

## **Israel, Jews and Peace in Palestinian Authority Teachers' Guides**

By

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### **Executive Summary**

This is the last in a series of four studies within an extensive research project that started in 2015 and aimed at checking the attitude of the Palestinian Authority (PA) curriculum to the Jewish-Israeli "other" within the ongoing conflict and to the possibility of solving that conflict peacefully. The three previous studies covered 364 schoolbooks of all grades in various subjects that were published between 2013 and 2018. The present study touches this subject from a different perspective – that of the Palestinian teachers. It is based on 89 teachers' guides published in 2016-2018.

While students' textbooks reveal the components of a certain world-view and the values a society would wish to instill in the minds of its younger generations, teachers' guides usually give us a hint as to how that is practically done. Indeed, the current study has made it possible to trace the lines of what we would call "the indoctrination process" as it has been designed by the Palestinian Authority and followed in all school, including those of UNRWA, which uses in the West Bank and Gaza the educational material provided by the PA.

The initial outline of that indoctrination was already established in the framework of the former studies, as the schoolbooks' attitude to the rival "other" and to peace proved to be based on three fundamentals, namely, delegitimization, demonization, and war indoctrination instead of peace education. Thus, the present study was organized according to this outline and it follows the same method of presentation used in the three former ones, that is, giving the source material as is, with minimum analysis, so that it would speak for itself. The analysis is done in the Conclusion chapter, which will be presented here in brief.

Most of the indoctrination material has been found in teachers' guides of the subject of Arabic language. Teachers' guides of national and Islamic education, as well as geography, sciences and mathematics and, to a lesser extent – arts and crafts, contained fewer pieces of such material. Physical education teachers' guides proved to be purely professional with no trace of political indoctrination. Most of the indoctrination was found in grades 7-10.

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Summing up the main findings according to the said three fundamentals would give the following picture:

1. Delegitimization of Israel's existence and of the Jews' very presence in the country on the basis of the perceived Palestinians' exclusive right to the country and the rejection of any rights Jews might have there. Palestine replaces Israel as the sovereign state in the region in text and on the map; Israel's pre-1967 territory is presented as a Palestinian occupied one; the name "Israel" itself is often replaced by the "the Occupation" phrase. Israel's Jewish citizens are considered colonialist settlers and their cities – including Tel Aviv – do not appear on the map, or are given Arabic names. Their history in the country is denied, as well as their holy places there, and their traditional aspirations regarding their ancient homeland are dubbed "greedy ambitions [*atma*]".
2. Demonization of both Israel and the Jews. Both are depicted as aggressive, barbarous, full of hate and bent on extermination, thus forming an existential threat to the Palestinians. Derogatory terms, such as "Zionist gangs" and hateful language are used in their description and cases of de-humanization have also been found. Israel is described as the source of all evil and as solely responsible for the conflict while the Palestinians are presented as its ultimate victims. The Jews are also demonized outside the context of the conflict – as a corrupt nation from its very beginning and as enemies of Islam since its early days.
3. Call for a violent liberation struggle instead of advocacy for a peaceful resolution of the conflict. Peace and coexistence with Israel are not an option. The violent struggle is not restricted to the West Bank and Gaza, but rather encompasses the whole of Israel. It is given a religious color by stressing the need to liberate Al-Aqsa Mosque, the very existence of which is said to be in danger. Islamic traditional ideals of Jihad and martyrdom are exalted and given a special role in the liberation struggle. In fact, there is one language exercise that specifically encourages martyrdom. Terrorist activity is part and parcel of this struggle and a well-known female terrorist is elevated to a position of national heroine equivalent to Yasser Arafat and Aishah, the revered wife of Prophet Muhammad. The alleged Right of Return of the 1948 refugees' descendants is made as well part and parcel of the violent struggle of liberation, as they are supposed to return to their former residential places in liberated Palestine, not to the State of Israel. Extermination of the surviving Jews in the aftermath of the liberation war is insinuated.

The teachers' guides that follow these fundamentals use various mechanisms to inculcate them into the minds of young Palestinians. Points are made and repeated over and over again in various forms – statements, questions and assignments. A subject is fractured into numerous minute details to cover it amply. The teachers' guides also encourage non-textual activities, such as dramatic and journalistic work. Derogatory terms and hateful language are used in the description of the Jewish-Israeli "other" to a point very close to incitement-to-kill. A special effort is made to

bring the conflict closer to the students, by the presentation of stories in which children are involved, such as confrontations with Israeli soldiers, or the arrest of children's family members. Teachers are instructed to encourage their students to express their feelings vis-à-vis demonizing cases appearing in stories that are taught in class.

The overall picture is gloomy. Everything is tied to a fixed idea that the "other" is the source of their misfortune and, thus, that "other" should be eliminated. The part of the curriculum that refers to the conflict is built on war, not on peace and coexistence, and delegitimization and demonization are its main pillars. This way, the Palestinian educators are imposing on their students a bleak future of hatred and misery, with no hope other than becoming a martyr in an endless struggle that is bound to bring pain and distress for years to come.

From the teachers' guides we understand how the students are manipulated to walk along a premeditated course of getting the one-sided information, internalizing it, creating the appropriate feelings around it and thus becoming a blind tool in the hands of the system. No self-criticism, no attempt to trace some other sources of information that would raise questions, lead to deeper understanding and – in fact – build a healthy thinking person that would contribute to the wellbeing of his or her own society. A whole generation is thus being lost.

The Palestinian Authority that has been existent for over 25 years by now is responsible for this situation. But its responsibility is shared to a great extent by non-Palestinian actors. Chief among these is UNRWA that uses in its schools in the West Bank and Gaza the PA educational material without the slightest effort to live up to the UN standards of peace education and to the expressed UN goal of solving the Middle East conflict peacefully. Thus, instead of caring for the safety and wellbeing of hundreds of thousands of Palestinian students under its sponsorship, it participates in the PA endeavor of turning them into gun fodder of the ongoing conflict. Instead of working towards the ending of the conflict, UNRWA's educational system and the donor states that sustain it contribute to its perpetuation. The protracted misery and distress of the Palestinian youth will remain their fault for long.

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## **Introduction**

The present study is the last in a series of former ones that dealt with the attitude to Israel, Jews and peace in Palestinian Authority (PA) schoolbooks. Unlike its predecessors, it covers this very subject from a different perspective, as it is presented to Palestinian teachers rather than to their students. For that purpose, close to 90 teachers' guides in various school subjects issued by the PA Ministry of Education during the years 2016-2018 were examined. The material therein has been organized according to the three fundamentals already traced in the former studies, namely, delegitimization of the rival "other", its demonization, and the advocacy of a violent struggle against it instead of peace and coexistence with it. Following the method used in previous studies, this one as well mostly includes the source material with minimal analysis. The analysis is done in the Conclusion part. An effort has been made to present the material found in the teachers' guides in an ascending order by grades in each sub-issue, in order to give the reader a general impression about the process of the PA educational indoctrination according to the children's age.

### **A. Delegitimization**

The rationale behind this issue is as follows: the country of Palestine belongs exclusively to the Palestinian Arabs who are said to be direct descendants of the ancient Canaanites, and Jews have no valid claim to it. Therefore, the establishment of the Jewish State of Israel in Palestine is a gross injustice done to the Palestinian people. Especially so, when that event involved the massacre of Palestinians, their eviction from their houses, destruction of their cities and villages and making them permanent refugees elsewhere. This is the narrative inculcated in the minds of the students. Nothing is said about the Jews' historical ties to the country. Nor do the teachers' guides mention the fact that it was the Arab-Palestinians who started the war against the Jews in the country in 1948, which they lost, with a view to eliminating the latter's existence there. Thus, the picture crystallized in the Palestinian students' mind is that Israel's existence and the very presence of the Jews in the country are illegitimate and should be negated.

### **The Nakbah**

The *Nakbah* as explained in a nutshell to grade-2 students:

The teacher will tell a short story about our homeland Palestine: 'My grandfather used to live in a nice village in [the vicinity of] Haifa. He worked in agriculture, loved the land and guarded it. On one sad day foreign faces came in order to drive my grandfather out of his land, burn the crop and force him to emigrate to distant lands'.

***(Our Beautiful Language, Grade 2, Part 2 [2016] p. 53)***

Grade-4 students are exposed to more detailed stories, such as "Hasanah's Doll". Among the concepts the student should learn in the related lesson are "the *Nakbah*" and "the Zionist gangs" (*Our Beautiful Language*, Grade 4, Part 1 [2016] p. 18).

In higher grades, the teaching of the *Nakbah* is much more profound. A seventh-grade student is required, inter alia, to:

- Be familiar with the [various] aspects of the Palestinian people's suffering due to the occupation.
- Mention the goals of the Zionist gangs' attack on the Palestinian villages and cities.
- Mention the number of [Palestinian] villages and cities destroyed by the occupation in 1948.
- Number the crimes perpetrated by the Zionist occupation from 1948 up to now.
- Explain the reason for the destruction of Palestinian villages and cities by the Zionist gangs.
- Express his opinion regarding the occupation's refusal to let the people of the destroyed villages visit them.

And also:

- Explain the reason for the occupation's non-consideration of the international covenants.
- Propose the best ways to reclaiming the usurped right.
- Clarify the beauty of the description within the phrase 'the land was sown with [Jewish] settlements'.<sup>1</sup>
- Mention the injustice suffered by Palestine and its people according to the verses of the poem. |

One of the assignments in this context: "Presenting the events of the Palestinian *Nakbah* and the emigration" on the basis of "the student's knowledge of the Zionist massacres and the *Nakbah* events and the understanding of the reality of the Zionist occupation of Palestine."|

Related words and expressions to be learned in this lesson:

"The refugee", "Extermination", "Panic", "Panic penetrated the inhabitants of the near-by villages", "Dozens of massacres", "They erased their signs and their Arabic names".

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<sup>1</sup> *Mustawtanah* is the Arabic term for a Jewish settlement, in both Israel proper and the West Bank and Gaza, alongside the term *Musta'marah* ("Colony"). An Arab settlement, besides "City" or "Village", is termed *Tajammu' Umrani* or *Sukkani* – "Population Concentration [place]".

The [story's] main idea: Palestine's suffering of the occupation's [various] troubles – extermination, expulsion, the destruction of its cities and the erasure of its signs.

[The story's] secondary ideas:

-The [Palestinian] people suffers in the ugliest way from the occupation's troubles.

-The Zionist gangs' aggressive actions for the purpose of forcing the Palestinians out of their villages.

-Among the historical villages that were destroyed were Imwas, Yalu and Beit Nuba.

-The Palestinian's duty towards the destroyed villages by fixating them in [our] memory. |

Positions:

-The occupier's position towards the Palestinian villages and their inhabitants.

-The Jews' position towards the international covenants...

