

IPCRI

Israel/Palestine Center for Research and Information

REPORT II:

**Analysis and Evaluation of the New Palestinian
Curriculum**

**Reviewing Palestinian Textbooks and
Tolerance Education Program
Grades 4 & 9**

Submitted to:

**The Public Affairs Office
US Consulate General
Jerusalem**

June 2004

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Introduction

The idea of designing a curriculum that prepares students for the future is not new. After all, education is not only for the present. Students will be living in a world different from the one they now occupy, and schools should enable them to deal with that world. Thus, what policy-makers and educators should aspire to do is an education process that is genuinely meaningful to students, challenging them with problems and ideas that they find both interesting and intellectually demanding. To achieve this, educators need to equip students with certain types of knowledge, abilities, life skills and strategies. In addition, they need to provide learners with an educational setting that enhances a positive attitude towards learning. Among the most important of these abilities are judgment, critical thinking, collaborative work and service learning.

Educators believe that the best way to prepare students for the future is to focus on the present in a way that enables them to deal with problems that have more than one correct answer. The problems that matter most cannot be resolved by formula, algorithm or rule. They require the exercise of a human capacity that is called judgment that requires the ability to give reasons for the choices that individuals make.

A second ability that schools need to develop in students is the ability to think critically, to critique information and ideas and to enjoy exploring what one can do with them. To develop this ability, students must be presented with information and ideas that are relevant, provocative and worth exploring and investigating.

Collaboration, in the form of learning to work with others collectively, cooperatively and in harmony, can make a big difference in students' lives and experiences. The process of collaboration is thought to give birth to new ideas and develops social skills that are essential for democratic life.

The Palestinian education system has made strides in the direction of achieving some of these goals. The new curriculum is one example of a coordinated effort exerted in that direction. However, curriculum designers and materials writers, historically, have been more exclusive than inclusive of the wide range of ethnic and cultural diversity that exists within a particular society, nation, or region. In the haste to promote harmony and avoid controversy and conflict, they gloss over controversial and sensitive political and social problems and the realities of racial, ethnic, national, civil and religious identities. They sometimes romanticize racial, ethnic and religious relations, and ignore the challenges of coexistence and a regional perspective.

For Palestinian students to be able to compete at the local and regional and levels, more needs to be done along the path of education reform. In particular, the Palestinian experience should be, now more than ever, an interaction with the region, including Israel, and the world. After all, Palestinian students are also going to need to be citizens of this planet and neighbors of the State of Israel. This means that new curricula need to take a look at increasing students' regional and global knowledge. It will be their world.

In addition, and in spite of the obstacles, it would be unwise for the Palestinian education system, curriculum being an integral part of it, not to have as its central mission educating the young in the democratic ideals of humankind, the freedoms and responsibilities of a democratic society, and the civil and civic understandings and dispositions necessary to democratic citizenship. Palestinian education should encourage pluralism and should prepare their pupils to know themselves as well as their neighbors.

Executive Summary

Treatment of the History and Geography of the Region

- We still notice some elements and dimensions of imbalance and bias in the presentation of critical ancient, recent and modern events that have a bearing on an accurate understanding of the history of the region. In particular, the new textbooks continue, to a lesser extent than the case was in earlier generations of textbooks, to ignore the historical presence of the Hebrews/Israelites, their interaction with the other ancient civilizations in and around Palestine, and their contribution to the formation and development of the pluralistic cultural, religious, and ethnic identity of the region.¹
- The new textbooks still reflect an inadequate and imbalanced representation of the Jewish historical connection to the Greater Middle East. The Jewish connection to the region, in general, and the Holy Land, in particular, is virtually missing. This lack of reference is perceived as tantamount to a denial of such a connection, although no direct evidence is found for such a denial.²
- Several passages in the Arabic Language, Grade 9; Our Beautiful Language, Grade 4, Part 2; National Education, Grade 4, Part 1 textbooks include references that reflect a continuous Arab presence in the region (some references date that presence back to the ancient Canaanites and Jebusites) even though this claim has considerable contention amongst historians contesting this as historical fact.³ Other racial, ethnic and religious groups that inhabited and/or had control over the region are not dealt with explicitly in many of the textbooks; especially noted is the lack of reference to Jewish presence.
- Insufficient references were made in relation to contemporary history in the region. The textbooks include only short paragraphs on the Arab-Israeli Wars, the First and Second Intifadas, the Oslo Agreements, and the Camp David talks in 2000.
- The practice of “appropriating” sites, areas, localities, geographic regions, etc. inside the territory of the State of Israel as Palestine/Palestinian observed in our previous review, remains a feature of the newly published textbooks (4th and 9th Grade) laying substantive grounds to the contention that the Palestinian Authority did not in fact recognize Israel as the State of the Jewish people.⁴

¹ The Canaanite Arabs were the first to live in Palestine. Later many peoples and invaders ruled it and built a lot of places that, with the passage of time, have become historical sites that exist even today. The Romans ruled Palestine for a long time, and one of their archeological sites is the village of Sebastia, Then the Muslims conquered it... (National Education, Grade 4, Part I, p. 14)

² The city [Jerusalem] was built on the crest of mountains, so that it could be easily defended. It has been an Arab city since its establishment and will remain so for ever, God willing! (Ibid, p. 47)

³ See footnote 1 on page 3.

⁴ Find out in which of the Arab countries the following oil refineries are found:

Israel and Zionism

- Unlike the first and second generations of textbooks published by the Palestinian MOE (National Education, Grades 1-6, 1994; all subjects for Grades 1 & 6, 2000; all subjects for Grades 2 & 7, 2001; all subjects for Grades 3 & 8, 2002) in which Israel was referred to in a very limited number of instances, the recently published textbooks for Grades 4 and 9 include a good number of neutral as well as negative references to Israel, mostly in the context of talking about Israel's policies and practices in the occupied territories. More specifically, the references are very critical of Israel's policies and practices on the ground (demolishing houses, confiscating land, uprooting trees, imprisoning nationalist Palestinians, imposing restrictions on movement of citizens and merchandise, etc.). All references that could be perceived as negative (e.g., "Zionist ambitions", "Israeli occupation", "Zionist settlements", and the like) are all made either within their historical contexts or reflect historically accurate and factual information from the point of view of the Palestinian collective narrative.
- The textbooks include multiple references that portray Israel and Zionism in a negative light.⁵ However, no evidence was found of direct calls for the destruction of Israel. Except for calls for resisting occupation and oppression, no signs were detected of outright promotion of hatred towards Israel, Judaism, or Zionism. If the lack of ample references to the State of Israel in the body of the texts and on the maps as denial of its existence, no evidence was found that points to an intentional attempt to do so. There is, moreover, no indication of hatred of the Western Judeo-Christian tradition or the values associated with it.
- There are few references used to describe "the State of Israel and its territory" the way we observed in our previous analysis (IPCRI, March 2003). In that review, Israel as a political and geographic entity was not clearly or adequately represented. In the newly published textbooks, Israel, as a political entity, is directly mentioned in name in more contexts. Circumlocutions in the form of (land inside the Green Line, the land of the interior, the interior) are much less frequently used as a way to avoid mentioning Israel and its territorial sovereignty by name.

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- the refineries in Ras Tannoura
 - the Zaharani refineries
 - the Haifa refineries
 - the Homs refineries

(Geography of the Arab world, Grade 9, p. 95)

The most famous seaports in the Arab world: ...Beirut in Lebanon, Haifa and Gaza in Palestine, Alexandria in Egypt... (Ibid, p. 108)

Akko is a most beautiful Arab town

(Our Beautiful Language, Grade 4, Part II, p. 23)

⁵ Syria and Egypt came close together in order to counter Imperialism and the Zionist danger.

(Modern and Contemporary Arab History, Grade 9, p.. 56)

- Some references are made to Israel as an historical opponent during the several Arab-Israeli wars. Jordan and other Arab countries are portrayed as having defended Palestine against Zionism and Israel in 1948, 1967, 1967, and 1973.
- There are several instances in which the textbooks refer to the Israel government's actions and policies negatively with relation to water resources, land appropriation, home demolitions, etc.
- The review revealed instances in which the concepts of "Palestine," "historical Palestine," "the homeland," "political Palestine," and "the national soil" were blurred and used interchangeably. Another case in point relates to the use of "the Zionist state" and "Zionist settlements," "the State of Israel" and "Zionism" in multiple contexts without differentiation. The same conclusions were reached by IPCRI in its March 2003 Report.
- The essentially Islamic nature of Palestinian society is made very obvious across the curricula. There are pictures, illustrations and drawings of Muslim holy sites and religious artifacts. Multiple references, in addition, are made to Islamic rituals, feasts, festivals, and its contributions to humanity and global civilization.

Maps

- A good number of maps presented across the curriculum show Israel, the West Bank and the Gaza Strip as one geographic entity (without demarcation lines or differentiated colorings). Historically Palestinian cities (e.g., Akka, Yafa, Haifa, Safad, al-Lid, Ar-Ramla, Beer As-sabe') are included in some maps that lump together the areas controlled by the PA with those inside the State of Israel. No map of the region bears the name of "Israel" in its pre-1967 borders. In addition, Israeli towns with a predominantly Jewish population are not represented on these maps.

Jihad

- Jihad is indirectly glorified. References to martyrs, martyrdom, and the need to defend the "homeland" and regain it appear both in historical and present-day context, especially the language arts, social studies, national education, and religious education textbooks.

Liberation and Resistance

- The textbooks contain frequent references that relate to resisting the Israeli occupation of the territories taken in 1967. These references are frequently associated with the concepts of "resisting" and "liberating" as national and religious duties. There is no clear evidence or express call for "liberating" the land of "historical Palestine." However, the vagueness and lack of specificity to the

1967 borders may give the impression that is call is made with reference to “historical Palestine” including the territory of the State of Israel.

In spite of the scarcity of references and examples that promote political peace in modern terms, and the absence of direct, clear or serious attempts to promote political concepts that relate to Israel, the curriculum does not openly incite against Israel and the Jews. It does not openly incite hatred and violence unless one considers the calls to liberating the Palestinian land/territories as instances of incitement. The same conclusion was reached in Report 1 (IPCRI, March 2003). In particular, although there are multiple direct and indirect calls for liberating the Palestinian territories from Israeli occupation, there are no explicit calls for destroying the State of Israel or of killing the Jews. Likewise there are no direct references of calls to make peace with the State of Israel or with the Jewish people.

Islam

- Islam is presented in several contexts as promoting rule of law and democratic principles in government that include accountability and transparency (Islamic Religious Education, Grade 9, Part 2, pp. 81-83). In that context, Islam guarantees religious, political and other human rights (Islamic Religious Education, Grade 9, Part 1 pp. 89-91 and Part 2, pp. 84-89). In addition, the textbooks promote an environment of open-mindedness, rational thinking, modernization, critical reflection and dialogue (Reading and Anthology, Grade 9, Part 1, pp. 11-13 and Part 2, pp. 7-8; Modern and Contemporary Arab History, Grade 9, pp.34, 38; Islamic Religious Education, Grade 9, Part 1, pp. 21-25, 26 and Part 2, pp. 7-8, 69).
- Islam is also presented as a religion that promotes personal, social and moral responsibility (Reading and Anthology, Grade 9, P. 1, pp. 3-5, 11/18, 81-82; Islamic Religious Education, Grade 9, pp. 39-41). It urges the believers to honor their commitments (at the local, national, and regional levels) with all Muslim and non-Muslim counterparts and to be true to God and to one’s homeland.
- Islam is, furthermore, presented as a religion that promotes social and religious values (e.g., belief in God, solidarity with the needy, performing duties, compassion, maintaining ritual purity, and obedience). Islam is also presented as promoting and emphasizing certain solid principles in political life such as justice, consultation and deliberation (Islamic Religious Education, Grade 9, Part 2, pp. 54, 82-83).
- In several textbooks one notices the use of Quranic verses to introduce units and lesson. This is done even in the sciences and math textbooks to emphasize the comprehensive and inclusive nature of the Quran and Islamic teachings (containing messages and information that relate to sciences, religion, society, arts, etc.). In this context, Islam is presented as a religion that encourages its

followers to seek knowledge and education (e.g., Islamic Religious Education, Grade 4, Part 1, pp. 55-56; Islamic Religious Education, Grade 9, Part 2, p. 69).

