a caption, making it difficult for students to identify or contextualize it.

Despite this, the textbook highlights Uzbekistan's humanitarian role during World War II, particularly the story of the Shamakhmudov family, who adopted 14 orphans, including two Jewish children. This act of generosity, widely promoted during the Soviet era as an example of "Friendship of the Peoples," reflects Uzbekistan's tradition of hospitality. However, while the Russian edition of the textbook emphasizes Uzbekistan's role in sheltering over a million evacuees, including 200,000 children, this important detail is absent from the Uzbek version. Expanding on these historical narratives and providing deeper context for the Holocaust would enhance students' understanding of Jewish history and the global impact of World War II.

Israel and the Arab-Israeli conflict: The textbooks present Israel as an economically advanced nation, particularly in technology and agriculture, and acknowledge its diplomatic efforts in the Arab-Israeli conflict. The inclusion of the Oslo Accords and the rejection of Hamas, PIJ, and Hezbollah as radical Islamist organizations reinforce a positive emphasis on peace-making and Uzbekistan's stance against extremism. This recognition aligns with a broader commitment to stability and diplomatic resolution in the region.

However, the continued omission of Israel's peace agreements with Egypt and Jordan, as well as the persistence of outdated Soviet-era terminology and maps, limits the understanding of the conflict . These omissions overlook Israel's successful efforts to establish and maintain peaceful relations with neighboring Arab states, which are essential for a comprehensive understanding of regional diplomacy and conflict resolution. By inaccurately labelling Tel Aviv as Israel's capital and referring to Jerusalem by its Arabic and Russian names, the textbooks risk perpetuating misconceptions. A more neutral and fact-based approach would enhance the accuracy of the material while aligning with Uzbekistan's diplomatic neutrality. Strengthening historical context and acknowledging Israel's role in regional peace efforts would provide students with a more comprehensive and informed perspective.

Our Methodology

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

*****

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

1 Respect

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

2 Individual Other

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

3 No Hate

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

4 No Incitement

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

5 Peacemaking

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

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

6

Unbiased Information

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

7

Hate Gender Identity and Representation

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

8

Sexual Orientation

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

9

Sound Prosperity and Cooperation

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

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

About the Author

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

List of Textbooks

1. ***Basics of Constitution,*** Grade 9, 2019.
2. ***Basics of Religious Spirituality,*** Grade 10, Kuchkarov, (Russian), 2017, 2018.
3. ***Basics of Religious Spirituality,*** Grade 10, Kuchkarov, (Uzbek), 2017, 2018.
4. ***Basics of Religious Spirituality,*** Grade 11, Kuchkarov, (Russian), 2017.
5. ***Basics of Religious Spirituality,*** Kuchkarov, (Uzbek), 2017.
6. ***Basic Pre-Service Training,*** Grade 11, Ubadullayev, (Russian), 2018.
7. ***Basic Pre-Service Training,*** Ubadullayev, (Uzbek), 2018.
8. ***English, Grade 10,*** Rashidova, (Russian), 2017.
9. ***English, Grade 10,*** Rashidova, (Uzbek), 2017.
10. ***English, Grade 11,*** Rashidova, (Russian), 2018.
11. ***English, Rashidova,*** (Uzbek), 2018.
12. ***Ethics, Grade 4,*** Xoliqova, (Uzbek), 2017.
13. ***Feeling of Motherland (Patriotism),*** Grade 5, Xayriddin, 2015.
14. ***Fly High English,*** Grade 9, Jurayev, (Uzbek), 2014.
15. ***Geography,*** Grade 5, Gulyamov, (Uzbek), 2020.
16. ***Geography,*** Grade 6, Vakhabov, (Uzbek), 2017.
17. ***Geography,*** Grade 6, Mirakmalov, (Uzbek), 2022.
18. ***Geography,*** Grade 7, Vakhabov, (Uzbek), 2017.
19. ***Geography,*** Grade 7, Mirakmalov, (Uzbek), 2022.
20. ***Geography,*** Grade 8, Musayev, (Russian), 2019.
21. ***Geography,*** Grade 9, Qayumov, (Russian), 2019.
22. ***Geography,*** Grade 9, Safarov, (Uzbek), 2019.
23. ***Geography,*** Grade 10, Fedorko, (Russian), 2022.
24. ***Geography,*** Grade 10, Sharinov, (Russian), 2017.
25. ***Geography,*** Grade 10, Sharinov, (Uzbek), 2017.
26. ***Geography,*** Grade 10, Toshkent, (Uzbek), 2022.
27. ***History of the World Religions,*** Grade 10, Islamov, (Russian), 2017.
28. ***History of the World Religions,*** Grade 10, Islamov, (Uzbek), 2017.
29. ***History of the World Religions,*** Grade 11, Islamov, (Russian), 2018.
30. ***History of the World Religions,*** Islamov, (Uzbek), 2018.
31. ***History of Uzbekistan,*** Grade 10, Tillaboyev, (Russian), 2022.
32. ***History of Uzbekistan,*** (1917-1991), Grade 10, Radzhabov, (Russian), 2017.
33. ***Ideas of Independence and Basics of Spirituality,*** Grade 9, Kostetzkiy, (Russian), 2019.
34. ***Kazakh Literature,*** Grade 6, Yoldoshev, (Uzbek), 2017.
35. ***Literature,*** Grade 5, Ahmedov, 2020.
36. ***Literature,*** Grade 8, Varfolomeyev, (Russian), Vols. 1-2, 2019.
37. ***Literature,*** Grade 9, Petrukhina, (Russian), Vols. 1-2, 2019.
38. ***Literature,*** Grade 9, Yo'ldoshev, (Uzbek), 2019.
39. ***Literature,*** Grade 10, Mirkubanov, (Russian), Vols. 1-2, 2017.
40. ***Literature,*** Grade 10, Mirkurbanov, (Russian), 2022.
41. ***Literature,*** Grade 11, Mirkubanov, (Russian), Vols. 1-2, 2018.
42. ***Literature,*** To'xliyev, (Uzbek), Vols. 1-2, 2018.
43. ***Mother Tongue – Uzbek Language,*** Grade 2, Azimova, Vols. 1-2, 2021.
44. ***Mother Tongue – Uzbek Language (Workbook),*** Grade 2, Azimova, 2021.
45. ***Mother Tongue – Uzbek Language,*** Grade 4, Ikromova, 2017.