**(Arabic Language, Grade 7 (2018) pp. 148-151)**

Fixation of the destroyed Palestinian localities in the collective memory is emphasized:

The teacher will assign his students with the following:

1. Gathering information about destroyed Palestinian villages, towns and cities, or those ones whose people were forced to leave them, each by its name, its location on the map of Palestine, the number of its inhabitants in the past and by what it became famous, while documenting all that according to the sources accessed.
2. Attaching pictures to each of these areas and writing a defining caption to each.
3. If possible, visiting the area where visiting is permissible and documenting that [visit] by photographs.
4. Looking for Palestinian citizens who lived in these areas before their destruction and conducting interviews with them about their memories from these places.
5. If no such citizens exist, their grand-children should be looked for and a report should be written about the contents of the conversation.
6. Preparing wall-gazettes with photos and reports that will show the suffering of the sons of the Palestinian people who lived in the destroyed areas.
7. [Fostering] cooperation among schools in each area for the establishment of a variegated artistic exhibition that will materialize this idea and that will include written reports, photos and films and will present tools of documented views and events that took place in these areas.

8. Gathering of the reports and the attached materials made in the various schools in order to make a booklet that will be printed and distributed in the schools.
9. Creating a specific site in the social communication media of which the title and contents will form this framework.
10. Creating various strategies for approaching the international organizations for bringing this idea to the world and leaving it alive in memory.

***(Arabic Language, Grade 7 (2018) p. 276)***

The student is required, in the context of the Israeli city of Ramleh:

- To write a four-line paragraph that would talk about the usurpation of our rights by the occupation.
- To write a paragraph that would tell his view regarding the proper way of reclaiming these rights.
- To be familiar with the permanent right demanded by the Palestinian refugees who were expelled by the occupation from their places of residence in 1948.

***(Arabic Language, Grade 8 (2018) p. 59)***

Among the goals of a lesson titled "My Grandfather's Memories" – the student should:

- Recognize the names of destroyed and occupied Palestinian villages.
- Discuss the occupier's ugliness in the destruction of Palestinian villages, and the reasons for the Palestinians' departure.
- Create in his own words a painful picture of a Palestinian leaving his land.
- Find a free time to reflect on the dangers of the Jews' greedy ambitions regarding Palestine.
- Design for himself a national awareness with which he would contribute to supporting his just cause and to his own role in the liberation [move].
- Refute the occupiers' saying that 'the older ones will die and the younger ones will forget their homeland'.
- Submit proposals for the solution of the refugee problem in the framework of discussion panels with his peers.
- Express his view regarding the United Nations resolutions regarding the problem of the Palestinian refugees."

***(Arabic Language, Grade 9 (2018) p. 30)***

Also found in the teacher's guide in the context of the same lesson:

Concepts dealt with in the lesson: The Right of Return, the homeland, Umm Khaled [the present-day Jewish city of Netanyah], liberty, belongingness, self-determination, rejection of the occupation.



**(Arabic Language, Grade 9 (2018) p. 57)**

Among the activities related to this lesson:

- Showing a poster about the *Nakbah* that was designed and prepared by the students.
- presenting a report prepared by the students about the Palestinian ruined villages.
- Documenting a meeting with an elderly Palestinian who would talk about [his] memories of the *Nakbah*.

Within the story's context, a link should be made "with [the subjects of] social and history studies by discussing the *Nakbah*, the refugees' tragedy, the Jews' abuses during the Israeli occupation of the Palestinian territories, their greedy ambitions in the past and at present, and the development of patriotic culture" (*Arabic Language, Grade 9 (2018) p. 58*).

Some of the same lesson's goals:

- The student will find free time for himself to reflect on the dangers of the Jews' greedy ambitions regarding Palestine.
- The student will recognize the names of destroyed and occupied Palestinian villages.
- The student will draw a painful picture of the Palestinian's leaving of his land.

Summing up the said lesson, the teacher should raise concluding points. The relevant ones are as follows:

3. The perpetration of extermination campaigns by the Zionist gangs.
4. The journey of exile in the refugee camps and the clinging to the dream of the return to the village.

**(Arabic Language, Grade 9 (2018) p. 59)**

More goals, of which some repeat themselves:

- The student will create for himself a patriotic awareness by which he would contribute to supporting his just cause and his role in the liberation.
- The student will provide a similar story he heard from his own grandfather or from one of the elders who witnessed that era of the Palestinians' suffering.
- The student will refute the occupiers' saying that the older ones will die and the younger ones will forget their homeland.
- The student will submit proposals for the solution of the refugee problem in the framework of discussion panels with his peers.
- The student will discuss the occupier's ugliness in the destruction of the Palestinian villages and the reasons for the Palestinians' leaving.

-The student will express his opinion regarding the UN resolutions regarding the problem of the Palestinian refugees.

An assignment:

In-school checking of the students' information and impressions of the 1948 *Nakbah*, the destruction that befell the Palestinians in their cities, and the [students'] proposals for the solution of the refugee problem, by way of journalistic interviews to be conducted by a group of students with all their fellow students at [their] school . They will document that in a photographed report that will be presented and discussed in class.

**(Arabic Language, Grade 9 (2018) p. 60)**

One of the evaluation criteria of the student's achievements in this respect:

-The student informs [others] about the Palestinian *Nakbah* and explains his cause.

**(Arabic Language, Grade 9 (2018) p. 63)**

Additional activities within the exemplary lesson "My Grandfather's Memories":

-Introducing a drama piece to the lesson and performing the events...

-...Creating a report about a Palestinian city that was targeted by the occupation's cruel attacks...

-Setting a visit to [meet] an old Palestinian refugee and conducting an interview with him...

-Organizing a heritage exhibition that will present events and photographs documenting the *Nakbah* and fixating the Palestinian right in the generations' memory.

**(Arabic Language, Grade 9 (2018) p. 64)**

And more:

Connecting [the language subject] with the subjects of history and social sciences in a discussion of the *Nakbah*, the refugees' tragedy, the abuses by the Jews throughout the Israeli occupation of the Palestinian lands, their greedy political ambitions in the past and at present...

**(Arabic Language, Grade 9 (2018) p. 84)**

Answers to questions in the corresponding schoolbook:

4. The people left their houses in the village because of the Zionist gangs' storming of the villages and their destruction [of the houses] on the heads of their owners.

5. The occupier's gangs were loaded with hostility and hatred towards Arabs and Palestinians. |

Additional answers:

3. Some features of this picture, following the destruction of the villages upon the heads of their owners – Several [children] were left behind by their mothers out of fear and panic, some [people] fell as martyrs on the way, and others – the news about them stopped coming and they came to be [considered] among the missing ones... |

5. By the dream, the poet symbolized the return; by the house, he symbolized the homeland; and by the [phrase] 'their idols', [he symbolized] the [occupiers'] methods and their insidious power.

**(Arabic Language, Grade 9 (2018) pp. 128-130)**

A piece taken from a sample test:

These gangs spread in the city destruction and ruin and dug their fangs of hostility in its pure body. They perpetrated there the ugliest extermination campaigns, until none of its Arab inhabitants were left, except for few. The scene of the expulsion of most of them was heart-bleeding and has left in the Palestinian people's body a bleeding wound that tells the story of pain by those of its sons who were saved.

In the context of a story titled "The Carriages Square", the teacher should present in class the following scenario: "A man went out of the village 'S' and lived in another place for a long time. When he reached old age, he came back to his village and wanted to visit the places where he had lived during his childhood. He then found out that the village's features had changed following its occupation. He started asking the people on the street and one of them told him: 'There is no place by this name.' After some searching, he found it under a new Hebrew name."

Some related questions:

-When was the city of Haifa occupied?

-Mention some Palestinian cities that were occupied in 1948.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 64)**

Commemorating the *Nakbah*:

The student will write a speech about the *Nakbah* Day, assisted by [his] former knowledge of writing and delivering a speech.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 130)**

Some of the goals of a lesson titled "The Tanturah Massacre":

-The student should recognize the following concepts: 'Ethnic Cleansing'...

-The student should mention the names of some [Palestinian] deserted villages and cities.

- The student should mention the names of several massacres against Palestinians.
- The student should tell in detail the manner by which the village was occupied.
- The student should clarify the fate of Tanturah's people today.
- The student should present a similar story he heard from his grandfather or from one of the old people who witnessed a massacre.
- The student should refute the occupiers' saying that the older ones will die and the younger ones will forget.
- The student should submit proposals for the solution of the refugee problem within discussion panels with his classmates.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 144)**

Assignments in the context of the poem "Deir Yassin":

- The student should mention the manifestations of barbarity by the Zionist gangs.
- The student should discuss the occupier's ugliness in the destruction of the Palestinian villages, and the reasons for the Palestinians' leaving.
- The student should write about one of the destroyed Palestinian villages.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 145)**

In response to a question in the corresponding schoolbook (p. 26): "6. Let us mention the motives for the Zionist gangs' activity of collective extermination and forced emigration of our people in 1948":

6. Ethnic cleansing of the country, terrorizing the civilians and obliging them by the force of arms to leave their villages and homes.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 225)**

A language exercise in a sample test:

The enemy invaded our country.

**(Arabic Language 1, Grade 11 (2018) p. 87)**

In a lesson dedicated to the random variable in grade-11 mathematics, the students are to be shown a video clip taken from one of the Palestinian heritage foundations about the Palestinian destroyed villages. | Following the show, the teacher should ask:

1. What do we mean by [the phrase] 'the destroyed villages'?
2. I will mention some of the destroyed villages. |

One of the assignments in this lesson:

Writing a report on the destroyed villages.

### **The Refugee Problem**

This sub-issue of the *Nakbah* focuses on three elements: The forced emigration of the refugees from their original residential places, their miserable living in the refugee camps and their determination, and right, to return to the places they left.

In the framework of "Lesson 5: A Refugee in a Refugee Camp" the student is required to:

- Know the concept of 'refugee'.
- Mention the name of the place where the Palestinians were gathered after the forced emigration [*tahjir*].
- Know the concept 'emigration'.
- Know the reasons for the existence of the refugee camps.
- Mention the rights of the Palestinian refugees.
- Recognize the shape of the 'key of the return'.<sup>2</sup>
- Assess the refugees' role in keeping the Palestinian identity.
- Mention the year in which the *Nakbah* took place.
- Grasp the refugees' right to return to their cities.
- Draw conclusions regarding the concept of the *Nakbah*.
- Mention the names of Palestinian refugee camps outside and inside of Palestine.
- Design a decoration piece made of paper slips on which names of refugee camps will be written.
- Explain that the occupation is the main reason for the suffering of the Palestinian people.
- Express the refugees' right to return to their homeland.
- Issue a verdict against the Occupation's policy in Palestine.

**(National and Social Upbringing, Grade 4 (2018) p. 30)**

Within a lesson dealing with the categorization of animals:

- Where is Al-Yarmuk refugee camp?

<sup>2</sup> (Schoolbook: *Arabic Language*, Grade 8, Part 2 (2017) p. 76):



- In what year was this camp built?
- What is the reason for building this camp?
- Mention the names of villages and cities from which the camp's inhabitants were forced to emigrate.
- Mention the names of other cities and villages that the Zionist occupation forced their inhabitants to emigrate following the *Nakbah* of 1948.