Judaism and Christianity

- The recently published textbooks reviewed contain no negative sentiments towards Judaism or any other religion for that matter. Except for a couple of accounts of historical events and anecdotes about Jews (Jews marry for money, Reading and Anthology, Grade 9, Part 2, p. 22) that could be viewed as an instance of ethnic stereotyping, and one historical account about Christians (Knights of St. Johns in the Island of Rhodes described as sea pirates, Arab History, Grade 9, p. 7), the textbooks are devoid of any blatant or negative representation of either Christians or Jews. Monotheistic religions are mostly mentioned in positive contexts and are viewed in positive light. One unsettling observation, however, is the lack of direct and clear references to Christianity and Judaism in spite of ample contexts to include them in the presentation of new material.
- There are no direct instances that reflect a denial of Jewish connection to the Holy Land and the holy places in it. However, the terms and passages used to describe some historical events are sometimes offensive in nature and could be construed as reflecting hatred of and discrimination against Jews and Judaism. Moreover, when Judaism (and Christianity are mentioned), the references reflect the holy and religious nature of the ancient Jewish traditions and not of their modern-day representation as the religion of Israel as well as Christianity as the religion of some Israeli and some Palestinian citizens.
- Except for a number of references to Christian holy sites and personalities and to Jewish personalities (prophets, messengers and holy men that are also revered by Christians and Muslims), Christian and Jewish holidays, feasts, rituals, etc., are not included in the majority of textbooks. In these textbooks names of individuals and personalities (in stories, tales, narratives, parables, and accounts) are mostly Islamic; some however, are neutral in nature. The only salient exception is the Christian religious education textbooks used in private Christian schools that include religious personalities and events from the Books of Moses (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) and the New Testament.
- Generally speaking, when “Jews” are mentioned, references to them are mostly made in the context of talking about “the People of the Book,” and not to “a Jewish nation.” More references, however, are made to Jewish prophets, messengers, kings, and other political and historical leaders. Most of these references are made in religious contexts (quotations from the Quran and verses or historical accounts from the Five Books of Moses and the New Testament).

Human Rights

- A good number of textbooks address the issue of human rights (in all its forms) and provide direct quotes from the Quran, human rights declarations, Islamic human rights declaration, and literary works. These quotes point to the need to respect civil, political and religious rights, laws and rules. Furthermore, they promote civil activity, commitment, responsibility, solidarity, respecting others' feelings, respecting and helping people with disabilities, and so on.

Tolerance, Forgiveness, Peace, Dialogue, Regional and Global Perspective

- Tolerance, as a concept, runs across the new textbooks. However, the concepts of religious and social tolerance appear more frequently and more directly than that of political tolerance. The concept of pluralism in all its facets also appears in multiple contexts across the curriculum, but do not make specific reference to Jews or to the State of Israel.
- The textbooks include a good number of instances of calls to openness, dialogue and interaction as part of the push towards multiculturalism and globalization within Palestinian society and amongst Palestinians.
- Several lessons in the Islamic and Christian Religious Education textbooks include calls, prayers and invocations of a peaceful and reconciliatory nature. In some instances there are prayers promote forgiveness, and call upon God to “bless our land and its people (e.g., Christian Religious Education, Grade 9).
- Although multiple references are found in the new textbooks that call for respecting, accepting and showing tolerance to the “others,” the textbooks fail to directly and clearly extend the principles and concepts of peace, religious and political tolerance to include non-Muslims and non-Arabs and to apply them in present-day contexts to the Jews and to the State of Israel.

FINDINGS

This study shows findings from 30 textbooks for grades 4 and 9 published by the Palestinian Authority Ministry of Education during the past two academic years (2003-2004). Again, as was the case in our first review (IPCRI, March 2003), the present review and analysis covers all the textbooks that relate to the objectives and tasks outlined in the proposal narrative (2002) and Report 1 (2003). A special focus, however, is placed on the language arts, religious education, and social studies textbooks for Grades 4 and 9. Textbooks were examined and analyzed for content presented in both type and illustrative forms. The textbooks were examined mostly for content and pictorial materials that relate to the concepts of peace, tolerance, civil society, human rights, and the relationship to the State of Israel and to the Jewish people.

The findings of the present analysis/evaluation are presented under the following major and sub-headings:

- Coverage and Treatment of History and Geography of the Region
- The Concepts of “Palestine,” “historical Palestine,” the “homeland,” the “national soil,” and “Jerusalem.”
- Peace, Tolerance, Pluralism
- References to and the “Image” of the “Other” (Judaism, Jews, Israel, Israelis, Zionism, Zionists, the People of the Book).
- Jihad, Freedom and Martyrdom
- Refugees and the Right of Return
- Liberation of Palestine and the Homeland, and Resisting Occupation
- The Oslo Accords, Declaration of Principles, the Second Camp David Summit Meeting
- Maps
- Civil Society

Coverage and Treatment of History and Geography of the Region

a) Coverage and Treatment of History of the Region

Generally speaking, coverage and presentation of history and historical facts continues to be selective and exclusive in nature. The approach to historical eras and events, moreover, takes on a narrative approach. History study as investigation of historical events, collection and examination of evidence, and interpretation based on historical thinking, is mostly absent.

In addition, although we notice a commitment to the development and full maturation of Palestinian youth, especially with regard to fostering deeper understanding and appreciation of their past, not much is done in terms of sensitizing students to the origin of present plurality in the region, and the rich potential among all Palestinian citizens. In particular, little is presented in terms of the presence and contributions of other civilizations, cultures, religions and ethnicities.

- Arabs, Jebusites and Canaanites are frequently presented as being one and the same. In some instances, the textbooks make references to the “Arab Canaanites”

or the “Arab Jebusites.” It should be noted in this context that such pronouncement do not stand the test of history as and are contested by historians as unsubstantiated statements. In other instances we find references to the “Canaanite Arabs” (National Education, Grade 4, Part 1, Lesson 2, pp. 49-51; Reading and Anthology, Grade 9, Part 2, p. 31). Other passages talk about the Arab identity of the region since antiquity (Reading and Anthology, Grade 9, Part 2, p. 40).

- The narrative also includes references to Canaanite Kingdoms and their major cities. The list includes: Jerusalem, Ashkelon, Akka/Akko, Majdal, Jaffa, Ashdod, Bisan, Beit El, and Jericho (Reading and Anthology, Grade 9, Part 2, p. 33).
- In a reference to the establishment of the city of Akka/Akko, a textbook passage reads as follows: “Akka was founded by an ancient Arab Canaanite tribe in the second millennium BCE (Our Beautiful Language, Grade 4, Part 2, p. 24).⁶
- A text lists the civilizations and historical eras in Palestine. The list includes the Bronze Age, the Babylonians, Hellenism, and the Romans and Byzantine. No reference is made to the Hebrews/Israelites (Reading and Anthology (Grade 9, Part 2, p. 36).
- In the context of talking about “Herbs as Food and Medicine,” (Reading and Anthology, Grade 9, P. 1, pp. 47-55), references are made to ancient civilizations and cultures that used herbs for treating illnesses and ailments. The list includes ancient Egyptians, Babylonians, Sumerians, Assyrians, Canaanite, Greeks and Romans. The text also lists the names of famous physicians and chemists who helped in the development of the Arab Islamic civilization. No references are made to Christian or Jewish physicians and scientists who contributed to the development of that civilization. In addition, no mention is made of the Hebrews who were also part of the religious, racial and ethnic mélange of the region.
- In the context of talking about the plains in the Arab World, the text mentions that these plains and valleys (Nile Valley, Mesopotamian Valley and the Jordan Valley) were the cradle of ancient Egyptian, Assyrian, Babylonian and Canaanite civilizations (Geography of the Arab World, Grade 9, p. 31). However, no mention is made of the Hebrews/Israelites who also inhabited the region of the Jordan Valley over the ages, especially after the Exodus.⁷
- A passage talks about the Arab World and highlights the conquests, invasions, aggressive acts and military expeditions waged by other civilizations and nations

⁶ ... On my way back I met an old man who was versed in the history of the town. He said, “Akko was founded in the second millennium B.C. by an Arab Canaanite tribe that made it a trade centre and called it ‘Akko’, i.e., hot sand. (Our Beautiful Language Grade 4, Part II, p. 25)

⁷ ... plains, such as, [those of] the Tigris and the Euphrates in Iraq, the Nile in Egypt and the Jordan Valley. These plains were also the home of ancient civilizations, e.g., the Assyrian, the Babylonian, the Pharaonic and Canaanite civilizations. (Geography of the Arab World, Grade 9, p. 31)

across the ages. No direct mention is made to any of those aggressors and invaders (Geography of the Arab World - Grade 9, pp. 5-6).

- In talking about tourism in the region, references are made to the existence of only Roman and Islamic sites in Palestine (Geography of the Arab World, Grade 9, 111-114).⁸ In the same context, references are made to Christian and Islamic holy places in “Palestine” that include sites (Church of Annunciation in Nazareth) presently inside the borders of the State of Israel (p. 113). No mention is made of Jewish sites of significance.

As far as modern history is concerned, the new textbooks still show a clear and strong inclination to present a nationalist stance that promotes Palestinian aspirations. However, we noticed peripheral or no treatment of some events that relate to the more recent and contemporary history of the region. Thus, a unit in the Modern and Contemporary Arab History, Grade 9 textbook (pp. 71-81) is devoted to talking about “Contemporary Arab Issues.” The unit does not address important issues and events that transpired in the Arab world such as the rift between some Arab countries over ideology, the rise of fundamentalism in some parts of the Arab world, the first Gulf War, the civil wars in Lebanon and the Sudan, the 1982 Israeli invasion of Lebanon, the events in Algeria, the Sahara conflict. Examples of coverage of recent and contemporary history in the region include:

- Text passages describe the evil perpetrated by the colonizers of the Arab world and blame them for the partition of the region and of appropriating some regions to different political entities. This act has resulted in the wars and destruction that plagued the Arab world for many years. Text passages also make references to the Balfour Declaration (1917), San Remo Agreement (1920) and Sykes-Picot Agreement (1916) that promised a homeland to the Jews, partitioned the Arab world, and left most of its territory under colonization. Another text passage blames the colonizing powers for leaving behind a region full of troubles and violence the results of which we still witness, especially in Palestine (Geography of the Arab World, Grade 9, pp. 7-9 & 10 respectively).
- In the context of talking about the Arab-Israeli wars, references are made to the UN resolutions that concern the region. No direct or elaborate references are made to the content of these resolutions (e.g., partition of Palestine into a Jewish and a Palestinian state, return of Palestinian refugees, financial compensation of Palestinian refugees, Israeli withdrawal from the territories occupied during the 1967 War), or the recognition of Israel’s right to secure and recognized borders.
- Short sections are devoted to the 1948 War, the 1956 war, the establishment of the Palestine Liberation Organization (PLO) in 1964, the 1967 War and the Al-Karamah Battle (1968), the first Intifada (1987), the Oslo Agreements (1993), the

⁸ the Arab world is famous for its religious regions that Muslim and Christians from all over the world visit... Muslims visit the al-Aqsa Mosque, the Dome of the Rock... Christians come to Palestine to visit the Church of the Holy Sepulchre in Jerusalem, The Church of Nativity in Beth Lehem and the Church of the Annunciation in Nazareth. (Geography of the Arab World, Grade 9, p. 113)

second/Al-Aqsa Intifada in 2000 (Modern and Contemporary Arab History, Grade 9, pp. 71-81). No mention is made of the peace agreements and accords reached by Egypt and Jordan with Israel. The peace accords reached by the Palestinians and Israelis receive marginal treatment.