46. ***Mother Tongue – Uzbek Language,*** Grade 4, Ikromova, 2020.
47. ***Mother Tongue – Uzbek Language,*** Grade 5, Mahmudov, 2015.
48. ***Mother Tongue – Uzbek Language,*** Grade 5, Mahmudov, 2020.
49. ***Mother Tongue,*** Grade 6, (Uzbek), 2017.
50. ***Mother Tongue,*** Grade 6, (Uzbek), 2022.
51. ***Mother Tongue – Uzbek Language,*** Grade 7, Azimova, 2022.
52. ***Mother Tongue – Uzbek Language,*** Grade 7, Mahmudov, 2017.
53. ***National Independence and Basics of Spirituality,*** Grade 9, 2015.
54. ***New Fly High English,*** Grade 5, (Uzbek), 2017.
55. ***Reading,*** Grade 4, Shojalilov, (Uzbek), 2017.
56. ***Russian Language,*** Grade 4, Abduraimova, 2022.
57. ***Russian Language (Workbook),*** Grade 4, Karamatova, 2022.
58. ***Russian Language,*** Grade 5, Isakjanova, (foreign), 2022.
59. ***Russian Language,*** Grade 5, Musurmanova, (foreign), 2020.
60. ***Russian Language,*** Grade 8, Rozhnova, (foreign), 2019.
61. ***Russian Language,*** Grade 8, Zelenova, 2019.
62. ***Russian Language,*** Grade 8, Vech, (foreign), 2022.
63. ***Russian Language,*** Grade 9, Zelenina, (Russian), 2019.
64. ***Russian Language,*** Grade 9, Vech, (foreign), 2022.
65. ***Russian Language,*** Grade 10, Rakhmatullayeva, (Russian), 2017.
66. ***Russian Language,*** Grade 10, Tashkent, (Russian), 2022.
67. ***Russian Language,*** Grade 10, Tursunalieva, 2022.
68. ***Russian Language,*** Grade 10, Islambekova, 2017.
69. ***Russian Language,*** Grade 10, Konoshonok, (foreign), 2022.
70. ***Russian Language,*** Grade 10, Islambekova, (foreign), 2017.
71. ***Russian Language,*** Grade 11, Rakhmatullayeva, (Russian), 2018.
72. ***Russian Language,*** Islambekova, (foreign), 2018.
73. ***Russian Language,*** Gabdulkhakov, (foreign), 2022.
74. ***State and Legal System Basics,*** Grade 10, Kostetzkiy, (Russian), 2017.
75. ***State and Legal System Basics,*** Grade 10, Kostetzkiy, (Uzbek), 2017.
76. ***State and Legal System Basics,*** Grade 11, Ismatova-Karimova, (Russian), 2018.
77. ***State and Legal System Basics,*** Ismatova-Karimova, (Uzbek), 2018.
78. ***Stories of History,*** Grade 5, Djurayev, (Uzbek), 2020.
79. ***Teens' English,*** Grade 8, Xan, (Russian), 2020.
80. ***Teens' English,*** Grade 8, Xan, (Uzbek), 2020.
81. ***The World Around Us,*** Grade 2, Gulyamov, (Uzbek), 2018.
82. ***Upbringing,*** Grade 1, (Uzbek), 2020.
83. ***Upbringing,*** Grade 2, Ismatova, (Uzbek), 2020.
84. ***Upbringing,*** Grade 3, Quronov, (Uzbek), 2020.
85. ***Upbringing,*** Grade 4, Tagayev, (Uzbek), 2020.
86. ***Upbringing,*** Grade 5, Quronov, (Uzbek), 2020.
87. ***Upbringing,*** Grade 6, Rasulov, (Uzbek), 2020.
88. ***Upbringing,*** Grade 7, Rasulov, (Uzbek), 2020.
89. ***Upbringing,*** Grade 8, Jorayev, (Uzbek), 2020.
90. ***Upbringing,***Grade 9, Satorov, 2020.
91. ***Upbringing,*** Grade 10, Ismatova, (Russian), 2021.
92. ***Upbringing,*** Grade 10, Ismatova, (Uzbek), 2021.
93. ***Upbringing,*** Grade 11, Ismatova, (Russian), 2021.
94. ***Upbringing,*** Ismatova, (Uzbek), 2021.
95. ***Uzbek History,*** Grade 7, Ismatova, (Uzbek), 2022.
96. ***Uzbek History,*** Grade 7, Muhammadjonov, (Uzbek), 2017.
97. ***Uzbek History,*** Grade 8, Norkulov, (Russian), 2019.