**(*Sciences and Life*, Grade 8 (2018) p. 145)**

Activity No. 2: 'I am a Palestinian child'

The teacher will present the activity in the words of a Palestinian child saying to his peers that he is proud of his belonging to the homeland, clinging to the right of return, feeling pain for the conditions of the Palestinian refugees in the homeland and outside it, and asking his colleagues to help [him] present evidence and proposals taken from the lesson so that they would constitute a clear message to the world...

**(*Arabic Language*, Grade 9 (2018) p. 60)**

Among the assignments of an exemplary lesson titled "My Grandfather's Memory":

- Organizing a debate at school in which the students will talk about their impressions and thoughts... and submit proposals for the solution of the refugee problem, and in which some of the parents and politicians will be hosted.

**(*Arabic Language*, Grade 9 (2018) p. 64)**

### **Palestine replaces Israel as the sovereign state in the region**

Palestine replaces Israel as the sovereign state in the region both in text and on the map. The following example mentions the states of the Levant. The second one shows the country's map under the name "Palestine" in Arabic on a piece of an artistic product for sale, in which the Palestinian flag covers the whole country:

The Levant is made of Palestine, Jordan, Lebanon and Syria.

**(*Geography Studies*, Grade 11 (2018) p. 146)**



*(Arts and Crafts, Grade 9 (2017) p. 80)*

### **Pre-1967 Israel is Considered a Palestinian Occupied Territory to be Liberated**

It is clear from the teachers' guides, as well as from the schoolbooks themselves, that the occupation of Palestine started in 1948, with the establishment of the State of Israel, and not in 1967, as deemed in the world at large and in Israel itself. Accordingly, the whole Israeli territory is regarded as an occupied Palestinian territory and Israeli cities such as Haifa, Acre and Nazareth are considered occupied Palestinian cities. Within a lesson about the Israeli city of Nazareth, a reference is made to prevalent mistakes made by the students in this context. The following is one of them:

The mistake: The separation made between the Palestinian cities before the occupation of 1948 and the Palestinian cities in the West Bank and Gaza. The correct approach: the destroyed Palestinian cities, or those ones the Israelis attempt to Judaize, should be referred to as Palestinian-Arab cities which have their own Arab and Islamic shining history.

*(Arabic Language, Grade 6 (2018) p. 45)*

Within the discussion of Nazareth, one of the lessons the student should learn is that "each inch of Palestine is ours" (*Arabic Language, Grade 6 (2018) p. 87*).

A listening piece for seven-graders presents the Israeli city of Acre as an occupied city (*Arabic Language, Grade 7 (2018) pp. 308-309*). Some of the goals of the related lesson clarify that further, as they expect the student to:

-Mention the obstacles put by the Zionist occupation in front of Acre's mosques.

-Express his view regarding the saying '[Arab] unity is a pressing demand for the sake of the liberation of Palestine from the occupation's claws'.

*(Arabic Language, Grade 7 (2018) p. 37. The first goal is repeated on p. 82 and the second one – on p. 83)*

And again:

A question for high-level [students]: What are the obstacles put by the occupation in front of Acre's mosques?

**(Arabic Language, Grade 7 (2018) p. 89. It is also repeated on p. 90)**

And more in this context:

The teacher will show [the students] a series of pictures such as Al-Jazzar Mosque, Acre's beach, the Zionist occupier, a Zionist military checkpoint, | Acre's city wall and fishermen, and then will ask the students to express the picture[']s contents] in a useful sentence.

**(Arabic Language, Grade 7 (2018) pp. 89-90)**

As regards the Israeli city of Ramleh:

The student will express his feelings regarding the return to the city of Ramleh and the other deserted cities.

**(Arabic Language, Grade 8 (2018) p. 57)**

A language exercise in a sample test:

The city of Ramleh is standing and calling for her sons' help and sending them whispers full of yearning.

**(Arabic Language, Grade 8 (2018) p. 190)**

2D. The writer likened the city of Ramleh to a beautiful girl kidnapped by the Zionist enemy.

And in response to a question about other Palestinian cities occupied by the enemy in that same year:

3. Haifa, Jaffa, Ashkelon, Acre.

**(Arabic Language, Grade 8 (2018) p. 212)**

Within a lesson about the Israeli city of Safad – The student should:

-Recognize the importance of the discussion about our occupied Palestinian cities for the deepening of the national thinking and the rooting the [sense of] belongingness.

**(Arabic Language, Grade 9 (2018) p. 44)**

An exemplary lesson titled "Safad – The Galilee Fortress":

A city encompassed by the fog of occupation that will fade away some day...

The [lesson's] main goal: Making the students recognize their Palestinian cities... and making them aware of their right over them through [teaching them about] the city of Safad... and about the occupation and Judaization to which it has been subjected.



Some of the concepts to be learned in this context:

The occupation, the Zionist gangs, the extermination campaigns, a refugee. |

Among the lesson's anticipated results:

- Presenting a report prepared by the students about Safad, or any [other] Palestinian destroyed city.
- Organizing an exhibition in school on the destroyed Palestinian cities and the occupation's barbaric methods of expulsion of their people.

Correcting a shortcoming in understanding:

The mistake: Separating the Palestinian cities before the occupation of 1948 from the Palestinian cities in the West Bank and Gaza.

The correct [approach]: Treating the destroyed Palestinian cities or those ones that Israelis strive to Judaize as Palestinian-Arab cities... |

A directive for the teacher in this respect:

- The teacher may open [the lesson] by showing photographs of destroyed Palestinian cities...

More references:

What did I learn: ... The occupation's ugly crimes in Safad, the cooperation [needed] in facing the dangers and the occupation.

Discussion of the issue:

Does the danger of Judaization threaten our cities in the [West] Bank and [the] Gaza [Strip]? How would we stand vis-à-vis this danger? |

And more:

- The student should recognize the importance of the discussion of our Palestinian occupied cities in [the framework of] deepening the national thinking and rooting the [sense of] belongingness.
- The student should clarify the ugliness of the crimes perpetrated by the Zionist gangs in Safad.
- The student should discuss the occupier's ugliness in the destruction of the Palestinian villages and the reasons for the Palestinians' leaving.
- The student should prove the Palestinian's ties to the city of Safad in spite of its occupation and the transformation of its Arab features.
- The student should prepare a project on the city of Safad, or on any other city, that would serve as a message for its liberty.

And:

The final result of the project should be: A short report about the occupation's abuses in our own environment and the despised settlement expansionism.

**(Arabic Language, Grade 9 (2018) pp. 83-86)**

The need to differentiate between the two phases of the Zionist occupation of Palestine:

5. [The students' mistake:] Mixing the 1948 and 1967 territories – [the solution:] Presenting the map of Palestine and determining the territories that were occupied in 1948 and the ones occupied by the Zionists in 1967; Showing video clips about the *Nakbah* and the *Naksah* [the 1967 defeat].

Among the concepts to be learned: "Zionism", "the settlements", "the Annexation and Expansion Wall", "the by-passing roads", "the 1948 territories", "the destroyed villages"... (*Geography Studies*, Grade 11 (2018) p. 187).

### **An Attempt to Refute the Zionist Narrative**

The PA strives to fight the Zionist narrative, which is based on the Jews' roots in the country in antiquity, by attempting to refute it as "falsification of history" and by claiming that the Palestinians, rather than the Jews, have been the original inhabitants of the country since the days of the ancient Canaanites:

The Canaanite art, the source of our civilization...

**(Arts and Crafts, Grade 6 (2017) p. D [in the preface])**

The olive tree stuck to our Canaanite forefathers...

**(Arabic Language, Grade 8 (2018) p. 261)**

On the other hand, Herod, the Jewish king of Judea under the Romans, who was of Edomite descent, is referred to as "Herod, the Edomite governor of the Roman province of Palestine" (*Arts and Crafts*, Grade 5 (2017) p. 104).

A more elaborated effort in this respect is made in a specific lesson titled "the Palestinian's Memory" in the eighth grade. An audio piece to be played in class says:

Within the aggressive and ugly war waged by the Zionist enemy against our Palestinian people for over one hundred years by now, the Palestinian memory is subjected to a very ugly chapter of this systematic aggression that has set as a goal for itself to erase this memory in order to complete the false Zionist narrative that is based on the falsification of history and the violation of geography with its touristic sites and holy places.

The Zionist war against the Palestinian memory comes in light of the enemy's understanding of the danger [inherent] in the remaining of this memory [alive] and in the Palestinian people's determination to keep it a generation after a generation. [That is so] because it constitutes for this people a fortress, a

compass that never misguides, an essential part of its struggle and a proof that refutes the others' lies against the Arab character of Palestine for over six thousand years. What has intensified their haughtiness and arrogance is [the fact] that the states of the world support the corruption spread by the Jews in Palestine...

**(Arabic Language, Grade 8 (2018) p. 271)**

In other words, the Palestinian narrative is threatened by the Zionist one with grave implications on the results of the conflict between the two adversary parties. In order to avoid this danger all Palestinians should make the effort of preserving their own version of historical narration, side by side with fighting the Zionist one which is supported to a fair degree universally.

Other than accusing the Zionists of falsification of history, no concrete data is given that would refute their narrative, and the whole lesson repeats these accusations in the forms of statements, questions and assignments:

- Write in detail on what the false Zionist narrative is based.
- Mention the reasons for the Zionist war against the Palestinian memory.

**(Arabic Language, Grade 8 (2018) p. 78)**

And again:

- Write in detail the foundations of the false Zionist narrative.
- Mention the reasons for the Zionist war against the Palestinian memory.

**(Arabic Language, Grade 8 (2018) p. 147)**

Facts:

The Zionist narrative is false... There is a Zionist war against the Palestinian memory.

**(Arabic Language, Grade 8 (2018) p. 148)**

Some answers to questions appearing in the corresponding schoolbook:

1. The false Zionist narrative is based on the falsification of history and the violation of geography with its touristic sites and holy places.
2. The reasons for the Zionist war against the Palestinian memory is the enemy's understanding of the danger [inherent] in the remaining of this memory [alive] and in the Palestinian people's determination to keep it a generation after a generation.

**(Arabic Language, Grade 8 (2018) p. 232)**

An answer to a question appearing in the corresponding schoolbook, on p. 74, saying:

5. The occupation has built for itself an artificial entity and tried to create archaeological evidence in order to prove its identity and the legality of its existence. Let us clarify that.

The answer:

5. The occupation tries in various ways and methods to create living material evidence for these legends, or architectural archaeological evidence that would prove their truth, but in vain.

**(Arabic Language, Grade 8 (2018) p. 236)**

This war of narratives encompasses the archaeological sites as well:

The student should write a fictional dialogue of a Palestinian who answers a usurping occupier who attributes the archaeological sites to himself.