- Prime Minister Sharon's visit to the Haram al Sharif is described as being the direct cause of the second Intifada. The short paragraph does not talk at any length about this event, which may be considered a watershed. No discussion is provided to other political, security, economic, and ideological factors that may have contributed to the outbreak of the Intifada (Modern and Contemporary Arab History, Grade 9, p. 81), including Palestinian actions and intentions.

b) Coverage and Treatment of the Geography of the Region

Coverage of geography of the region is more comprehensive than that of its history. However, our thorough review shows that, it too, suffers from some drawbacks that render it vague and imbalanced. Although the textbooks cover the geographic landscape of the region and the Greater Middle East, much is left to be desired. The major problem, in an otherwise comprehensive treatment, is the lack of references to "Israel" as a geographic and political entity and the inclusion of Israeli regions, cities, water bodies, mountain ranges and other geographic features as Palestinian without any specific designation of their present day legal status. Examples of this are listed below:

- A whole lesson describes the city of Akka/Akko. The narrative is presented from both a historical and present-day contexts. The writers, however, fail to point to that distinction in a straightforward and unambiguous fashion. The city is described as being an extremely beautiful Palestinian city. The references are made with no qualification (whether the perspective is purely historical or modern-day). Akka's alleys and narrow winding streets are described as having an Arab, Islamic and Middle Eastern architecture and ambiance (National Education, Grade 4, Part 1, pp. 22-28).
- Lake Tiberias is listed as one of the sources of fresh water in Palestine. The Galilee Mountains and the Naqab/Negev desert are also listed as "Palestinian" along with other regions in the West Bank and Gaza (Palestine: National Education, Grade 4, pp. 1, p. 66).
- References to the Bisan and Hula Valleys in historical Palestine as being in "Palestine." (Geography of the Arab World, Grade 9, p. 33).
- Several references to cities inside the State of Israel presented as "Palestinian" (e.g., Our Beautiful Language, Grade 4, p. 1; Geography of the Arab World, Grade 9, pp. 55, 95, 108).
- Lesson 5 of National Education, Grade 4 (Part 1, pp. 20-22) talks about the plains in "Palestine," highlighting those in the State of Israel and the ones in the Gaza

Strip. The lesson's summary lists the coastal and internal plains in historical Palestine without referring to their location as such.

- Also, Lesson 7 (pp. 26-28) covers the Jordan Valley and includes a map (p. 26) that shows the area stretching between the Mediterranean and the River Jordan with the regions of the West Bank and the Gaza Strip clearly marked. The text gives an explanation about the region and includes the names of cities both in the State of Israel and in the West Bank and describes them as Palestinian without any qualification.⁹
- A lesson in the Grade 9 Health and Environmental Education textbook on water sources talks about the different aquifers and basins in historical Palestine (Mountain Aquifer, Coastal Aquifer, and the Jordan Valley Basin). Figures given on underground water reflect those in "historical Palestine," thus including the aquifers in Israel, the West Bank and Gaza along with those shared by Israel and the PA (690 million cubic meters). However, in the context of talking about natural reserves in Palestine, the textbook (pp. 132-133) lists all three of them within the boundaries of the West Bank.
- In the context of talking about the different tourism locations and sites, the text lists some cities, landmarks and sites in Israel proper (pp. 22-24) without mentioning Israel explicitly. For example, hot springs in the Tiberias, the coasts of Jaffa and Akko are listed along others in the West Bank and the Gaza Strip. However, in Activity 2 of National Education Grade 4, Part 2 (p. 24), students are asked to draw a map of Palestine and to locate on it a number of sites listed. These sites and location include ones in the West Bank and Gaza only.
- In talking about the natural resources in Palestine, a lesson in the National Education textbook for Grade 4, Part 2 (pp. 65-66) includes geographic regions inside the State of Israel (e.g., surface water resources: Lake Tiberias; construction stones: Naqab/Negev; phosphate and magnesium: southern Palestine).
- In talking about precipitation in the different cities and regions of "our land/our country," the General Sciences (Grade 4, Part 1)) presents Safad/Zefat in the same breath with cities and regions in the West Bank and the Gaza Strip (pp. 115-123).

These instances clearly show that every attempt is made to avoid identifying Israel by name in association with these cities, villages, and sites. On the other hand, there is an attempt to preserve the memory of places in historical Palestine, especially cities and communities with large Israeli Arab populations.

⁹ Lesson 7, in addition to the Jordan Valleys, covers the wadi of Araba, which is part of the State of Israel. Here is what the text says: "The wadi of Araba extends from the southern end of the Dead Sea to the Northern end of the Gulf of Aqaba. It is a dry, sparsely populated desert region, where only some Bedouins move about from one place to another in search of water and grass." (National Education, Grade 4, Part I, p. 27)

Some exceptions are found in the 4th Grade Math textbook, Part 2, Home Economics, Grade, 9 textbook and General Sciences, Grade 4, Part, 1). In these two textbooks, all examples given for cities, villages, sites, landmarks, etc, reflect administrative regions of Palestine (the West Bank and the Gaza Strip).

The Concepts of “Palestine,” “the Homeland,” “the National Soil,” and “Jerusalem”

- The concept of “Palestine” is used interchangeably in both historical and modern political contexts, the former being in a general geo-historical sense and the latter in reference to the emerging Palestinian state within the context of the 1967 borders. In the majority of cases “Palestine” is presented in its historical contexts that reflect the pre-1948 reality.
- The concept of “the homeland” appears in multiple contexts across the curriculum in a synonymous sense to “Palestine.” The concepts of “Palestine” and “the homeland” in present day circumstances as comprising the West Bank and the Gaza Strip are not clearly presented in the textbooks. “The homeland” is described in some references as being usurped by occupiers. This lack of clarity creates confusion regarding whether or not the reader is supposed to understand that all of the land of Palestine is the “homeland” or if the “homeland” is understood to be the areas of the West Bank and Gaza. This is a theme that is highlighted in limited contexts and in a small number of new textbooks (e.g., *Modern and Contemporary History of the Arabs*, Grade 9, p, 73; *National Education*, Grade 4, Part 1, pp. 14, 52).
- The concept of “the national soil/the entire national soil” is used in several textbooks, mostly in association with the issue of “establishing” the Palestinian state on the “national soil/the entire national soil.”
- Jerusalem continues to be portrayed in relation to its Arab and Islamic nature. Thus, we notice that the city’s historical, religious, political, cultural, commercial, architectural, and demographic dimensions are mostly presented from an Arab Islamic perspective, with occasional references to its importance to the monotheistic religions (especially the Christian tradition). The photos and illustrations that accompany print material all point to Jerusalem’s significance to Muslims and Christians. The city’s association with Judaism and Jews, historically and presently is ignored.

Palestine in Historical Light

- A story narrates the history of the Land of Canaanites/Palestine that was also known as the “Land of Purple” in reference to the dye the Canaanites along the southern coast of present-day Lebanon were famous for. Reference is also made to Canaanites as having given Palestine its first Arab identity (*Reading and Anthology*, Grade 9, Part 2, pp. 31-44).

- A lesson on “Palestine’s” cultural significance presents Arabs as descendents of the ancient Canaanites and describes them as the most ancient people that inhabited Palestine. The text traces the historical development of the region beginning with the Roman Empire through the present-day Israeli occupation. No historical account is given to the events before the Common Era. No direct mention is made regarding Jewish historical presence over the past centuries. (National Education, Grade 4, Part 1, pp. 14-16).
- The Arab world and Palestine are described in several textbooks as the cradle of the monotheistic religions without directly mentioning Judaism (e.g., Geography of the Arab World, Grade 9, p. 6).
- A text includes a statement that describes Palestine as being Islamic since its peaceful beginning by the Muslims in the 7th century (637-8) until the present day. The text in the National Education text for Grade 4, Part 1, p. 47 describes Jerusalem as being an Arab city since its establishment and that “it will remain so for ever, God willing.” In doing so, the text ignores the historical and present day presence of Jews and religious groups and the city’s significance to their followers.
- The text also lists the area of “historical Palestine” at 27,000 sq. km (p. 18). This is one of the few instances in which the term “historical Palestine” is used. In another context, that of talking about the “1948 War,” a text lists the area of the “State of Israel” as 20, 770 sq. km., that constitutes 77,4 % of the whole area.
- In a lesson entitled “Our Culture/Heritage” one of the accompanying illustration/photos shows the wall of Akka/Akko. The text treats it as one of the architectural features of Palestinian culture without mentioning that Akka/Akko is a city located in the State of Israel (National Education, Grade 4, Part 2, p. 36).

Palestine in Modern and Contemporary History

- Palestine is mentioned as having been divided administratively in the late 19th century to three major districts (central, northern, and southern). Other references to historical Palestine are found on page 14 (Modern and Contemporary History of the Arabs, Grade 9) in the context of talking about intellectual movements in the region and the introduction of print technology.
- A clear reference is made to “historical Palestine” in addressing the issue of population distribution in the Arab World. The figure of 9,000,000 is given to include the population of the West Bank, Gaza Strip and inside the Green Line (State of Israel) four million (in addition to five million Jews) and Palestinians in the Diaspora (five million). These figures do not include the Jewish population of the State of Israel although they include Palestinians who live in Israel (Geography of the Arab World, Grade 9, p. 53).

- In talking about Palestinian imports, no reference is made to those from Israel. In addition, and in talking about transportation in Palestine, the text lists Gaza airport and Gaza seaport as the only Palestinian outlets and not those outlets through the State of Israel thereby inferring the non-existence of Israel (National Education Grade 4, Part 2, pp. 25-26).

Jerusalem

- Texts talk about Jerusalem's history, location and significance and make references to the ancient Canaanites and Jebusites as Arab which is questionable in objective historical terms. After this introductory remark, there is a jump to its liberation by the Muslims, over the centuries, from the Romans and Frankish/Crusaders (National Education, Grade 4, Part 1, Lesson 2, pp. 46-53).
- Several passages and sections across the curriculum mention Jerusalem's (city and sites) significance in Islam and in the other monotheistic religions. For example, in the lesson summary on page 53 (National Education, Grade 4, Part, 1), we read: "Jerusalem is considered a holy city for the monotheistic religions. It is holy for Muslims ... Jerusalem is also an important and holy city for Christians..." In the context of talking about "the Dome of the Rock," a lesson talks about Jerusalem and the Dome of the Rock's significance in Islam (Reading and Anthology, Grade 9, Part 2, pp. 45-57). However, no direct reference is made to Judaism in any of the contexts in which the topic is presented.¹⁰
- The activity on page 51 is presented in the context of a visit to the holy sites in Jerusalem. References are limited to Christian and Islamic holy sites (National Education Grade 4, Part 1).
- A lesson in the National Education, Grade 4, Part, 2 textbook (pp. 50-52) quotes the Palestinian Declaration of Independence (1988) as declaring Jerusalem as the capital of the State of Palestine but failing to note that Jerusalem is also the capital of the State of Israel. The lesson also highlights the call it makes to respect "all religions." The lesson also highlights Land Day anniversary (March 30th) and notes that it reflects Palestinians' determination to protect their land.
- Jerusalem is mentioned in different contexts and by different names. For example, in the context of talking about religious sites, reference is sometimes made to "Bait Al-Maqdes" or "the holy city" as it has been known in Islamic accounts of the region (Geography of the Arab world, Grade 9, p. 113).