98. ***Uzbek History,*** Grade 8, Norkulov, (Uzbek), 2019.
99. ***Uzbek History,*** Grade 9, Tillaboyev, (Uzbek), 2019.
100. ***Uzbek History,*** Grade 9, Tillaboyev, (Russian), 2019.
101. ***Uzbek History (Independence Period),*** Grade 11, Zhurayev, (Russian), 2018.
102. ***Uzbek History, Independence period,*** Zhurayev, (Uzbek), 2018.
103. ***Uzbek Language,*** Grade 2, (Uzbek), 2018.
104. ***Uzbek Language,*** Grade 2, (Uzbek), 2021.
105. ***Uzbek Language,*** Grade 3, Rafiyev, 2019.
106. ***Uzbek Language,*** Grade 3, Xidoyatova, 2022.
107. ***Uzbek Language,*** Grade 6, Xidoyatova, 2022.
108. ***Uzbek Language,*** Grade 8, Muxitdinova, (Russian), 2019.
109. ***Uzbek Language,*** Grade 9, Rafiyev, (Russian), 2019.
110. ***Uzbek Language,*** Grade 10, Asilova, (Russian), 2022.
111. ***Uzbek Language 1,*** Grade 10, 2020.
112. ***Uzbek Language 2,*** Grade 10, 2022.
113. ***Uzbek Language,*** Grade 11, Muxitdinova, (Russian), Vols. 1-2, 2018.
114. ***Uzbek Language,*** Mengliyev, (Uzbek), Vols. 1-2, 2020.
115. ***Uzbek Law Basics,*** Grade 8, Karimova, (Uzbek), 2019.
116. ***Uzbek Literature,*** Grade 7, Mirzayeva, 2022.
117. ***Uzbek Literature,*** Grade 7, Yoldoshev, 2017.
118. ***Uzbek Literature,*** Grade 10, Mirzayeva, Vols. 1-2, 2022.
119. ***Uzbek Literature,*** Grade 10, To'xliyev, Vols. 1-2, 2017.
120. ***Uzbekistan Law Basics,*** Grade 8, Karimova, (Russian), 2019.
121. ***World History,*** Grade 8, Farmonov, (Russian), 2019.
122. ***World History,*** Grade 8, Farmonov, (Uzbek), 2019.
123. ***World History,*** Grade 9, Lafasov, (Russian), 2019.
124. ***World History,*** Grade 9, Lafasov, (Uzbek), 2019.
125. ***World History,*** Grade 10, Ergashev, (Russian), 2022.
126. ***World History (1918-1991),*** Grade 10, Ergashev, (Russian), 2017.
127. ***World History,*** Grade 10, Ergashev, (Uzbek), 2022.
128. ***World History (1918-1991),*** Grade 10, Ergashev, (Uzbek), 2017.
129. ***World History (1991-2017),*** Grade 11, Ergashev, (Russian), 2018.
130. ***World History,*** Ergashev, 1991-2017, (Uzbek), 2018.