**(Arabic Language, Grade 8 (2018) p. 91)**

This kind of indoctrination extends to grade 10, in a lesson dedicated to Jerusalem:

6. The student should mention the allegations on which the invaders relied in order to facilitate their invasion and occupation of Palestine.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 39)**

And again:

The student should mention the allegations on which the invaders relied in order to facilitate their invasion and occupation of Palestine.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 123)**

And more:

The allegations on which the invaders relied in order to facilitate their invasion and occupation of Palestine are that they think it belongs to them and that they preceded the Palestinians in their existence there...

**(Arabic Language – Academic Path, Grade 10 (2018) p. 189)**

## **Jerusalem**

Jerusalem in particular is the main battlefield between the two nations and their respective narratives, which is reflected in both schoolbooks and teachers' guides issued by the PA. One of the latter, for grade 7, requires that the students internalize the following ideas:

-Jerusalem's position in the souls of Muslims and Christians.

-The danger that encircled Jerusalem in the past and the Judaization it is exposed to at present.

-The hope and the certainty that Jerusalem will return to what it used to be formerly.

**(Arabic Language, Grade 7 (2018) p. 88)**

A tenth-grade teacher's guide features answers to questions in a lesson titled "Jerusalem is Palestine's soul":

6. The eternal truth, to which the chosen ones were committed by their blood and sacrifice a generation after a generation, is that Jerusalem is Arab in its roots.

8. The apex of tragedy within the Palestine problem is the tragedy of Jerusalem, because it constitutes with its holy places, its stones, its alleys and its memories historical and civilizational symbols that cannot be forgotten. It is Palestine's soul and there is no life in a body without a soul.

And more in this context:

1. Jerusalem's invaders and attackers came one after another throughout the ages due to its holiness and its spiritual and historical importance. It is also Palestine's heart and, through [their] control over Jerusalem, they want to prove their ownership right in Palestine. |

4. ...Jerusalem is Muslim, the Muslims are Jerusalem's masters and no voice shall be higher than their voice [there].

7. Jerusalem is exposed presently to something that has targeted its human beings, its holy places and its civilization. The occupation puts limits on the Palestinian inhabitants and prevents them from reaching the places of worship, or establishes checkpoints in order to make it difficult for them to move about, and exposes them to searching and humiliation. The occupation also conducts excavations underneath Al-Aqsa Mosque, which may put it in the danger of collapse. Likewise, the confiscation of lands and [property of] the Islamic endowment, cemeteries, etc., and the changing [of the character] of some holy places, such as the Al-Buraq Wall [the Western Wall].<sup>3</sup>

**(Arabic Language – Academic Path, Grade 10 (2018) pp. 189-190)**

The Western Wall, under the name "al-Buraq" is further referred to in a third-grade teacher's guide, where the teacher is required to write the names of the most important holy places in Jerusalem on slips of paper. The names mentioned in the book are: Al-

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<sup>3</sup> The Western, or Wailing, Wall has been a Jewish holy place since the destruction of the Second Temple by the Romans in 70 AD. It is also a Muslim holy place, to some extent, on the basis of the Islamic belief that the Prophet of Islam reached that place from the Arabian city of Mecca on one night in the beginning of the 7<sup>th</sup> century AD, riding on a divine beast called al-Buraq, which he tied to the wall while ascending to Heaven for a brief stay before returning to Mecca. In Islamic tradition this wall has two Arabic names. One is "the al-Buraq Wall (*Hait al-Buraq*)", commemorating the said traditional event, and the other is "the Wall of the Place of Mourning (*Hait al-Mabka*)" referring to the Jews' mourning there. The existence of this latter name in Arabic is a clear proof of the traditional recognition on the part of Arabs and Muslims of the place as holy to Jews, which is presently denied: The Muslim establishment in Jerusalem claims that the Wall is exclusively Islamic, and Jews have no right to it whatsoever. And see below.

Aqsa Mosque, the Dome of the Rock, the Mosque of Umar, the al-Buraq Wall and the Holy Sepulcher (*Islamic Education, Grade 3* [2016] p. 68). Since the Wailing Wall is mentioned here by its traditional Islamic name, and not by its traditional Arabic name that denotes its holiness to Jews, no one can claim that this passage insinuates a kind of recognition on the part of the Palestinian educators of this Jewish holy place. Rather, it could be seen as an effort to raise the place's holiness in Islam to match that of al-Aqsa and the Dome of the Rock, which might be seen as a revolutionary move – all in the name of fighting the Jews over the ownership of this Wall.

Jerusalem should be liberated, as specified in a lesson about Salah al-Din (Saladin):

-The student should propose ways that would ensure the liberation of Jerusalem from the occupiers' yoke.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 133)**

### **Delegitimization of the Jews' Presence in the Country**

We have seen that, according to the teachers' guides (and also according to the schoolbooks), Jews have no rights whatsoever in the country and their aspirations there are dubbed "greedy ambitions". Another example appears in a grade 6 teacher's guide that talks "about the Jews' abuses during the years of Israeli occupation of the Palestinian lands, and about their greedy political ambitions in the past and at present" (*Arabic Language, Grade 6* (2018) p. 45). We have also seen the rejecting attitude as far as the Jewish holy places in the country are concerned. Still, there is a single reference in one of the teachers' guides which says that "Palestine is the land of the three monotheistic missions" (*Arabic Language, Grade 7* (2018) p. 88).

At any rate, the Jews themselves are not seen as legitimate inhabitants of the country. Rather, they are "foreign settlers" (*Arabic Language – Academic Path, Grade 10* (2018) p. 183) and as such – transient in the country:

-Remaining [on the land] is for the owners of the land. Those who pass through it temporarily [*tari'un*] – disappear.

-The fate of the foreigners is defeat, disappearance and loss.

**(Arabic Language, Grade 6 (2018) p. 95)**

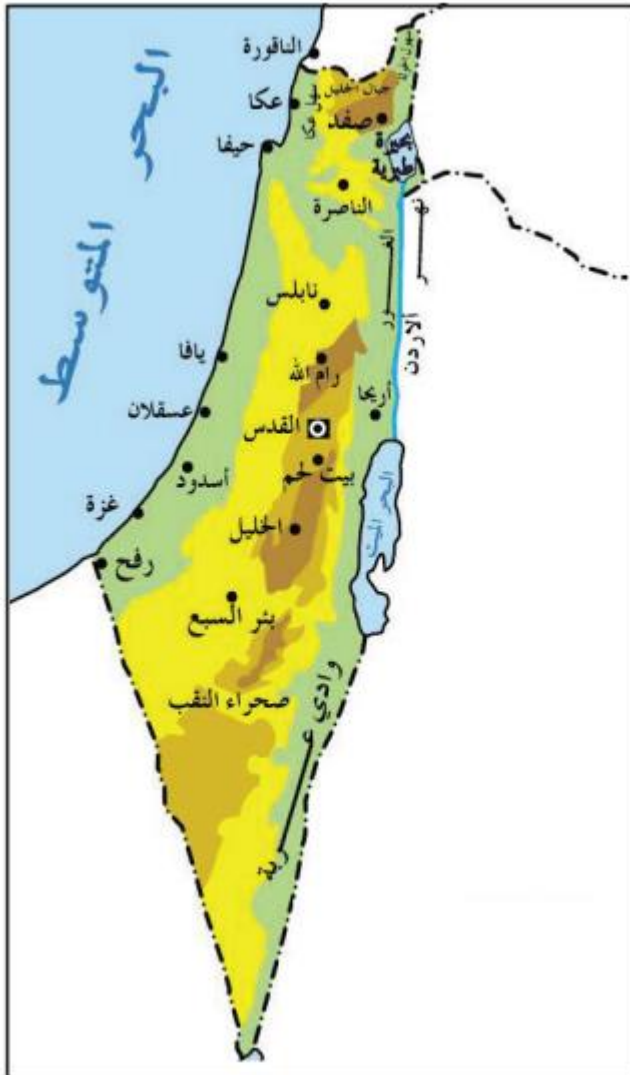
As such, they are not counted among the country's legitimate inhabitants and the following figure refers to the Palestinians only in both Israel proper and the West Bank and Gaza:

Until mid-2016 the number of Palestine's inhabitants reached 4,810,000...

**(Mathematics, Grade 4 (2018) p. 32)**

The number of the Jews in the country at that time was about 6 millions.

Jewish cities are not shown on the map or given Arabic names in order to present them as Arab. The following map does not show Tel Aviv, Rishon le-Zion, Netanyah, Rehovot and many other cities built by Jews in modern times.



**(National and Life Education, Grade 2, Part 1 (2016) p. 12)**

This map reappears as well in *National and Life Education, Grade 2, Part 2 (2017) pp. 76, 99, 107.*

The Jewish city of Eilat is called "Umm al-Rashrash":

The students should recognize the city of Umm al-Rashrash.

**(Arabic Language, Grade 8 (2018) p. 83)**

A question in Mathematics mentions two cars setting out of the cities of Umm al-Rashrash and Tiberias, respectively, and the student should calculate the place where they would meet (*Mathematics, Grade 11 [Humanities] (2018) p. 81*).

Metula, a Jewish-Israeli settlement on the Lebanese border is presented as Palestinian-Arab:

I was accompanying my grandmother in a visit to the Palestinian village of Metula on the northern border that connects Palestine with Lebanon's mountains...

*(Arabic Language, Grade 8 (2018) p. 272)*

## **B. Demonization**

Demonization of the Jewish-Israeli adversary is part and parcel of the PA curriculum. It reaches its climax in grades 7 to 10 with horrific descriptions such as "fanged beasts of prey", while in the lower grades it focuses on the child's immediate surrounding, such as cases of arrest of family members or the limitation of the students' free movement due to the checkpoints.

The demonization process covers many various areas beginning in detailed – at times imagined – descriptions of massacres and ending in an accusation that makes Israel responsible for cases of cancer in Hebron. Other noted areas of demonization are the limitations put on the Palestinians' free movement, crimes perpetrated against children and damages made to the Palestinian environment.

### **General Demonization and De-Humanization**

A case of de-humanization of the Jewish settlers in the West Bank is found in a text talking about some difficulties that might appear in the educational process:

-The exposure of one of the students or their relatives to an assault by the occupation soldiers or the **settler herds**...

Suggested treatment: Allow the students to discuss the incident and express solidarity with them and be assisted by the pedagogical counselor.

*(Sciences and Life, Grade 4 (2018) p. 46. Emphasis added)*

Other examples of demonization and de-humanization appear in teachers' guides of the upper grades:

A question in a grade-9 Arabic language schoolbook, on p. 25, reads: "What is the meaning of the phrase... 'The occupier tried to suffocate the breath of mercy'?"

The answer:

4D. Injustice, cruelty and haughtiness. |

And another answer:

2. ...[The phrase] 'the madness of evil' [relates to] the occupier's savagery.

*(Arabic Language, Grade 9 (2018) pp. 129-130)*

Another example that repeats itself several times:

These gangs spread destruction and ruin in the city and dug their fangs of hostility in its pure body. They perpetrated there the ugliest extermination campaigns, until none of its Arab inhabitants were left [alive], except for few.