¹⁰ Within the wall lies the Old City with its holy sites, the most important of which are the blessed Al-Aqsa Mosque and the Church of the Holy Sepulchre. (National Education, Grade 4, Part 1, p. 64)

Peace, Tolerance and Pluralism

- The recently published textbooks for Grades 4 and 9 are replete with examples that reflect the principles of peace, pluralism, love, forgiveness, integrity and tolerance in historical and present-day contexts. Multiple references appear across the curriculum, especially in the religious education, language arts, and social studies textbooks. No references are made to these values regarding Jews, Judaism or to the State of Israel.
- Peace in the religious, social/communal, and political sense is emphasized both as a universal and a religious value. Political peace, however, appears in a limited number of instances and contexts. Except for a number of scattered examples across the curriculum, the review revealed the absence of serious materials that promote political peace with Israel. There is also a lack of material that explicitly talks about peace or peace agreements in modern-day contexts, especially that between the Palestinians and the Israelis. Positive examples include:
 - a) A lesson on the Nobel Prize with a section on the Peace Prize, (Reading and Anthology, Grade 9, Part 2, pp. 103-110).
 - b) A section about the Oslo Peace Agreement and a question that asks students to write about the Oslo Accords (Modern and Contemporary History of the Arab World, Grade 9, pp. 75 and 76 respectively),
 - c) A statement that describes the Palestinian struggle as one that aims at enabling the Palestinian people to lead a free, secure and peaceful life in their homeland (Modern and Contemporary History of the Arab World, Grade 9, p. 81).
 - d) An item in an exercise asks students to identify the symbols of love and peace (General Sciences, Grade 9, Part 2, p. 78).
 - e) A text that highlights Islam's promotion of peace and love (Islamic Education, Grade 4, Part 1, p. 43).
- Tolerance, as a concept, runs across the new textbooks. Inter-religious tolerance is mostly emphasized in Christian Religious Education, Islamic Religious Education, Civic Education, National Education, and Language Arts textbooks. The textbooks contain a large number of quotations from canonical texts that appeal to people to treat each other with the spirit of love, tolerance and justice. The textbooks include several texts that encourage Muslims to engage in dialogue with each other over controversial and sensitive issues. However, no direct call is made to expand this pattern of communication to other non-Muslim believers. Political tolerance is also emphasized, although to a lesser extent. In particular, a small number of references to political tolerance (mostly indirectly and in historical contexts) appear in the reviewed textbooks (Modern and Contemporary History of the Arabs, Grade 9, pp. 4, 75, 78, 81; Reading and Anthology, Grade 9, Part 1, pp. 41-45, 66, 88, 105, 107 and Part 2, pp. 34, 76; Islamic Religious

Education, Grade 4, Part 1, pp. 22, 43, 75-76, 88). Almost no direct reference is made to political reference in the present-day context.

- The concept of religious, social, political, ethnic, and cultural pluralism appears in a large majority of textbooks. Pluralism is promoted as an indicator of social justice, democratic and humanistic values.
- In the context of talking about the Canaanite civilization, the textbooks present a view that reflects a balanced society that is peace-loving, charity-giving, religious, forgiving, and on good terms with other nations and that has made great contributions to human civilization (Reading and Anthology, Grade 9, Part 2, p. 34).
- Several texts, passages, questions and activities promote the culture of acceptance and respect towards others of different races, color, ethnicity, and religious affiliation. The materials urge the students to accept the “others” despite the differences that may exist in terms of worldviews, ideas, and perspectives (Civic Education, Grade 4, Part 1, pp. 19-23).
- Quranic chapters promote the concepts and values of belief, justice, compassion and the importance of seeking knowledge (Reading and Anthology, Grade 9, Part 1; Reading and Anthology, Grade 9, Part 1, pp. 3-4).
- Passages talk about the contributions of Arabs and Muslims to the development of human civilization and to the spread and maintenance of peace in the areas that have been exposed to the Arab & Islamic civilization (Geography of the Arab World, Grade 9, p. 4). Other passages talk about the value of fraternity and equality as vehicles to eradicate the roots of hatred and promote love and affinity among the nations on earth (Islamic Religious Education, Grade 4, Part 1, p. 3).
- A passage in the Islamic Religious Education, Grade 4, Part, 1 textbook (p. 42) promotes the right of individuals to lead a happy, peaceful and decent life in their homeland without discrimination (...individual’s right to live honorably on his homeland without discrimination... because the origin of all people is one...”
- Another section in the same textbook (p. 5) promotes the ideas that leading a life based on forgiveness and tolerance is a basic value that needs to be instilled in the minds of individuals and groups so that people can live together in an atmosphere that is characterized by freedom, cooperation, coexistence and peace.
- Citations include Quranic verses that promote equality among people and emphasize each individual’s right to live an honorable and free life. Individuals also have the right to be treated equally without discrimination based on color, race, or social status (Religious Education, Grade 4, Part, 1, p. 42). This is clearly a call for avoiding any practice of racial and social discrimination. Other Quranic quotations included call for love, tolerance, and justice among people (p. 43).

- Units in the Christian Religious Education (Grade 9) textbook are primarily geared towards promoting belief in God and the virtues that come along with it. There is a whole unit on how to “develop our relationships with the others” that includes lessons of loving one’s family, friendship, respect for life, and respecting others’ property.
- Friendship is promoted in the textbook through real-life relationships such as that of David and Jonathan (1st Kings and 2nd Kings). Forgiveness is also promoted through examples from the Old Testament (David and Saul as it appears in Samuel 1, 26:7-12).
- The Grade 9 Christian Religious Education textbook includes a prayer that calls on God to “bless our land and bless all its people; make all its sons live in love for the sake of praising God and for serving the people in this Holy Land” (p. 85).
- There are several references in the same book to tolerance and justice in the context of talking about the Ottoman Empire’s attempts to cooperate with Western governments by guaranteeing religious freedom to Christians under their rule (Modern and Contemporary Arab History, Grade 9, pp. 5, 25). References are also made to Christians and Jews in the context of talking about social life and social classes in the Ottoman Empire (Modern and Contemporary Arab History, Grade 9, p. 18).
- Part of Islam’s call for equality includes guaranteeing the right of non-Muslims who live in Islamic communities. A text highlights the Quran’s call not to hurt peaceful non-Muslims or confiscate their property and instead to treat them kindly and with compassion (Islamic Religious Education, Grade 4, Part 2, p. 50). A passage in the same textbook (p. 55) urges Muslims to extend their hands to those who are willing to cooperate with them in the endeavor of spreading prosperity, justice and peace.
- Passages reflect the message of cooperation and of spreading the principles of peace and justice among people (Religious Islamic Education, Grade 4, Part 2, pp. 55, 60). Along the same lines, a passage (p. 62) calls on Muslims to abstain from exacting revenge, and instead prompts believers to forgive and to drop personal claims of damage and harm. In other contexts, we come across passages describing people as predisposed to be “virtuous, benevolent, and charitable” (Reading and Anthology, Grade 9, Part 1, p. 45; Civic Education, Grade 4, Part 2, pp. 8, 26).
- There are direct references to the Synagogue, Church and Mosque made in the context of talking about different places of worship for the three monotheistic religions (Our Beautiful Language/Arabic Language, Grade 4, part 1, p. 17).
- References to Saladin granting the Crusader prisoners humane treatment and setting free the poor, widows, orphans, the elderly and the sick and exempting

them from paying a ransom (Our Beautiful Language, Grade 4, Part 1, pp. 22, 88-90; Islamic Religious Education, Grade 9, Part 1, pp. 5-6).

- A passage extols the benefits of open and free dialogue between and among nations and peoples of the world and followers of all religions and points to the importance of providing free speech to all, even those with opposing viewpoints (Islamic Religious Education, Grade 9, Part 2, p. 7).
- Passages encourage the reader to be aware of the customs and social traditions in other cultures and civilizations. They describe the concept of multicultural communication as an indispensable social phenomenon and provide examples from ancient history (Reading and Anthology, Grade 9, Part, 2, p. 8; Islamic Religious Education, Grade 9, Part 1, pp. 7-8; Our Beautiful Language, Grade 4, Part 1, pp. 75, 76, 78; Reading and Anthology, Grade 9, Part 2, p. 94). “Tourism” is described as a vehicle for promoting dialogue and interaction between nations (National Education, Grade 4, Part 2, p. 23).
- A global perspective/multicultural dimension is promoted in several textbooks. This is evident from the inclusion of short stories, proverbs, anecdotes, and dishes from other cultures and geographic regions. In most cases, the references are intended to promote and serve human issues, justice, equality, fraternity and peace by virtue of including the concepts, values, principles and examples that reflect them (e.g., Reading and Anthology, Grade 9, Part 1, pp. pp. 103-110, 128, 142-147; Home Economics, Grade 9, p. 12).
- Texts encourage learners to show compassion to others and give charity to the needy (Islamic Religious Education, Grade 9, Part, 1, pp. 22-33). Other textbooks include quotations from the Quran extolling the virtue of showing mercy (following the example of merciful God) and of repenting sins and trespasses as a means of seeking God’s mercy (Quran Recitation, Grade 9, p. 35; Language Sciences, Grade 9, Part 2, p. 44; Reading and Anthology, Grade 9, Part 1, pp. 46, 57).
- Several passages present Islam’s call to avoid fighting whenever possible and of the need to reach and respect agreements through negotiations and dialogue (Islamic Religious Education, Grade 9, pp. 54, 55, 57).
- The textbooks include several quotations from the Quran urging believers not to ridicule others or underestimate their efforts (Language Sciences, Grade 9, Part 2, p. 44).
- The principles of humane treatment of animals are promoted in several textbooks (e.g., Islamic Religious Education, Grade 4, Part 1, pp. 78-80; Reading and Anthology, Grade 9, Part 1, p. 57).

References to the Image of the Other (Israel, Israelis, Jews, Judaism, Zionism)

The new textbooks continue to make multiple references to Judaism, Israel, Israelis, Jews, Zionism, and Zionists. A good number of these references are neutral in nature. An equal number presents these concepts in negative and unfriendly terms. In general, Israel, Israelis, Zionism and Zionists are presented as occupiers, invaders, aggressors, infiltrators, usurpers, and oppressors. They are, moreover, portrayed in a negative light, especially when it comes to their plans, policies and practices (expulsion and extermination, destruction of villages, control of land and water resources, demolition of homes and uprooting olive trees, restrictions and discrimination). Israel, Israelis and Zionists are also blamed for inflicting physical and emotional pain on the Palestinians and for crippling the Palestinian economy. They are also—directly and indirectly—described as oppressors of the Palestinian national identity and partially responsible for some social and ecological ills (e.g., pollution).

References to the “Israel” and the “State of Israel”

Unlike the case with previously analyzed textbooks—in which “Israel” is mentioned a very limited number of times (3-5) mostly in connection to the Oslo Agreement—Israel as a sovereign state (political and geographic entity), is clearly, although not adequately represented, in the recently published textbooks. In the 30 textbooks surveyed by IPCRI for the purpose of writing Report 2, including the many maps that they contain the names of “Israel, Israeli entity, the Jewish state, the State of Israel” are mentioned very few times in different contexts (Geography of the Arab World, Grade 9, p. 10; Modern and Contemporary History of the Arabs, Grade 9, pp. 10, 81, 72, 74) . For example, Israel is mentioned in references to the Arab-Israeli Wars, occupation of the West Bank and the Gaza strip, non-compliance with UN resolutions, the Oslo Agreements, the first and second Intifadas, the establishment of the settlements, military presence, restrictions, etc. No references, however, are made of day-to-day communication and interaction between the two peoples in all the domains of life (commerce, education, travel, labor, health, administrative affairs, etc.).