The scene of the expulsion of most of them was heart-bleeding and has left in the Palestinian people's body a bleeding wound that tells the story of pain by those of its sons who were saved.

One of the questions:

5. Let us clarify the beauty of the description: 'they dug their fangs of hostility in its pure body'.

**(Arabic Language, Grade 9 (2018) p. 193)**

And again, elsewhere in the same book:

5. Let us clarify the beauty of the description: 'they dug their fangs of hostility in its pure body'.

**(Arabic Language, Grade 9 (2018) p. 188)**

And again:

5D. He [the writer] likened the Zionist gangs to a fanged beast of prey, and the city of Safad to the prey upon which it assaults and digs its fangs in her body.

**(Arabic Language, Grade 9 (2018) p. 150)**

A similar image:

8B. He [the writer] likened the occupation to a clawed beast of prey by which it tries to uproot [the land's] olive trees.

**(Arabic Language, Grade 9 (2018) p. 159)**

A more conclusive case of demonization in a higher grade:

1. The Zionists established their entity on terror, extermination and colonialism. That is expressed by the collective extermination and forced emigration perpetrated by this entity for the purpose of materializing its central goal expressed by ethnic cleansing of the country, terrorizing the civilians and obliging them by the force of arms to leave their villages and homes.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 225)**

A question related to a de-humanizing piece in a poem in a grade-11 Arabic language textbook, on page 73, reads: "1. Let us mention the description given by the poetess to the occupying enemy."

The answer:

1. The wild beast on the road. |

And again:

6B. ...She likened the occupying enemy to a wild beast on the road...

**(Arabic Language 1, Grade 11 (2018) pp. 115, 116)**

And elsewhere in the same book:

The occupier is a wild beast.

**(Arabic Language 1, Grade 11 (2018) p. 175)**

A different case in a poem about the city of Hebron:

6. The poet has described the enemies of the city of Hebron as a harmful wild beast... The poet has described the city's enemies as a malady spreading inside a body.

**(Arabic Language 1, Grade 11 (2018) p. 135)**

Another case of demonization is found in one of the goals of a lesson dealing with olive trees:

Understanding the occupier's barbarity and injustice.

And on the same page:

The Zionist occupation spreads its venom in all corners of life in Palestine.

**(Arabic Language, Grade 8 (2018) p. 121)**

## **Massacres**

This issue is greatly emphasized in the teachers' guides, with detailed description. Two cases of reported massacres in Arab villages in 1948 are discussed: Dawaimah, near the present city of Kiryat Gat, and Tanturah, on the seashore south of Haifa. A poem dealing with the more famous massacre of Deir Yassin, accompanied by questions and assignments, is given as well.

The Dawaimah massacre is dealt with in grade 7. A listening piece describes the massacre in much detail (*Arabic Language, Grade 7 (2018) p. 316*), based on the information given in Arabic Wikipedia which includes gruesome items the authenticity of which seems to be doubtful. These items are repeated elsewhere in the book:

One the atrocities of this massacre [was] that the Zionist gangs executed more than 35 families at the entrance to a cave called Tur al-Zagh to which they had escaped. They gathered the corpses and set them on fire until they turned charcoal blackened and they forced the prisoners-of-war to carry them and throw them in unused wells. Members of these gangs crashed with batons children's heads in front of their mothers and then executed the mothers and assaulted the women in front of their relatives. Afterwards, the village was totally destroyed.

**(Arabic Language, Grade 7 (2018) p. 316)**

The related questions are divided according to the students' personal didactic level:

[The teacher] will direct [specific] questions to high-level [students] such as: 'Why did the Zionist enemy perpetrate this massacre?'

[A question] for the high-level [students]: 'What is the benefit of learning about the massacres to which the Palestinian people was subjected?'

[A question for] the medium-level [students]: 'What did the Zionist enemy do to the village inhabitants? What is the synonym of 'massacre'?'

[A question for students] below the medium level: 'What did the Zionist enemy do to the village inhabitants? What is the synonym of 'massacre'?'

**(Arabic Language, Grade 7 (2018) p. 153)**

The Tanturah massacre (first publicized in the 1990s by an Israeli student who was then sued by the war veterans involved and backed out of his claim, while the event itself was quickly added to the Palestinian war ethos) is discussed in grade 10. The goals of a lesson titled "The Tanturah Massacre" are as follows:

- The student should recognize the concepts of 'ethnic cleansing'...
- The student should mention the names of some deserted villages and cities.
- The student should mention the names of some Palestinian massacres.
- The student should tell in detail the way the village was occupied.
- The student should clarify the fate of Tanturah's people today.
- The student should tell a similar story he heard from his grandfather or from one of the old people who witnessed massacres.
- The student should refute the occupiers' saying that the older people will die and the younger ones will forget.
- The student should submit proposals for the resolution of the of the refuge problem in discussion circles with his fellow students.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 144)**

Some answers to questions appearing in the corresponding schoolbook:

5. The massacre of Tanturah is different from other massacres as it was perpetrated purposely and was planned in advance by a regular army during the second truce.

8. What proves the Zionists' disregard of human values:

- The soldiers were busy for several hours in a cruel bloody pursuit of unarmed civilians as they shot them wherever they met them.
- They killed dozens in cold blood.
- They gathered all the men in the village cemetery and then took them, ten people at a time, and killed them near the cactus bushes while bursting into laughter. The corpses of those who were killed looked to us like shredded

trees. Then they ordered us to bury them in a collective grave the executed ones had been ordered to dig before their martyrdom.

There is a question in the corresponding schoolbook (on p. 27) in which the student is required to explain what is indicated by some phrases appearing in the lesson, among which were the following ones:

- A. They killed them near the cactus bushes while bursting into laughter.
- C. The occupation destroyed the village completely.

The answer:

3A. The disregard of human lives and of human and moral values.

***(Arabic Language – Academic Path, grade 10 (2018) p. 225)***

The poem about Deir Yassin, written by an Algerian poet who imagined a visit to the village after the event, is also dealt with in grade 10. Some notes by the editors of the book:

- 4. The poet came from Algeria in order to bury the Deir Yassin martyrs and take revenge of those who had killed them.
- 5. The people of Deir Yassin told the poet that the attackers had maltreated the people, cut off their limbs, tortured them and killed them.
- 6. Some manifestation of that – the occupation soldiers cut off the limbs of Deir Yassin's people, tortured them and cut parts of their bodies.

And elsewhere on the same page:

2A. He [the poet] likened death to a beast of prey to which the occupation threw the people of Deir Yassin.

***(Arabic Language – Academic Path, Grade 10 (2018) p. 226)***

The student is expected in this context to do the following:

- The student should mention the manifestations of barbarity by the Zionist gangs. |
- The student should write in detail about the publicity of the Deir Yassin massacre worldwide.
- The student should write a pamphlet in the social communication media in which he will demonstrate to the world the occupier's barbarity in the perpetration of the Deir Yassin massacre.

***(Arabic Language – Academic Path, Grade 10 (2018) pp. 145-146)***

## Sporadic Killings

A listening piece for grade 7 talks of the shooting of a Palestinian teacher by an Israeli soldier at one of the military checkpoints (*Arabic Language, Grade 7* (2018) pp. 318-319). An 11-grade mathematics schoolbook features the following question in statistics: "3. One of the settlers opens fire on the cars passing through one of the roads. If the probability of his hitting a car in one shot is 0.7 and the settler shot at 10 cars, what do you expect to be the number of the cars that were hit?" (*Mathematics, Grade 11 [Humanities]* (2017) p. 55).

يُطلق أحد المستوطنين النار على السيارات المارة في إحدى الطرق، إذا كان احتمال إصابته للسيارة في الطلقة الواحدة هو 0,7، أطلق المستوطن النار على 10 سيارات، ما توقعك لعدد السيارات التي أُصيبت؟

The answer in the corresponding teacher's guide:

7.

(*Mathematics, Grade 11 [Humanities]* (2018) p. 162)

## Occupation of the West Bank

In the context of a lesson titled "in the city of Hebron" in a second-grade textbook, the student is supposed to learn new concepts including "the occupation" and "colony [*musta'marah*]" (*Our Beautiful Language, Grade 2, Part 2* [2016] p.19).

Historical events of distant periods are utilized in the indoctrination process. For example, the suffering of the Palestinian people under occupation is compared to the suffering of the Prophet of Islam during the time of his early activity. One of the assignments in a third-grade textbooks that deals with Muhammad's persecution by his fellow Meccans reads:

Giving examples of the Palestinian people's suffering, such as prisons, house demolition, the siege..."

(*Islamic Education, Grade 3* [2016] p. 43)

In a lesson dealing with the siege imposed by the people of Mecca on Muhammad and his family the teacher is told to ask "the students to compare the situation of the Prophet's relatives during the siege to the situation of the siege in Palestine" (*Islamic Education, Grade 4* [2016] p. 33).

In the seventh grade, unlike the case of second-graders, the goals of a lesson on this issue require deeper understanding among the students who are supposed to:

- Compare the image of the Palestinian people to the enemy's image.
- Clarify the reaction of the Palestinians – young and old – to the occupation's terror.
- Count the various segments of the Palestinian people that stand up to the occupation.

-Mention in detail the manifestations of the Palestinian people's unity in [its] resistance to the occupation.

**(Arabic Language, Grade 7 (2018) pp. 71-72)**

And more in this grade:

1C. The occupation exercises various kinds of racist oppression against our Palestinian people.

**(Arabic Language, Grade 7 (2018) p. 213)**

### **The Occupation's Crimes against Children**

This is an emphasized item since it provides the Palestinian educators with the opportunity to deepen the negative emotions among the students towards the enemy. Indeed, one of the goals of a certain lesson is explicitly aimed at fostering the students' hatred (see below).

In a lesson about the rights of the Palestinian child the student is supposed to be able at the end of the lesson to:

Mention in detail the impact of the occupation on the violation of the children's right to a peaceful life.

**(National and Social Upbringing, Grade 4, Part 1 (2016) p. 52)**

The student's achievements in this regard are measured in an evaluation form of which the marked piece repeats the above-mentioned goal and categorizes the results as follows:

Good: He expresses orally the occupation's impact on the violation of the children's right to a peaceful life.

Satisfactory: He expresses by way of pantomime the occupation's impact on the violation of the children's right to a peaceful life.

Dissatisfactory: He expresses by drawing the occupation's impact on the violation of the children's right to a peaceful life.

اسم الطالب ..... المبحث: التنشئة الوطنية والاجتماعية الصف: الرابع الشعبة .....  
التاريخ.....