- In the Modern and Contemporary History of the Arab World, Grade 9, Israel is mentioned in several instances as a political entity that has signed several agreements with the PLO (pp. 71-81). In the same textbook the “State of Israel” is described in different forms:
 - a) Israel - e.g., pp. 56, 75 - multiple references; pp. 76, 81 in the context of talking about 1967, 1956, 1973 wars and the UN resolutions,
 - b) The State of Israel (e.g., pp. 72, 74) in the context of talking about the Zionist movement and the 1948 War,
 - c) The Israeli entity, p. 81,

- d) The Jewish state (p. 72; see also Geography of the Arab World, Grade 9, p. 10).
- In the same context, references are also made to Jewish/Israeli settlements in the West Bank and the Gaza Strip. In some instances, Jewish settlements are described as “Zionist settlements” (pp. 61-71).
 - Israeli occupation is also described in different terms such as “Zionist occupation” (p. 57), occupation (p. 75).
 - There are two instances in which the textbooks mention “the State of Israel.” On Page 74 of the 9th grade history textbook and in the context of talking about the 1948, the text mentions that “Palestine became made up of three parts: the first part was controlled by the Jews who established on it the State of Israel with an area of 20,770 sq. km.” (p. 74). The second reference is made on page 72 in the context of explaining the concept of “Zionism.” The text reads as follows: “Zionism..... and the eviction/expulsion of the Palestinian people from its land for the purpose of establishing the State of Israel.” The two instances do not reflect a clear indication of the political fact of the State of Israel’s existence and sovereignty (e.g., p. 74).

References to Israeli Policies and Practices

- In the context of talking about problems in the field of agriculture in Palestine, the textbook lists scarcity of water resources as one of the reasons and partly blames Israel for pumping groundwater in the region (National Education Grade 4, Part 2, p. 6).
- The problem of water resources and water shortages is deemed to be a result of Israel’s diversion of the waters of the Jordan River and its preventing Palestinians from exploiting their natural resources, depriving them from obtaining their share of water (amounting to 257 million cubic meters annually) (Geography of the Arab World, Grade 9, p. 69).
- Israeli aggression in 1956, Israel waging a war in 1967 against Egypt, Syria, and Jordan, the passage of UN Resolution 242, and Israel’s refusal to implement the resolution (Modern and Contemporary Arab History, Grade 9, p. 56).

References to Judaism and the Jews as a People

Few historical references are made to Jews and Judaism. In contexts that present modern and contemporary history, Israelis and Jews are described as invaders, occupiers, oppressor and usurpers. The majority of these references are made in connection with the occupation of Palestinian territories after the war of 1967. Some vague references, however, could be perceived in relation to “historical Palestine.”

The Reading and Anthology textbook for Grade 9, Part 2, contains multiple favorable references to Judaism, Jews, and ancient personalities revered in Judaism:

- Multiple references to Abraham and Jesus (pp. 9, 49) presented in the context of saying parables, giving advice, etc.,
- References to the People of the Book (Jews and Christians), p. 11,
- Reference to the Jewish Law (Namous) which is explained as “revelation” (p. 11).
- Similar references are also made in the Christian Religious Education, Grade, 4 textbook (Psalms of David, p. 3; prophecy and peaceful teachings of Isaiah, p. 4; Abraham sacrificing Isaac, p. 21; Moses on Mount Sinai, p. 25; David’s anointment and selection as King of Israel, p. 29; Samuel’s anointment, p. 30; Temple of Solomon, p. 30, 34; destruction of Jerusalem by the Babylonians, p. 34).
- A verse from the Quran (the Family of Omran: 64. Omran is Moses and Aaron’s father) calls on the People of the Book to come together and make peace (p. 18).
- In some instances that relate to the period of early Islam, indirect references are made to Jewish communities in the Arabian Peninsula who are identified by reference to their tribal affiliation (Islamic Religious Education, Grade 9, Part 1, pp. 47, 48, and 53). These references are made in the context of talking about the treaties and agreements the two tribes concluded with the Muslim community and the fact that they reneged on their promises not to ally with the enemies of the Muslim community.
- The concept of repentance is exemplified in one religious text by narrating an anecdote of a Jew/Israelite who committed evil acts but God eventually granted him redemption because he was intent on repentance (Islamic Religious Education, Grade 9, Part 1, pp. 86-7).
- Passages highlight the essence of all monotheistic religion, namely the fact that all call for worshipping one God. This could be seen as a proof of the respect Islam accords to the other monotheistic traditions and acknowledgment of their validity (Islamic Religious Education (Grade 9, Part 2, p. 3).
- The Christian Religious Education, Grade 9) textbook includes numerous references to both the Old and New Testaments. It addresses Jewish life at the time of Christ, the social and religious groups and sects that existed at the time (Sadducees, Pharisees, and the Scribes).

Jews and Israelis in Modern History

Multiple negative references are made to Jews and Israelis in the context of talking about modern and contemporary history. The great majority of these references come in print form although some are pictorial (e.g., an illustration showing army patrol jeep at a checkpoint blocking passage for Palestinian civilians) (Civic Education, Grade 4, Part 2, p. 1).

Jewish Holy Sites

There is generally a conspicuous lack of reference to Jewish holy sites identified as such. We came across multiple statements describing “Jerusalem,” “Palestine,” and “the Arab World” as the focus of attention of the world because of their central geographic location and because of the “Muslim and Christian holy places there.”

Lesson on the religious significance of Palestine includes four sites (two Muslim and two Christian. The sites are labeled/named without reference to the religious tradition they represent.¹¹ Some of the sites illustrated are also considered holy by followers of the Jewish tradition (National Education, Grade 4, Part 1, p. 9). In the same context, the lesson summary (p. 10) talks about Palestine as “the cradle of the monotheistic religions” without naming them.

- Religious figures are mentioned along with religious sites that belong to only the Christian and Islamic traditions. No reference is made to the significance of Palestine to the Jewish tradition. In addition, the passages and accompanying questions ignore the fact that the monotheistic holy sites in Palestine are significant to Jews, and that Jewish worshippers and pilgrims visit them in large numbers (National Education, Grade 4, p. 10).

Collective References to “Jews, Israel, Israelis, and Zionism”

- The Modern and Contemporary History of the Arab World textbook (Grade 9, pp. 71-81) devotes a unit to talking about “Contemporary Arab Issues.” In that context multiple negative references are made to Zionism, Jews, and Israel. Definitions are given to “Zionism”, “Settlement”, “immigration”, “Balfour Declaration”, etc. The definitions include language that portrays Zionism and the events that accompanied the establishment of the State of Israel in a negative light. The passages also discuss the results of the Basel Conference, the Balfour Declaration, etc., and describe them as catastrophic. Short sections are also devoted to the 1948 War, the 1956 triple aggression against Egypt, the

¹¹ I study the four pictures above and answer the following questions:

- 1) In which city is the Al_Aqsa Mosque found?
- 2) In which city is the Ibrahimi Mosque found?
- 3) In which city is the Church of Nativity found?
- 4) In which city is the Church of the Holy Sepulchre found?

(National Education, Grade 4, Part I, p. 9)

establishment of the Palestine Liberation Organization (PLO) in 1964, the 1967 War and the Al-Karamah Battle (1968), the first Intifada (1987), the Oslo Agreements (1993), the second/Al-Aqsa Intifada (2000).

- References to Jews, Zionism, and Jewish colonies/settlements/presence in Palestine, Jewish national homeland, and Zionism are made in the context of talking about the Balfour Declaration (1916) Peace Conference of Paris (1919) and the formation of the King-Crane Committee (Modern and Contemporary Arab History, Grade 9, pp. 33, 51, 73, 74; Geography of the Arab World, Grade 9, p. 9).

Zionism and Zionists

Zionism and Zionists are two terms mentioned frequently in the new textbooks. In some instances the terms are used in their historical context (a political movement); in others, the terms are used to describe Israel and Israeli practices negatively. Several examples come from the History of the Arab World textbook for Grade 9:

- Zionist movement (p. 73, multiple references, 74),¹²
- Zionist plans (p. 32 political and administrative reforms carried out by the Ottoman Empire)
- Zionist infiltration (p. 32)¹³
- Zionist danger (p. 56, in the context of 1958 union between Syria and Egypt to confront Zionist danger).

Jihad, Freedom, Sacrifice and Martyrdom

As noted in Report 1 (IPCRI, March 2003) Jihad is not one of the major and central themes of Islam, despite the common view. Jihad, however, could be viewed as a major precept that was emphasized in Islam in its historical context (defending the new religion and the Umma/Muslim community).

The concepts of Jihad and Martyrdom, mostly in their religious and militant form, appear in a large number of quotations (Quranic and literary). These quotations are presented in both historical and present-day contexts. In the former case, they mostly relate to the duty of defending the new religion and safeguarding its achievements against

¹² ... This declaration [the Balfour Declaration] is considered to be one of the strangest international documents in history, for according to it, [Britain] granted a land that did not belong to it (Palestine) to a movement that did not deserve it (the Zionist Movement) at the expense of the Palestinian Arabs that owned and deserved it, with the result that a whole nation was driven away and its land was usurped in an unprecedented manner in history... (Modern and Contemporary Arab History, Grade 9, p. 72)

¹³ ... [Sultan Abd Al-Hamid] attached the District of Jerusalem directly to the Sublime Porte, so that he could administer it himself and prevent the Zionist infiltration and immigration into Jerusalem. (Ibid. , p. 32)

the infidels and the apostates. In the latter context, these quotations are mostly interwoven with the themes of liberating the homeland from the hands of invaders, occupiers, oppressors, and usurpers. No references are made to a “Jihad” against the followers of the other monotheistic traditions or their symbols, beliefs and holy places, however within the current political context clear inference can be made by the pupils that the text is in fact referring to “Jihad” against the Jews and against the State of Israel.

- Several passages contain references that promote making sacrifices for the sake of the homeland. Sacrifice is understood in different contexts to include sacrificing self, material possessions, steadfastness, etc. In this context, sacrifice would entail martyrdom which is the terminology used today for suicide bombers (as well as for others). Several of the references relate to sacrifice made in the recent past in Palestine and in Arab countries seeking freedom and independence from the British and French. Examples of references to Jihad, freedom, sacrifice and martyrdom include:
- Instances of Jihad are presented, mostly in historical contexts (quotations from Quranic Books and verses (Islamic Religious Education, Grade 9, Part 1, pp. 4, 5, 9, 12) as well as literary works (poetry¹⁴ and short stories) in recent and contemporary contexts. In all instances, Islam urges believers to fight the infidel, those who spread evil on earth, and those who oppose the monotheistic, peaceful message of Islam. Believers are warned that failure to do so will result in the spread of oppression, corruption and injustice.
- Nationalist materials in literary form reflect pride in the homeland and willingness to make sacrifices (martyrdom, steadfastness and imprisonment) for its sake (Reading and Anthology, Grade 9, Parts 1 and 2, pp. 20-26 and p. 66, respectively; Linguistics/Language Sciences, Grade 9, Part 1, pp. 22, 52; National Education, Grade 4, Part 2, p. 45).
- Several references reflect willingness to sacrifice for the sake of keeping Palestinian symbols alive (e.g., national anthem, flag, olive tree) (Reading and Anthology, Grade 9, Part 1, pp. 10, 25).
- Other references in the textbooks promote freedom for prisoners, freedom from oppression and occupation and steadfastness in the face of oppressor. Other calls are made for love of the homeland, identifying with it, and refusal to live away from it (Linguistics/Language Sciences, Grade 9, Part 1, pp. 13, 17, 31, 60; Our Beautiful Language, Grade 4, Part 2, pp. 2-3; Reading and Anthology, Grade 9,

¹⁴ Good morning , my homeland!
The morning of your magnificent plains,
The morning of jasmine, white roses and dew,
The morning of glory and red freedom watered by martyrs' blood.
Your morning, O Homeland! With your sun we will conquer darkness.

(Free translation from a poem by Lutfi Zaghlool, Reading and Anthology, Grade 9, Part I, p. 21)

Part 2, pp. 141, 171-173). In some sense, some of these references address the concepts of human rights and humane treatment of prisoners.

Refugees and the Right of Return

References to Palestinian refugees and their right of return appear in a limited number of instances, and certainly with less emphasis than that observed in the first and second generations of textbooks. This is evident from the fewer number of references and to their nature. Most references are now made to the right of refugees to return in accordance with the UN resolutions. Again, the concept of the “homeland” and the return of refugees to it are still not clearly presented.

(Free translation

- Repetitive references are made to the plight of the Palestinian people¹⁵ and the international and regional events that led to their dispersion all over the world. Some references talk about forcing the Palestinians to leave their homeland for the purpose of establishing the State of Israel (Modern and Contemporary History of the Arab World, Grade 9, pp. 73, 74).
- In the same context, the textbook contains references to the Balfour Declaration that promised a homeland for the Jews at the expense of its legitimate owners, the Palestinian people. The Declaration resulted in forcefully taking the homeland and sending an entire nation into Diaspora (p. 73).
- Reference is also made to the right of the Palestinian refugees to return to their land and their property based on the UN Resolutions 242 and 338 (p. 81).
- A passage talks about Palestinian refugees and that fact that the 1948 and the 1967 wars caused their numbers to swell to about a million, most of whom are still living in refugee camps scattered all over the Middle East region (Geography of the Arab World, Grade 9, p. 51).
- An activity in the same textbook asks students to write a short report about the compulsory emigrations of the Palestinian people and their impact on the Palestinian society (p. 52).

Liberation of Palestine and Resisting Occupation

The concepts of “liberation of Palestine” and “resisting occupation” are presented in multiple contexts and almost across the curriculum (mostly in the language arts and social studies). The term “liberation” seems to be used in multiple contexts and multiple historical periods. Some references are made to “the liberation in the 7th and 12th

¹⁵ My separation from you is my tragedy,
and reunion is my Paradise.

My life without you is Hell. (Free translation from a poem entitled “Bisan”, by Ahmad Al-Muflih, Reading and Anthology, Grade 9, p. 55)

centuries,” while others reflect “the struggle in the past, the struggle at present, and a struggle of civilizations.” Resistance is directly presented as a vehicle for the liberation of the “homeland.” Resistance is also promoted in the textbooks as a vehicle for facing the suppression and distortion of the Palestinian national identity (Reading and Anthology, Grade 9, Part 2, pp. 31, 40).

The concepts of liberation and resistance are integrated into different themes and topics and are presented in different forms (nationalist quotations, nationalist literary works.

- There is reference to “liberation” by the Islamic armies in the 15th year of the Hijri calendar (Our Beautiful Language/Arabic Language, Grade 4, Part 2, p. 24).
- The same textbook talks about Jerusalem’s history and makes references to the ancient Canaanites and Jebusites who are described as Arab. After this introductory remark, there is a jump to its liberation by the Muslims, over the centuries, from the Romans and the Franks. The text also points to the fact that it is currently under Israeli occupation and waiting for its liberation, blurring the issue by not specifically limiting the liberation to the territories of the West Bank and Gaza (Grade 4, Part 1, pp. 49-51).
- The struggle between the Arabs and Israel is described as “an Arab-Zionist conflict”¹⁶ that has the nature of a liberation struggle aimed at enabling the Palestinian people to take back their homeland and to live in it freely, securely and peacefully (Modern and Contemporary Arab History, Grade 9, p. 81).
- Several texts and poems promote struggle to achieve freedom and victory, steadfastness and insistence to return to or stay in the homeland. Poems and literary selections talk about the land, prisoners, etc. (Reading and Anthology, Grade 9, Part 2: pp. 58-66, Linguistics/Language Sciences, Grade 9, Part 2, pp. 22-23, 42, 52, 55, 56-64, 97-98, 99).
- People are urged not stand idly in the face of the dangers that threaten their homeland (Linguistics/Language Sciences, Grade 9, Part 2, p. 59; Reading and Anthology, Grade 9, Part 1, p 67). Resisting oppression and tyranny is presented as a right guaranteed by international law (p. 114).
- Two short passages address the Palestinian uprisings (1st and 2nd) and describe them in terms of resisting the occupation. Thus, in reference to the First Intifada (1987), the text reads: “*the Palestinian people started a popular uprising against the occupation on the 8th of December 1987 that Israel failed to suppress. And one year after its start, independence was declared on November 15, 1988. The uprising continued until 1993 when the Oslo peace agreement between the PLO and Israel was signed.*” The second Intifada/Al-Aqsa Intifada is presented as

¹⁶ The Arab League...supported the right of the Palestinian people to struggle, and asserted that the Arab-Zionist conflict is one of national liberation. (Modern and Contemporary Arab History, Grade 9, p. 81)

follows: *“Broke out on September 28, 2000. Its direct cause was Ariel Sharon’s (the leader of the Israeli Likud party) visit to the area of the al-Aqsa Mosque. The indirect causes, however, were several of which were the failure of the Second Camp David Summit that the American President “Bill Clinton” held between the President of the Palestinian National Authority “Yaser Arafat” and Israel’s Prime Minister “Ehud Barak” with the goal of laying down the broad guidelines for the final solution to the Palestinian cause; Israel’s procrastination in implementing the signed agreements with the Palestinian leadership and its attempt to impose a status quo through Jewish settlement in the West Bank and the Gaza Strip”* (Modern and Contemporary Arab History, Grade 9, pp. 75 and 76 respectively).

- Several statements reflecting optimism and firm belief in the liberation of Palestine, eagerness to liberate the Al-Aqsa Mosque, hatred of the occupiers prompted by the suffering they cause to Palestinian prisoners in Israeli prisons (Reading and Anthology, Grade 9, Part 1, pp. 10, 24).

The Oslo Agreements, the DOP, and the Second King David Meeting

- A limited number of references are made to the Oslo Accords and the subsequent events in that vein. The topic is presented in the context of talking about Contemporary Issues in the Arab World: The Palestinian Cause (History of the Modern and Contemporary Arab World, Grade 9, pp. 72-76).
- The Oslo Accord (1993) and the second Camp David meeting (2000) are described in the contexts of talking about the first and second Intifadas and the Oslo Peace Agreement (Modern and Contemporary Arab History, Grade 9, pp. 75, 76). In the same context, an activity (p. 76) asks the students to write a report on the Oslo Agreements between “Palestine and Israel.”

Maps

A review of the maps that appear in the new textbooks shows that they are mostly used for indicating an historical or geographic entity in the Middle East, Greater Syria, or the Arab World. Some of them indicate the region of “historical Palestine,” a term not frequently used in the textbooks. Others indicate Palestinian administrative districts without using the names of the regions as such. All the maps, except for the political ones, bear the names of the different regions they represent (e.g., the Arab world, Greater Syria, etc.). However, the most conspicuous phenomenon in these maps is the absence of any reference on them to Israel (historically, politically, demographically, etc.).

Israel as a sovereign state within the borders of pre-1967 does not appear in any of the maps, nor does any Israeli city established by Jewish immigrants/Israel in modern times (e.g., Netanya, Tel Aviv, Ramat Gan, etc.). Some maps show the whole country as “Palestine” with the regions of the West Bank and the Gaza Strip distinguished from the rest of the country. In most cases, political maps bear no names at all. Those that do have

“Palestine” are mostly presented in the context of designating a regional and/or Pan-Arab dimension. These mostly contain historical borders.

- Historical maps of the region (maps of European colonization of the Arab world, p. 41; the Sykes-Picot and San Remo Treaties/Agreements, pp. 50, 52) appear in the history textbook. However, no recent or present-day political appear in the textbooks (e.g., maps showing the partition plan of 1947, the cease-fire lines of 1949, post 1967 map of the region (Modern and Contemporary History of the Arab World, Grade 9).
- Geographic, topographic, demographic, and border maps appear in the “Geography of the Arab World” textbook for Grade 9 (geographic location of the Arab world showing the area of “historical Palestine” bearing the name “Palestine,” pp. 3, 87). Another map shows the Arab world accompanying a section entitled “the Independent Arab States.” Palestine figures in the map covering all the area of historical Palestine (p. 10).
- Historical maps bearing no names although the areas of the West Bank and the Gaza Strip appear contoured (Civic Education, Grade 4, Part 1, p. 3, 48; National Education, Grade 4, Part 1, pp. 20, 23 29 46; Part 2, p. 25).
- Several world and extended regional maps are presented in different contexts that show Palestine and the neighboring countries, all labeled with the exception of Israel. Although these maps are probably intended as political maps, they do not necessarily reflect the present-day political realities in the region. In addition, one notices that the area that represents Palestine is mostly not discernable which makes it difficult to see if the West Bank and the Gaza strip areas are contoured they way they are in some administrative and geographical maps (Geography of the Arab World, Grade 9, pp.10; Modern and Contemporary History, Grade 9, pp. 41; National Education, Grade 4, Part 2, pp. 33, 58, 60, 63; National Education, Grade 4, Part 1, pp. 3, 4; Geography of the Arab World, Grade 9, pp. 3, 10, 87).
- Some textbooks contain plain/blank maps of “historical Palestine” and the Arab world. Students are requested to name the Arab countries/states in Asia (p. 4) and different parts with labels corresponding to the topic of the lesson (National Education, Grade 4, Part 1, pp. 4, 8, 11, 48). In one instance, students had to locate “holy cities in Palestine” (presented in a list that includes Jerusalem, Bethlehem, Nazareth and Hebron (p. 11). No attempt is made to differentiate the concepts of political Palestine (as understood in present-day political context to be made up of the West Bank and the Gaza strip) and historical Palestine.
- A series of topographic maps accompany material that talk about the geographic and physical features of what is referred to as “Palestine”. The maps cover the area of “historical Palestine” and include plains, rivers, mountain ranges, desert regions, coastal plains in both the State of Israel, the West Bank and the Gaza

Strip (pp. 17, 18, 20, 21, 23, 26, 28, 29, 32). All the sites are invariably included as presented as part of “Palestine.”

- A weather map shows the Greater Syria region without boundaries the way it was prior to the San Remo and the Sykes-Picot Agreements (Geography of the Arab World, Grade 9, p. 42; Modern and Contemporary History of the Arab World, Grade 9, p. 52).
- A lesson in the same textbooks makes use of the map of historical Palestine (with no contours showing the West Bank and the Gaza Strip) to talk about directions (north, south, etc.) (p. 54).

Civil Society

The textbooks include lessons, sections and passages that introduce and reinforce students’ understanding of the values of civil society such as respecting human dignity; religious, social, cultural, racial, ethnic, and political pluralism; personal, social and moral responsibility; transparency and accountability (Civic Education, Grade 9, Unit 1 pp. 2-13).

Active Citizenship - Students are urged to be active citizens participating in the democratic processes of nomination, voting, paying taxes, supporting non-governmental and professional unions and organizations, and voluntary work (pp. 12-26, 27-38).

Cooperation - Cooperation, human interaction, social communication and mutual support are necessary for establishing and maintaining a peaceful and fruitful life (Reading and Anthology, Grade 9, P. 1, pp.89-96; Our Beautiful Language, Grade 4, Part 2, p. 17).