### الدرس: حقي في العيش الآمن

| الأهداف  | جيد   | مرض  | غير مرض   |
|--|---|--|---|
| يوضح الطالب مظاهر العيش الآمن.                         | يذكر جميع مظاهر العيش الآمن.                                    | يذكر أربعة مظاهر من العيش الآمن.   | يذكر اثنين على الأقل من مظاهر العيش الآمن.                              |
| يذكر بعض أشكال العنف التي يتعرض لها الطفل الفلسطيني.   | يذكر أشكال العنف التي يتعرض لها الطفل الفلسطيني.                | يذكر أربعة من أشكال العنف التي يتعرض لها الطفل الفلسطيني.                        | يذكر ثلاثة على الأقل من أشكال العنف التي يتعرض لها الطفل الفلسطيني.     |
| يبين أثر الاحتلال في انتهاك حق الأطفال في العيش الآمن. | يعبر شفويا عن أثر الاحتلال في انتهاك حق الأطفال في العيش الآمن. | يعبر عن طريق التمثيل الصامت عن أثر الاحتلال في انتهاك حق الأطفال في العيش الآمن. | يعبر عن طريق الرسم عن أثر الاحتلال في انتهاك حق الأطفال في العيش الآمن. |

(National and Social Upbringing, Grade 4, Part 1 (2016) p. 96)

The following piece deals with problems the teacher might face during class time.  
One such problem is:

The exposure of one of the students or their relatives to [auditory] damage due to sounds resulting from the shock grenades and live bullets used by the occupation army while breaking at night into the citizens' houses.

The suggested treatment:

Allowing the students to talk about the incident and express solidarity with them and be assisted by the pedagogical counselor.

(Sciences and Life, Grade 4 (2018) p. 176)

Answers to questions within a lesson titled "Childhood in Palestine":

5. Some of the occupation's activities against children in Palestine: Closing down some of the schools, setting up checkpoints on the roads leading to them, preventing the children from reaching them, using violence and maltreatment, killing and detention of children...

7. The Israeli occupation has deprived the Palestinian child of some of his rights, such as education and free movement in his homeland. [It also] prevents the visiting of the Muslim holy places, especially Al-Aqsa Mosque, and bars security and stability.

**(Arabic Language, Grade 6 (2018) p. 237)**

A question and an answer:

1. It has been lately noticed that the Zionist occupation has intensified [its] targeting the children for detention and imprisonment. What, in your opinion, are the rights violated by the occupation as far as the children are concerned?

The child has the right to live in peace among his family members, to study, to play, to move around and to receive a medical treatment. These rights are guaranteed by Divine and human law. But the occupation violates them by imprisoning the children, thus frightening them and making them feel unsafe. It steals them from among their relatives and by that it deprives them of security, peacefulness and love, deprives them of the right to study and to play, deprives them of the right to medical treatment while being sick and it kills the human soul within them.

**(Arabic Language, Grade 7 (2018) p. 306)**

Some of the answers to questions within a piece titled "A Letter from a Palestinian girl to the World's Children":

1A. [The occupation] has put restrictions on the Palestinian child and prevented her from living her childhood like the rest of the world's children.

2. Some [manifestations] of the suffering of Palestine's children: Preventing them from playing and studying, killing their dreams and murdering their childhood.

And the student is required to repeat the questions appearing in her letter:

3. Why did they slaughter my childhood in front of my eyes? [Why did they] murder the roses in the fields? Why did they kill the butterflies and frightened the birds? Why did they block sunlight, spread darkness and close the roads?

A related subject in this context:

1. The children who are prisoners-of-war in the occupation's prisons suffer from deteriorated living conditions manifested by their prevention from studying and playing and from family visits, as well as their confinement in isolation.



**(Arabic Language, Grade 8 (2018) p. 209)**

Excerpts taken from an experimental lesson titled "A Sniper Grabs his Eyesight":

The writer... attempts in this story to emphasize the crimes to which Palestine's children were exposed by the occupation's soldiers during the first Intifadah, when the children with their tiny dreams confronted the armed soldiers, which led to the falling of some of them as martyrs and made others handicapped, as happened to Yusuf who lost his left eye due to a ricochet that grabbed his eyesight in one eye and weakened the other eye, thus transforming his dreams into nightmares... |

The [story's] general goal: Making the students familiar with the suffering to which Palestine's children are subjected by the occupation forces, as well as the challenging [spirit], bravery and rebelliousness shown by those children vis-à-vis the Zionist machinery of oppression."

Some of the words and concepts to be learned in this lesson:

The Intifadah, sniper, glass eye, the occupation, slingshot, stone, the martyrs, burning tires, Apache helicopters, concrete barriers.

Among the anticipated result of the lesson:

-Preparing a file in which we will present the children who fell as martyrs or were injured during the first Palestinian Intifadah.

-Presenting a report prepared by the students that would show the scene of the confrontations between the occupation forces and the Palestinian children.

-Connecting [this subject of Arabic language] with the subjects of history and social studies in a discussion of the Intifadah, the abuses of the Israeli occupation forces of the Palestinian children's rights in the past and at present, the development of national culture, while indicating the position of the international organizations regarding the rights of the Palestinian child and his defense against the Zionist occupation crimes. |

The students' supposed earlier information:

The students' knowledge about the occupation's barbaric actions against Palestine's children... |

Following are other goals, **and note the bold-lettered one that provides a firsthand example of hate-indoctrination:**

-The student should mention the names of Palestinian children who were injured or fell as martyrs at the hands of the occupation forces during the first Intifadah.

-The student should clarify the ugliness of the crimes perpetrated by the occupation forces against Yusuf and his friend.

-The student should mention Yusuf's suffering when he was injured and until his recovery.

-The student should mention in detail the suffering of Yusuf's family due to their son's injury.

-The student should discuss the occupier's ugliness in killing and wounding the Palestinian children.

**-The student should prove the Palestinian child's hatred of the occupation forces.**

-The student should prepare a school project for standing with the Palestinian children who were injured in the confrontations with the occupation forces."

And more:

The teacher may open [the lesson] by showing pictures of martyred and injured Palestinian children, or through one of the students who would talk about a friend of his who was injured or who fell as a martyr.

What do I know: The reasons for the eruption of the first Intifadah, the massacres and the barbaric actions perpetrated by the occupation against Palestine's children, the loss of Yusuf's eye and his friend's becoming paralyzed.

What do I want to know: The Palestinian street's standing with the wounded; how did the wounded manage to continue their life? the ways that would defend the Palestinian children against the occupation...

What did I learn: The Palestinian children's participation in the confrontations with the occupation forces; the occupation ugly methods in the confrontation with the children; the challenging spirit shown by the injured children through their continued education in spite of their suffering. |

At the end of the lesson:

**Each student will be asked to describe his feelings vis-à-vis the occupation's crimes against the Palestinian children.**

*(Arabic language, Grade 9 (2018) pp. 102-106. Emphasis added)*

### **Limitation of Palestinians' Movement**

This situation, which is the result of the deadly terrorist attacks against Israeli civilians that have been encouraged by the PA since the second Intifadah of 2000, is the source of a daily painful experience among Palestinians, due to the Israeli military checkpoints on the roads that connect the Palestinian Authority's areas with those of Israel. The PA educators use this too as a factor within the demonization effort.

Learning by personal frustration: In a lesson dealing with an anticipated class excursion the students are requested to choose on the map of Palestine the place they

would like to visit. They are then requested to prepare for the excursion, show a written consent from their parents and bring the necessary foodstuff. At the end of the lesson, after the accomplishment of all the above-mentioned items, there is a remark saying:

The teacher will clarify to the students why they cannot visit these Palestinian sites.

***(National and Social Upbringing, Grade 3, Part 2 (2016) p. 64. This lesson was omitted from the 2018 edition of the book)***

Another similar case:

Activity at the end [of a lesson]: We will perform a mute scene about Palestinians' attempt to enter Jerusalem and are prevented to do so by the occupation soldiers. Some of the students will perform many roles, such as the people who try to enter, and others will perform the role of the soldiers who prevent them from doing that, with accompanying music or appropriate national songs.

The teacher will ask: 'What was your feeling when you were prevented from entering Jerusalem?'

Then, he will ask the occupation soldiers: 'Do you have the right of preventing me from entering Jerusalem?'

***(Our Beautiful Language, Grade 4 (2018) p. 95)***

The Israeli separation fence (or concrete wall in urban areas) that was built in 2002 following deadly terrorist attacks on Israeli civilians, has become a focus of Palestinian international and internal propaganda. Students of grade 4, for example, should learn a related concept:

The Racist Separation Wall.

***(Sciences and Life, Grade 4 (2018) p. 149)***

There is a more prevalent name, though, "the Annexation and Expansion Wall", and see below.

In grade 7 the student becomes more involved in this type of indoctrination. The goal of a lesson on this subject is making the student able to:

- Mention the Palestinians' forms of suffering at the Zionist checkpoints.
- Clarify the goal behind the setting up of the Zionist checkpoints.
- Enumerate the manifestations of the Palestinian people's suffering as a result of the building of the Racist Separation Wall.
- Explain the occupation's goal in building the wall.
- Give other examples of the Palestinian's suffering at the Zionist checkpoints.

- Enumerate the rights violated by the occupation as a result of the checkpoints and the wall.
- Explain the Palestinian's feeling while standing in front of the checkpoints and the wall.
- Explain the impact of the Racist Separation Wall on the Palestinian economy.
- Recognize the Palestinian people's freedom limits in moving from one place to another in its land.
- Explain the reason for setting up the checkpoints and the building the wall in the Palestinian territories.
- Recognize the segments of the Palestinian people that suffer due to the occupation's checkpoints.
- Mention the wall's height.
- Mention the wall's length in the Palestinian territories.
- Explain the meaning of [the following expressions]: A. 'Dismemberment of the Palestinian territories' B. 'The wall is winding around the territories like a snake'.

**(Arabic Language, Grade 7 (2018) pp. 71-72)**

What is the purpose of setting up the Zionist checkpoints? (half-mark).

**(Arabic Language, Grade 7 (2018) p. 200)**

The answer:

The purpose of setting up the Zionist checkpoints: Depriving the Palestinians of [their] human spirit and human feeling and also restricting [their] movement, frightening and humiliating [them].

**(Arabic Language, Grade 7 (2018) p. 257)**

Another answer:

B1. The reason for the checkpoints set up: Humiliation, restriction of movement, detention, threatening the people and frightening them. They are a means of torment.

**(Arabic Language, Grade 7 (2018) p. 257)**

A piece from a sample test followed by some grammar assignments:

The Annexation and Expansion Wall, in its dark grey color, is lying upon the chest of [both] land and man. It separates the student from his education, the sick from his treatment, the worker from his source of living. It cuts off matrimonial ties and family relationship, shatters homes, neighborhoods and villages and does not let anyone pass through, except the foreign settlers.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 183)**

The wall raises certain ideas among the PA educators regarding Jewish inner beliefs. Within a lesson titled "The Annexation and Expansion Wall", in response to a question in the schoolbook (on page 119) "2. What is the essence of the Zionist Entity's security doctrine":

2. The essence of the Zionist Entity's security doctrine is entrenchment and isolation from others.

And in response to another question on the same page: "3. Let us describe in detail the security doctrine developed by [the Zionist leader Ze'ev] Jabotinsky":

3. It included the creation of a solid Jewish environment, locked up behind a rigid and hard-to-cross concrete wall that would constitute an impenetrable barrier between Jews and Arabs who will finally give up – as he was saying – and will unwillingly recognize the reality imposed on them.