Charity and compassion - Multiple references are made that promote the principles of charity and compassion. Many of these references come from religious texts (Quran and Tradition/Hadith) (Reading and Anthology, Grade 9, Part 2, pp. 2, 5, 7; Islamic Religious Education, Grade 9, Part 1, pp. 79-82). Several passages include calls for maintaining the positive values of respecting the elderly and women; familial ties and supporting the oppressed; mediating and arbitrating between disputants; feeling with and comforting people under duress and sharing their sorrow; equality and fraternity (e.g., National Education, Grade 4, Part 2, pp. 35-37; Religious Education, Grade 4, Part, 1, pp. 24, 55).

Promotion of personal, social, environmental and moral responsibility - The new textbooks include multiple texts, sections, passages, activities and questions that promote personal, social, environmental and moral responsibility. The concepts and values of love, honesty, integrity, solidarity with the oppressed, social justice, compassion, justice, commitment, mutual understanding, and time management, appear frequently in multiple contexts across the curriculum. Moreover, these concepts and values are presented in different forms (religious quotations from the Quran, the New Testament, the Old Testament, poetry, anecdotes, short stories, proverbs, and other literary forms and genres.) They do not, however include explicit reference to Jews, Judaism or to the State of Israel.

- Several textbook passages promote the concepts of values of love, honesty, free speech, freedom of performing religious rituals, respecting others, commitment, cooperation, equality, solidarity, time management, mutual understanding (pp. 3-6, 13, 21-23, 29), rights and responsibilities (pp. 7-11), and leading by example (pp. 12-15), (Civic Education, Grade 4, Part 1 and Civic Education, Part 2, pp. 42-43).
- Passages promote personal, social, and moral responsibility (Civic Education, Grade 4, Part 1, pp. 9, 16-18, pp. 24-35).
- Environmental awareness: conserving water, reduce water and noise pollution, water, management, maintaining a clean and healthy environment (Civic Education (Grade 4, Part 2, 16; Islamic Religious Education (Grade 4, Part 1, pp. 80-93, 100-103; National Education, Grade 4, Part 2, pp. 67, 81-82). Some questions and activities attempt to raise students' awareness of the national, regional and global dimensions of environmental awareness. The multiplicity of means of dealing with environmental problems, environmental balance, and the importance of environmental planning (Health and Environmental Education, Grade 9, pp. 71-76, 126-135; Reading and Anthology Grade 9, Part 1, pp. 129-141; Islamic Religious Education, Grade 9, Part 2, p. 21). Texts urge students to be responsible citizens by taking care of the environment (recycling, reuse, safe disposal of industrial and solid waste and conserving power), (Health and Environmental Education, Grade 9, pp. 28-37; Technology, Grade 9, pp. 37, 77).
- Passages urge people to fulfill their social and religious duty, e.g., by helping the needy, distressed, traumatized, and physically challenged; solidarity with the others in distress; sacrificing oneself for the benefit of the community (Civic Education, Grade 4, Part 1, pp.15-17, 29, p. 39).

Human Rights - The new textbooks include numerous references to the concepts that relate to civil society, international humanitarian law, human rights and justice. Again, references are made in different contexts across the curriculum and take different forms (religious precepts, quotations, literary works, universal declarations, etc.)

- Lessons address the issue of human rights. They introduce international law and international humanitarian law citing examples from the Geneva Convention. Other examples are derived from Islamic law that also focuses on religious rights (Reading and Anthology, Grade 9, P1, pp. 111-116; Civic Education, Grade 4, Part 2, pp. 4, 5).
- Human rights promoted include: civil rights, rights of free movement, free access to religious sites, right to a life devoid of harassment and aggression, right of free expression and free speech, right of freely worshiping and performing religious rituals (Civic Education, Grade 4, Part 2, pp. 3, 4; Reading and Anthology, Grade 9, Part 1, p. 111-112); right to live freely and honorably without discrimination

(Islamic Religious Education, Grade 4, Part 1, p. 42 and Grade 9, Part 2, pp. 85-87; rights of non-Muslims living under Muslim rule (Islamic Religious Education, Grade 4, Part 2, p. 50). Other references to the need to respect human rights are presented in the Reading and Anthology, Grade 9, Part 1, pp. 94-95 and Civic Education, Grade 9, pp. 28-32.

- An activity deals with “freedom” according to the teachings and principles of the monotheistic religions (Reading and Anthology, Grade 9, Part 1, p. 115).
- The concept of the “just ruler” is introduced and discussed in several lessons (Reading and Anthology, Grade 9, Part 1, pp. 73-80; Civic Education, Grade 4, Part 1, pp. 5, 40; Islamic Religious Education, Grade 9, Part 2, p. 32).
- Prisoners’ right to freedom is situated in the context of talking about human rights (Our Beautiful Language Arabic Language, Grade 4, Part 2, pp. 3-4).

Concluding Remarks

The introduction of the new textbooks into the educational system in the Palestinian territories marks an important stage in the quest to design and implement a unified Palestinian curriculum that reflects the aspirations and hopes of the Palestinian people. According to a number of position papers issued by the Palestinian Authority Ministry of Education, the new curriculum is an integral part of the reform plan envisaged by the Ministry to be a first step to resurrect the education system from long years of neglect (pedagogically and content wise). The new curriculum is also described as being responsive to the UNESCO's recommendations, and as being compatible with a modern outlook on the role of education in the 21st century.

The textbooks are generally conceived with a nationalist framework. It is possible to say that the new curriculum is designed to serve several goals, chief of which are the inculcation of the Palestinian national and cultural identity and legitimization of the Palestinian Authority. In addition, it attempts to highlight the needs, interests and aspirations of the Palestinian people some of which could be viewed by others (e.g., the Israelis) as promoting incitement and contempt. In doing so, much more focus is given to national issues than those that promote multicultural, regional and global cooperation in the fields of environmental awareness, human rights, and the fight against stereotyping, bias, violence and intolerance.

The new Palestinian textbooks continue with the effort of strengthening an awareness of Palestinians as a nation. They attempt to do this by incorporating the symbols of Palestine, its people, national and religious heroes, poets and playwrights, national institutions, flag and emblems, maps, police and security forces, national and religious holidays, currency, geography, history, culture, and religion in multiple contexts across the curricula. Some of these representations are historical (map, flag, currency) whereas others reflect present-day realities. Some of the illustrations and references, however, are vague in their representations and in the message they carry or try to convey, especially as they relate to the historical, geographic and cultural aspects of the region. In particular, one notices an element of ambiguity in the concept of the "homeland" and in the presentation of the different types of maps.

The review of the content of the 4th and 9th grade textbooks revealed numerous instances that introduce and promote the universal and religious values and concepts of respect of other cultures, religions, and ethnic groups, peace, human rights, freedom of speech, justice, compassion, diversity, plurality, tolerance, respect of law, and environmental awareness. However, several other sensitive issues of great importance to the present and future of the region are briefly discussed, ignored or bypassed (e.g., the Oslo Accords, recognition of and peace with Israel, political tolerance and open denouncement of violence, joint and cooperative ventures in the economic, medical, academic, environmental domains). In addition, a number of historical events are presented from a single perspective rendering some accounts questionable regarding their historical accuracy.

The concept of Jihad in both its militant and peaceful dimensions is highlighted in a good number of textbooks with more focus given to the former (historically and in present-day contexts). The textbooks include a large number of direct and indirect references to martyrdom interwoven, in several instances, with the concepts of defending

and liberating the homeland. In the context of today's political reality serious questions are raised regarding the lessons pupils are being directed towards, given that martyrdom is directly linked to the Palestinian struggle against Israel.

The new curriculum, reflected in the recently published textbooks, cannot be described as a war curriculum. Neither is it a peace curriculum. The textbooks do not contain calls for the destruction of the State of Israel. However, students are exposed to texts that promote the religious and national duty of loving and defending the homeland and the Palestinian culture.

The textbooks do not openly promote violence and hatred and do not openly preach amity and concord. They include references that point to the need to respect international legitimacy (UN resolutions and other internationally reached agreements). They also include texts that encourage students to make sacrifices for their homeland, nation, and religion, without discussion any limitations to those sacrifices.

Peace as a theme is addressed in a number of religious, social and political references and contexts. For example, the textbooks contain passages that warn students of the dangers of conflict and wars. They are encouraged, instead, to resort to peaceful negotiation, dialogue, and other peaceful and constructive forms of conflict resolution. The texts, however, fail to spell out the need to apply these values and practices to the Arab-Israeli conflict.

Israel, as a sovereign state in the political and geographic sense is not clearly or adequately represented in the new textbooks. Only two direct references are made to the "State of Israel" while multiple indirect references are made to it as a political and geographic entity in the form of "the Jewish State," "the Jewish entity," and "the Jewish State."

As far as Jews and Israelis are concerned, the textbooks are critical of Israel's policies and practices (killing, confiscating land, imprisoning Palestinians, demolishing homes, uprooting trees, confiscating land, and building settlements) and of the Zionist movement's principles and teachings.

Along the same line, although the textbooks are replete with references to the principles and values of reconciliation, compassion, religious and political tolerance, they fail to extend these principles and concepts to include Jews and the State of Israel.

The new textbooks strive to present and create a strong sense of Palestinian, Arab and Muslim identity. This dominates the treatment of history. Thus, efforts are made to demonstrate a continuing Arab presence in Palestine. In the process, they tend to treat history in a selective fashion. For example, though they do not deny a Jewish presence in and connection to the Holy Land, they do not mention it. In addition, one notices an effort to present ancient Canaanites and Jebusites as Arab or that Arabs are the descendents of the two ancient civilizations. Other examples of the selective nature of history include the brief and peripheral treatment of major historical events in the region and the presentation of a narrow account of national and regional historical events.

Except for Jewish presence at the end of the 19th century and the first half of the 20th century, the textbooks do not treat Jewish history in any serious manner. However, it is worth noting in this context that the history introduced in the 4th and 9th grades is mostly the modern and contemporary Arab history which precludes any opportunity to address such issues.

The new textbooks are also generally conceived within an Islamic framework. Christian, and to a larger extent, Jewish traditions and viewpoints are ignored, especially in historical and cultural contexts. In instances that have to do with Muslim-Jewish and Muslim-Christian relations in historical contexts, the textbooks clearly take the point of view of the Islamic tradition.

Also, and in the process of talking about holy sites in the Holy Land, the textbooks fail to mention or include Jewish holy sites in Jerusalem and the rest of historical Palestine. References, however, are made to sites holy in the Jewish tradition but without making the connection clear or highlighting their significance to the followers of the Jewish faith.

Concepts that relate to historical and political Palestine, the “homeland,” “liberation of the homeland,” “the entire national soil,” among others, are not clearly presented. Although these concepts run across the curriculum, no attempt is made to clarify them in a way that dispels any suggestion of an attempt to preach a political philosophy of “greater Palestine.” The use of ambiguous terminology, although with less frequency than observed in earlier generations of textbooks (produced in 1994 and between the years 2000-2003), is still observed in the recently published textbooks.

Along the same lines, the new textbooks continue the practice of presenting, as Palestinian, cities, sites, and geographic regions inside the State of Israel alongside cities and sites in the West Bank and the Gaza Strip. Again, and in spite of the fact that the prefaces in the textbooks specifically point to the “two wings of the homeland” (the West Bank and the Gaza strip), no attempt is made to make this pronouncement clear in the body of the textbooks.

The name “Israel” does not appear on any of the maps included in the textbooks. The territory of “the State of Israel” is shown on the maps without any label. The name “Palestine” appears on some of the extended maps (e.g., maps of the region, greater Middle East, the Arab world, the world). When a map representing the entire “historical Palestine” is introduced, no labels are affixed. In almost all the maps, the administrative areas of the Palestinian authority are contoured (again without labels). Conspicuously absent are political maps that reflect the geographic and political realities of post-1947 partition and post- 1967 War.

From a pedagogic standpoint, one notices that history teaching is mostly limited to transmission of information and to presenting a narrow perspective of historical events. No serious attempts are made to present history as “investigation” and to expose students to multiple perspectives that present different historical narratives.

Recommendations

General Recommendations

In this section we offer some final remarks and recommendations. These are not intended to be prescriptive in nature but rather presented in the spirit of concern for the future of our children and our region. We hope that policy makers and other stakeholders will take them seriously and make concerted attempts to incorporate them into the education system.

- Educators should be aware of the far-reaching effect of education in the promotion of reconciliation, tolerance and peace. They should also be aware of the effect of education that is based on incitement and violence. Thus, the struggle to end occupation should be used as a vehicle to teach students about peaceful and non-violent actions, conflict reconciliation and conflict resolution.
- Along the same lines and in the context of the need to promote peace and to honor human life, direct reference to jihad and martyrdom in their military sense should be stricken from the text books and should be left only in the most direct religious Islamic context. Peaceful and constructive aspects of Jihad and martyrdom should be emphasized both directly and indirectly. Concerted efforts should be made to eliminate the spread of a “cult of martyrdom” in Palestine mostly by excluding references that glorify martyrdom. In addition, textbooks authors should make every effort to avoid portraying the Arab-Israeli conflict in religious terms.
- For fear of misconstruing the illustrative and textual references to “Palestine, political Palestine, national soil, jihad, liberation of the homeland, resistance, etc.” we recommend that they be operationally defined in a way that leaves no room for ambiguity, suspicion, misinterpretation or misunderstanding. It is also recommended that the new generation of textbooks and the revised versions of the already published ones be consistent, comprehensive and objective in their treatment of the geography and history of the region, clearly demonstrating a recognition of the State of Israel.
- Along the same lines, a clear political philosophy of “the homeland” needs to be promoted. In particular, the concept of “the homeland” consisting of the West Bank and the Gaza strip should be presented in clear terms. This is necessary to expel any perception that the Palestinian educational system promotes a “philosophy of historical or greater Palestine” based on “ignoring” or “denying” the sovereign State of Israel.
- It is also recommended that in presenting historical events and narratives, textbooks should avoid drawing firm conclusion and making decisive and unequivocal historical claims over issues, events, and historical periods that are inconclusive in nature and are subject to further historical investigation (e.g., the relationship of present-day racial, ethnic, and religious groups to ancient

Canaanites and Jebusites civilization, contributions of the different civilizations and religious traditions to the development of historical Palestine).

- It is incumbent on educators to present objective and factual information in print and illustrative forms regardless of the meanings this information may carry. Thus, in order to avoid political misunderstanding, textbook maps should be labeled in a way that reflects their genuine purposes. It is therefore imperative to label the State of Israel clearly and directly. A serious attempt should be made to include in these maps the sites and locations that truly reflect their present-day legal status (in political maps) and their historical significance and status (in historical maps). Non-political maps should be labeled in a way that reflects the actual reason for including them (historical map of Palestine, weather map, geographic map, partition map, geological map, etc.). It is also worthwhile to draw a map of the Middle East region showing it politically as it is today. Such a map could be presented alongside other maps that reflect the status of the different regions from an Arab perspective (e.g., show the Golan Heights as Syrian territory occupied by Israel).
- The practice of including parts of Israel proper with “Palestine” without qualification should be avoided. In this context we recommend to describe these parts of “historical Palestine” in accordance with their historical or present day legal status as stipulated in international conventions, treaties and resolutions, e.g. Palestine during the British Mandate period.
- Given the pluralistic religious fact of the Palestinian society and the region, selections from the Christian canonical books and narratives should be used in quotations and examples. Such a practice could reinforce the ties of brotherhood and cooperation between Christians and Muslims in Palestine that, in turn, could serve as a conduit for more mutually fruitful and beneficial relationship with the local Christian community and the Christian community at large. Practically speaking, this could be achieved by introducing different ethnic and religious groups and their contributions to the region’s development and prosperity on a regular basis. These lessons and values should be extended within the texts to peoples of other religions and nationalities as well, including Jews.
- The textbooks should make direct references to the other two monotheistic religions and to their tenets and traditions. The fact that the textbooks have an Islamic slant should not preclude direct references to Christianity and Judaism rather than subsuming them under the generic concept of “monotheistic religions” and referring to their followers as “the people of the Book.”
- The new textbooks include passages that promote the value of cooperation and solidarity in all domains of life. Some passages make references to cooperation and solidarity between Muslims and Arabs. This practice should extend beyond the uni-national and uni-religious domains to include cooperation in cross-cultural, multicultural, multi-ethnic and interfaith contexts. More specifically, the

new curriculum should address these values and concepts as they relate to the global, Arab-Israeli, Islamic-Christian and Islamic-Jewish contexts.

- Although there are no direct and express indications or statements that point to an attempt to deny the legitimacy of the State of Israel, the way and contexts in which Israel is presented give rise to the impression of an implicit denial of its legitimacy. Thus, with the aim of fostering possibilities for peace, reconciliation and mutual understanding, attention should be given to the manner and contexts in which such references are presented. In particular, Israel's legitimate right to exist in peace and security alongside an independent Palestinian state should be promoted across the curriculum, and especially in the context of talking about the peace agreements and regional cooperation in the fields of security, environment, academics, economy, industry, commerce, culture, research, and health.
- To present an accurate and objective account of the history of the region, the historical, religious, and cultural significance of the identified sites to other groups should be highlighted. Thus, to avoid creating the impression that the textbooks preach a political philosophy of "historical Palestine," (the entire land of Palestine) Palestinian national aspirations should always be presented within the framework of international legitimacy, agreements and to commitments of the Palestinian Authority to make peace with Israel after having achieved mutual recognition and legitimacy.
- Democratic citizenship should be seen from multiple perspectives. Thus, in addition to portraying democratic citizenship in terms of service and patriotism, other dimensions such as moral clarity, moral and social responsibility should also be emphasized as legitimate goals.
- Civic goals should be presented and articulated across the curriculum in a clear fashion. These goals should include promoting civic literacy and community service, practicing and strengthening democratic ideals.
- The Palestinian education system has taken major steps at building a strong sense of national heritage and a respect for Palestine. Similar attempts should be made to build a strong sense of the region and the world in which Palestine resides. The new curriculum needs to provide students with the opportunity to explore difficult and unresolved issues in political, regional and international relations such as the so called permanent status issues (water, refugees, borders, settlements and the future of Jerusalem).
- We recommend the inclusion of more texts and ideas that reflect a regional and global perspective (environment, social justice, experiences of emerging democracies, human rights, etc.). In particular, we recommend the inclusion of questions and activities that focus on universal values and that make reference and give credit to the contribution of non-Arabs and non-Muslims in the development of the world and to the development of Arab and Muslim civilization.

- History teaching in the region should be geared toward enhancing and polishing students' sense of historical consciousness. In particular, more texts should be included that promote tolerance and mutual understanding. More should be introduced and taught about the causes, expressions and consequences of intolerance and how to combat it.
- Students need to be taught about their history and the history of the region and how to critically think about and confront the controversial issues of the past and present.
- Students should be taught to become aware of the importance of constructive interaction and dialogue with the "other" and of abstaining from the use of derogatory and offensive references to describe the "other."
- Multiculturalism in the region's societies is taking on new dimensions of complexity and practicality as demographics, social conditions, and political circumstances change. Thus, more emphasis should be given to "domestic and regional diversity" in the Middle East that has created a vibrant mixture of cultural, ethnic, linguistic and experiential plurality. In this context, although the new textbooks are intended to register the national reality of an emerging state in which Palestinians, Christians and Muslims live, references should also be made to the Jews with whom peace is being sought and who is a contributor to the historical and present day plurality of the region.

Educational Remarks

- Good textbooks have many desirable characteristics. They are usually well organized, coherent, unified, relatively up to date, accurate, and relatively unbiased. The newly published textbooks contain some elements that make them qualify as good. However, the textbooks are still lacking in important dimensions that relate to accuracy, objectivity and comprehensiveness. Certainly, one would like to have a perfect curriculum. However, we would argue that perfection in education or in any activity is an illusion. Nevertheless, we call on all stakeholders to make serious attempts to address the outstanding issue, especially those that relate to objectivity and inclusion.
- Schools exist within the emerging society. Educators are not only teachers, generalists and curriculum specialists, but they are also members of society and advocates of certain groups and ideas. As society changes and new political, social, economic, environmental, civic, and religious forces and factors influence our lives, educators are required to appraise the realities of the time and to determine whether the curricula need to be modified. The question as to whether the curriculum is appropriate is one that must be continually posed. Curriculum specialists and theoreticians must exhibit constant alertness to educational trends.

More importantly, they have to be more sensitive to national, regional and global issues.

- Schools need to reclaim the purpose of public education and the notion that one's education is part of a larger good and can contribute to the betterment of society. Emerging education systems need to work more on the core democratic values—individual rights, the common good, justice, equality, diversity, truth, and patriotism. The Universal Declaration of Human Rights, the Islamic Declaration of Human Rights, the Draft Palestinian Constitution, and other international and national conventions and document have to be a focal point for civics study in Palestine.
- Some of the instructional strategies and techniques used in the books are geared towards promoting students' higher-order thinking skills and life skills. It is important to note in this context that critical thinking and problem solving skills are two of the major skills needed to ensure active citizenship and tolerant communities. Thus, more activities and questions need to be included in the new materials to broaden students' minds and make them think in a multi-perspective fashion.
- Social studies curricula and programs based on traditional textbooks and the lecture model do not adequately prepare Palestinian students for productive citizenship. Even when social studies teachers use active and cooperative forms of learning, they do not necessarily focus on meaningful core ideas and processes. Then, it becomes imperative to design curricula that engage students through the exploration of important ideas and questions, create assessment instruments that reflect the true extent of students' understanding, and develop effective instructional practices. In practical terms, the social studies curriculum framework should focus on global connections by:
 - a) Analyzing conflict, cooperation, and interdependence among groups, societies, and nations and how to resolve conflicts, negotiate and build consensus;
 - b) Identifying and interpreting sources and examples of the rights and responsibilities of citizens;
 - c) Identifying and use key concepts, such as chronology, causality, conflict, and the complexity to explain, analyze, and show connections among patterns of historical change and continuity).

List of Textbooks Reviewed

a) 4th Grade

- Our Beautiful Language/Arabic Language, (Grade 4, Part 1)
- Our Beautiful Language/Arabic Language, (Grade 4, Part 2)
- National Education (Grade 4, Part 1)
- National Education (Grade 4, Part 2)
- Civic Education (Grade 4, Part 1)
- Civic Education (Grade 4, Part 2)
- Islamic Religious Education (grade 4, Part 1)
- Islamic Religious Education (Grade 4, Part 2)
- Christian Religious Education (Grade 4)
- General Sciences (Grade 4, Part 1)
- Script (Grade 4)
- Math (Grade 4, Part 1)
- Math (Grade 4, Part 2)

b) 9th Grade

- Geography of the Arab World (Grade 9)
- Linguistics (Language Sciences, Grade 9, Part 1)
- Linguistics (Language Sciences, Grade 9, Part 2)
- Reading and Anthology (Grade 9, Part 1)
- Reading and Anthology (Grade 9, Part 2)
- Home Economics (Grade 9)
- Quran Recitation (Grade 9)
- Civic Education (Grade 9)
- Modern and Contemporary Arab History (Grade 9)
- Islamic Religious Education (Grade 9, Part 1)
- Islamic Religious Education (Grade 9, Part 2)
- Christian Religious Education (Grade 9)
- Mathematics (Grade 9, Part 2)
- General Sciences (Grade 9, Part 2)
- Technology (Grade 9)
- General Sciences (Grade 9, Part 1)
- Health and Environmental Education (Grade 9)