***(Arabic Language – Academic Path, Grade 10 (2018) p. 246)***

The Annexation and Expansion Wall constitutes the title of the overall Zionist settlement project in the West Bank. The wall, by the nature of its course, constitutes the title of the overall Zionist settlement project that does not stop swallowing the Palestinian land. Beyond that, it delineates on the ground new realities: Bypassing roads and tunnels, gates and objects as perceived by the occupation state: Isolated and encircled, disconnected and dismembered places the keys of which are owned by a handful of military patrols.

***(Arabic Language – Academic Path, Grade 10 (2018) p. 247)***

### **Actions against Palestinian settlements**

This is a relatively recent accusation, a combination of some older ones such as house demolition, etc., in order to create an overall impression of a threatening conspiracy on the part of Israel against Palestinian reality. It is unique to grade 11 and it first appeared in 2018.

Among the teacher's activities in a lesson titled "The Impact of the Zionist Occupation on the Palestinian settlements [*tajammuat umraniyyah*]":

-Presenting a group of pictures that show destroyed and deserted villages and pictures of the Annexation and Expansion Wall, [Israeli] settlements [*mustawtanat*] and bypassing roads. It is possible to show a video clip. He [the teacher] will hear from the students a description of what they saw.

-The teacher will ask the students about the extent of their knowledge of the names of Palestinian destroyed and deserted villages. Likewise, he will ask about the names of the [Jewish] settlements [*mustawtanat*].

And more:

Activity No. 3: The Zionist occupation's impact on the Palestinian settlements [*tajammuat umraniyyah*]:

-The teacher will direct each student at the beginning to look at the pictures in order to reveal the Zionist occupation's impact on the Palestinian settlements and will give them ample time for consideration, writing down their thoughts and preparing answers to the questions appearing within this activity.

-Every two students will discuss the contents of the pictures, their thoughts and the answers to the questions.

-The teacher will ask some of the couples to present what they have arrived at and will write that on the board with no corrections. |

-He will give the students the opportunity to assess the answers written on the board and enrich them by bringing examples of the Zionist occupation's abuses against the students' local environment.

-The teacher will present the map of Palestine and will train the students in locating places that were mentioned in the explanation, including Palestinian destroyed and deserted villages.

-The teacher will conclude the discussion by focusing on the Zionist actions against the Palestinian settlements.

And more:

The teacher will raise several questions related to the lesson's main themes:

-Why did the Zionist occupation act to dismember the [Palestinian] settlements in Palestine?

-Let us draw conclusions regarding the occupation's goal in taking control of stones of old houses in Palestine.

**(*Geography Studies, Grade 11 (2018) pp. 192-193*)**

More questions and their answers:

-I will draw conclusions regarding the Zionist occupation's impact on the Palestinian population in 1948 – Destruction and forced emigration of the [existing] settlements, planning the expulsion of the inhabitants, bringing Zionist families instead of Palestinian families with a view to incorporating them into the Arab residential texture.

-I will discuss and present evidence: The occupation strives to stop the expansion of the Palestinian settlement – The occupation strives to prevent the Palestinian from expanding residentially both horizontally and vertically as it does not grant building permits in many areas, builds Zionist settlements and

bypassing roads in order to swallow up areas and limit the expansion [of Arab villages]. It also built the Annexation and Expansion Wall as a trick for taking over land.

**(Geography Studies, Grade 11 (2018) p. 194)**

Among the criteria of the assessment of the student's achievements:

-Expression of a rejecting position vis-à-vis the Zionist occupation's actions against the Palestinian settlements (Mark 0-3)

-[The student] appreciates the Palestinian people's clinging to its land and place of residence in spite of the Zionist occupation's actions (Mark 0-3)

(The assessment: 3 – No mistakes; 2 – One mistake; 1 – More than one mistake; 0 – Nothing correct)

**(Geography Studies, Grade 11 (2018) p. 190)**

### **Maltreatment of the Prisoners-of-War and their Families**

A lesson dedicated to the issue of the Palestinian prisoner refers the fifth-grade students to a story they read in grade 2 (in a book that is no longer in use):

The teacher will greet the students and draw their attention to the lesson's topic. He will ask them to use their imagination in order to remember the story 'A Visit to the Negev Prison' [*Our Beautiful Language*, Grade 2, Part 1 (2014) p. 66] and how the Israeli occupation announced in the last moment to the family members of the prisoners-of-war that the visit on that day was forbidden, after the trouble, and [after] the children had been awake all the night out of joy because they were supposed to meet their parents or brothers who were prisoners-of-war, so that they [i.e., the students] will feel the occupation's injustice and tyranny and the prisoners-of-war's suffering.

And the piece also requires that in the framework of the lesson time will be allocated for:

listening to the students who suffered due to the occupation's injustice during their travel with their family members to visit the prisoners-of-war [of their own family].

**(Arabic Language, Grade 5 (2018) p. 151)**

A listening piece for seven-graders describes a scene of soldiers breaking into a house at night and the detention of a youngster in front of his family members (*Arabic Language*, Grade 7 (2018) pp. 309-310).

An answer to a question in the student's textbook mentioning female prisoners:

3. Because of the suffering of the Palestinian female prisoners-of-war inside the prisons due to torture and pain.

**(Arabic Language, Grade 7 (2018) p. 213)**

A language exercise in a sample test:

4. The occupier had the prisoners-of-war taste pains.

**(Arabic Language 1, Grade 11 (2018) p. 89)**

### **Damaging the Palestinian Environment**

This is a recurring item in the Palestinian demonizing description of Israel:

-The students should recognize the role of the colonialist settlements [*al-musta'marat al-istitaniyyah*] in the environmental pollution in Palestine.

**(Sciences and Life, Grade 7 (2018) p. 41)**

-The students should make use of the various communication media in order to publicize the arbitrary measures taken by the occupation towards the Dead Sea.

**(Sciences and Life, Grade 7 (2018) p. 61)**

In the framework of a lesson titled "Palestine without pollutants":

Question 1: What is the source of these pollutants?

[Answer:] The colonialist settlements' garbage, house and factory waste and sewage waters.

One of the desired activities in this respect:

-Calling upon the international organizations and the associations for the defense of the environment and let them know of the occupation activities against the Palestinian environment.

**(Sciences and Life, Grade 7 (2018) p. 163)**

One of the goals of lesson titled "Water in Our Life":

-[The student] should grasp the Israeli occupation's attempts to pollute the sources of [our] drinking water.

**(Chemistry, Grade 10 (2018) p. 93)**

And again:

-[The student] should grasp the Israeli occupation's attempts to pollute the sources of [our] drinking water.

**(Chemistry, Grade 10 (2018) p. 97)**



Reports by the Palestinian Water Authority have revealed the colonialist settlements' actions and attempts to exhaust to the point of [total] drying the Palestinian water resources, as the colonialist settlements were pumping millions of cubic meters of polluted water into the wadies and the Palestinian agricultural lands.

Some of the questions:

2. Give an example of polluted water which the Israeli authorities pump into the Palestinian agricultural lands.

3. What are the sorts of pollutants contained by these waters?

Illumination: The teacher will listen to the students' answers, will ask them to write them down on small slips of paper to be hanged in the classroom corner and will tell them that they will find out the right answers at the end of the second part.

Illumination: Enclosed is a report by the National Bureau for the Defense of the Land and the Opposition to the Settlement – the Palestine Liberation Organization which reviews the impact of the colonialist settlements on the Palestinian environment, to be found in the [following] link:


<http://goo.gl/ttDnE4> [+Barcode]...

«كشفت تقارير سلطة المياه الفلسطينية عن ممارسات المستعمرات الاستيطانية، ومحاولاتها لاستنزاف مصادر المياه الفلسطينية، حيث عمدت المستعمرات الاستيطانية إلى ضخ ملايين الأمتار المكعبة من المياه الملوثة إلى الأودية والأراضي الزراعية الفلسطينية.

1 ما خاصية الماء التي تسمح بتلوثه؟  
2 مثل لبعض المياه الملوثة التي تضخها السلطات الإسرائيلية إلى الأراضي الزراعية الفلسطينية؟  
3 ما أنواع الملوثات التي تحملها هذه المياه الملوثة؟

إضاءة  
يستمع المعلم لإجابات الطلبة، ويطلب منهم تدوينها على بطاقات صغيرة، يعلقونها في زاوية الصف، ويبيّن لهم أنهم سيتحققون من الإجابة عن هذا التساؤل في نهاية الحصة الثانية.

إضاءة  
مرفق تقرير المكتب الوطني للدفاع عن الأرض ومقاومة الاستيطان - منظمة التحرير الفلسطينية، الذي يُبيّن أثر المستعمرات الاستيطانية على البيئة الفلسطينية، المحمول على الرابط أو الرمز المجاورين: <https://goo.gl/ttDnE4>



(Chemistry, Grade 10 (2018) p. 99)

First assignment:

1. Handing out a copy of the report by the National Bureau for the Defense of the Land and the Opposition to the Settlement – the Palestine Liberation Organization, reading it carefully and attempting to summarize the main

activities by the settlements that destroy the aquatic environment in your own district.

**(Chemistry, Grade 10 (2018) p. 100)**

Intentional behavior on the part of the settlements to pollute the water in the wadies. They change the water's color, increase the rate of the ions and the harmful microscopic living creatures in the water beyond the approved limit according to the Palestinian and international specifications and measurements, thus causing physical, chemical and biological pollution.

**(Chemistry, Grade 10 (2018) p. 109)**

[The student] should write a report on the Israeli settlements' riddance of their waste and its impact on the underground water.

**(Scientific Education, Grade 11 [Humanities] (2018) p. 56 and again on p. 119)**

### **Chemical Aggression**

-The students should detail the components of the smoke that was going up following the bombardment of Gaza in 2014.

**(Sciences and Life, Grade 8 (2018) p. 64)**

1. The smell of the tear gas discharged by the occupation army is felt from afar. Explain that. [The answer:] Because the gas moves by spreading through the air from the area where it is concentrated most to the area where it is less concentrated.
2. Examples of [other] materials that move by spreading [Answer further down:] Fire smoke, perfume gases, scents of aromatic plants.
3. What is the impact of this gas on [human] health and the environment? [Answer:] It causes suffocation and chest problems, running nose, pain and eye irritation (the students are to be given an assignment to find out the gas' type).
4. Safety measures that should be taken while exposed to gas:
  - Avoiding being in the course of movement of the air loaded with the gas and keeping away of the source of the gas.
  - It is possible to use a diving mask or to breathe through one's shirt.
  - Using a peeled onion or a gas mask.



- ١- تشتم رائحة الغاز المسيل للدموع الذي يطلقه جيش الاحتلال من مكان بعيد. فسر ذلك. لأن الغاز ينتقل بالانتشار عبر الهواء من الوسط الأكثر تركيزاً فيه إلى الوسط الأقل تركيزاً فيه.
- ٢- أمثلة لمواد تنتقل بالانتشار

- ٣- ما أثر هذا الغاز على الصحة والبيئة؟  
يسبب الاحتقان والأزمات الصدرية، سيلان الأنف، ألم وتهيج للعينين (تكليف الطلبة بمعرفة نوع الغاز)
- ٤- إجراءات السلامة الواجب اتباعها عند التعرض للغاز.
  - تجنب الوقوع في مسار حركة الهواء المحمل بالغاز والابتعاد عن مصدر الغاز.
  - يمكن استخدام نظارات السباحة، أو التنفس داخل القميص.
  - استخدام البصل المقشر أو كمامة الغاز.
  - الدخان الاحتراق، غازات العطور، روائح النباتات العطرية.....

(*Sciences and Life, Grade 8 (2018) p. 178*)

### **Oppression of Gaza's Fishermen**

The [lesson's] general goal: Having the student informed of the Palestinian fisherman's suffering, the challenges he faces and the enemy's oppressive policy against the Palestinian fisherman in an attempt to keep this fisherman away from his land and force him to emigrate from his homeland.

Some of the lesson's expected results:

- Preparing a file about the occupation's abuses against the Palestinian fisherman.
- Presenting a report prepared by the students about the occupation's abuses against the Palestinian fisherman.
- Documenting a meeting with a Palestinian fisherman who will talk about the Palestinian fisherman's suffering.
- Linking [all that] to reality through reports or meetings with older fishermen and documenting their talk about the crimes perpetrated against them by the occupation...
- Discussing the challenges faced by [Palestinian fishery] particularly due to the occupation and its oppressive actions.

(*Arabic Language, Grade 9 (2018) p. 77*)

And more:

- The student should describe the Palestinian fisherman's suffering.
- The student should become familiar with the occupation's savage policy against the Palestinian fisherman.

-The student should clarify the ugliness of the crimes perpetrated by the occupation against the fishermen.

One of the suggested activities within this lesson:

It is possible for the teacher to open the lesson by showing a short YouTube clip about limiting the fishermen's movement by the occupation.

Summing up questions:

What do I want to know: About the occupation's policy against the fishermen and how the fishermen react vis-à-vis this policy.

What did I learn: The Palestinian fisherman's steadfastness, the occupier's arrogance and tyranny...

The end result:

A short report on the occupation's abuses against the fishermen.

Another assignment in this context, with a view to making the students more involved:

[The teacher] will ask each student to describe his feelings vis-à-vis the Palestinian fisherman's suffering.

**(Arabic Language, Grade 9 (2018) p. 79)**

And more:

-[The student] should compare the position of the Palestinian fisherman to that of the Zionist occupier.

-The student should inform [others] about the Zionist abuses against the fishermen.

-Preparing a report about situations in which the Palestinian fishermen are subjected to open abuses at the hands of the Zionist occupation forces.

**(Arabic Language, Grade 9 (2018) p. 82)**

Additional activities in this regard:

6. Organizing a heritage exhibition featuring pictures that document the occupation's crimes against the Palestinian fishermen and that will make the Palestinian right fixed in the generations' memory.

7. Organizing a panel in school in which the students will talk about their impressions and thoughts regarding the Palestinian fisherman's suffering due to the Zionist activity against him...

**(Arabic Language, Grade 9 (2018) p. 83)**

## **Other Fields of Demonization**

The occupation's attempts to destroy the Temple Mount mosques:

C. The occupation tries to destroy Al-Aqsa Mosque and the Dome of the Rock building.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 224)**

The occupation's violence against trees:

2. I saw the settlers burning the olive trees.

**(Language exercise, Arabic Language, Grade 9 (2018) p. 148)**

The student should give the reason for the cutting of fig and olive trees by the occupation.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 130)**

Endangering Palestinian Nutritional Security:

A suggested question:

I will look for the reasons for the feeble nutritional security among many Palestinian families.

The answer:

Because of poverty and the rise of unemployment rates, the siege and the Zionist occupation's policy, decrease in the families' income and increase of living expenses.

**(Geography Studies, Grade 11 (2018) p. 178)**

Responsibility for Cancer Cases:

[The student] should prepare a report on the increased rate of cancer cases in the areas of south Hebron [due to the Israeli nuclear reactor in Dimona, according to the corresponding textbook].

**(Scientific Education, Grade 11 [Humanities] (2018) p. 55)**

This assignment is repeated on pages 63 and 119 of the same book.

## **Demonization of Jews**

As already said, Jews are demonized in the context of the conflict and also in the religious context, as enemies of Islam and also as a corrupt nation. Following are some examples:

In the religious context:

One of the conclusions drawn from a lesson dealing with the corruption of the Children of Israel as mentioned in the Koran (Surat al-Isra'):

The corruption of the Children of Israel on earth was and will be the reason of their destruction.

**(Arabic Language 1, Grade 11 (2018) p. 148)**

In the description of the relations of the Prophet of Islam and the Jewish inhabitants of the city of Medina in Arabia:

3. ...The honorable Messenger was careful, from the beginning of the propagation of the Islamic religion, to keep close ties between the Muslims and the Jewish inhabitants of Medina although he was aware of the Jews' deceitfulness and conspiracies.

**(Arabic Language, Grade 8 (2018) p. 228)**

A Jewish individual of the Middle Ages is depicted as a crook. A listening piece appearing in one of the teachers' guides tells of a Muslim employee in a store who sold to a foreign Jewish merchant a defective merchandise. When the store owner realized that he set out to catch the Jewish merchant's caravan outside the city and then returned him the money. The Jew was so astonished at the man's noble attitude that he adopted Islam. The catch:

[The Jew said:] The money I paid at the store was fake...

**(Arabic Language, Grade 8 (2018) p. 276)**

A related question and its answer in this context somewhere else in the same book:

5. Let us clarify the reason for the Jew's astonishment when met by the store owner...

5. Because he [the owner] had the trouble of voyage while looking for him [the merchant] in order to let him know about the defect in the clothes, while he [the Jewish merchant] had actually given them counterfeit Dirhams.

**(Arabic Language, Grade 8 (2018) p. 251)**

As regards the demonization of Jews in the context of the conflict, a twice-repeated goal in one of the lessons is:

[The student] should find for himself a free time to reflect about the dangers of the Jews' greedy ambitions [*atma*] regarding Palestine.

**(Arabic Language, Grade 9 (2018) pp. 30, 59)**

And also:

2. The Jews have perpetrated war crimes against our people incessantly.

**(Arabic Language, Grade 9 (2018) p. 150)**

Another piece is related to the separation wall with some reminiscences of the Jews' wars in Arabia at the beginning of the Islamic period:

7. The Jews' character and habit from time immemorial is fighting from villages fortified by fortresses and walls due to their cowardice and slyness.

**(*Arabic Language – Academic Path, Grade 10 (2018) p. 246*)**

Another piece that demonizes the Jewish settlers has been already discussed – the question a grade 11 mathematics textbook (and the short answer in the corresponding teacher's guide) about the settler whose habit is said to have been shooting Palestinian vehicles.

### **C. The Violent Struggle for Liberation**

This is the only solution to the Palestinian-Israeli conflict in the eyes of the PA educators, as it is clearly apparent in the schoolbooks and the teachers' guides. One can find in the latter a piece or two praising peace in general, but that is done with no reference in this context whatsoever to the conflict itself. Following is an exemplary dictation text:

Peace is the people's hope for life. Through it love, mutual acquaintanceship and cooperation are spread among peoples and nations and the people have a sense of security and stability. Money is expended for development, health and education and not for the manufacture of deadly weapons. Cities and villages are established, schools and hospitals are built, roads are paved, trees and roses are planted in the squares and civilizations prosper for man's happiness, comfort and wellbeing.

**(*Our Beautiful Language, Grade 4, Part 1 [2016] p. 36*)**

Rather than a peaceful resolution of the conflict and coexistence between Palestinians and Israelis, a violent struggle for the liberation of Palestine is advocated:

What is the way to liberating Palestine?

**(*Our Beautiful Language, Grade 4 (2018) p. 199*)**

The answer:

3. By unity and resistance to the occupation by all the means and ways.

**(*Our Beautiful Language, Grade 4 (2018) p. 203*)<sup>4</sup>**

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<sup>4</sup> "Resistance" is the PA term for armed activity, or rather terrorist activity against Israelis. A passage about a female terrorist – Shadiyah Abu Ghazalah, who was killed in Nablus on November 28, 1968 while preparing an explosive device, says that she joined the "resistance" (*Arabic Language – Academic Path*), Grade 10 (2018) p. 251). Another term used for this purpose is "revolution - *thawrah*".

[A question to students of] a higher level: ...'[Arab] unity is a vital necessity for the liberation of Palestine from the claws of the occupation. Let us expound our opinion regarding that'.

**(Arabic Language, Grade 7 (2018) p. 91)**

A clearer message in this respect is given to nine-graders in a form of a YouTube clip titled "I am the Daughter of the Revolution" to be shown in class. The song, performed by two young girls, includes words and phrases such as "rifle" and "We shall fall as martyrs on your soil" (*Arabic Language, Grade 9 (2018) p. 60*). The YouTube site address: <https://www.youtube.com/watch?v=9V4KdZrOF2E>).



### **Total liberation of occupied Palestine**

This struggle does not end at the 1967 lines, since pre-1967 Israel is also considered an occupied Palestinian territory. Examples:

B. Haifa is waiting for its liberation.

**(Our Beautiful Language, Grade 4 (2018) p. 204.** Haifa is a pre-1967 Israeli city)

A question in a sample test:

4. Let us elucidate the ways that will guarantee the liberation of Acre from the occupation.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 168.** Acre is a pre-1967 Israeli city)

### **Jihad**

Jihad, the traditional Islamic ideal, is exalted and actually made in one of the texts an additional – sixth – fundamental principle of Islam, next to the usual five "Pillars of Islam" which are: profession of faith, prayer, almsgiving, fasting in Ramadan and pilgrimage to Mecca:

Prayer and Jihad are among the pillars of Islam.

**(Arabic Language, Grade 7 (2018) p. 141)**

And it further elevated in the same book:



4. Jihad in God's cause is among the greatest deeds, as well as the most difficult for one's soul. Therefore, it is the apex of Islam...

**(Arabic Language, Grade 7 (2018) p. 239)**

Jihad is utilized within the violent struggle for the liberation of Palestine. The following item presents one of the lessons of a battle that took place in south Lebanon in 1982 between Israelis and Palestinians:

Jihad in God's cause for the liberation of the homelands from [its] contamination by the occupation.

**(Arabic Language, Grade 8 (2018) p. 235)**

And more concretely:

3. The honor for which Palestine competes with [all other] peoples and nations is Jihad.

4. Jihad is the honor for which Palestine competes with all [other] countries...

5. ...The exaltation of the Jihad for the liberation of Palestine.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 248)**

He [the teacher] will also mention to them [i.e., the students] how the standing-on-guard [*Ribat*] and Jihad have existed and shall exist in Palestine and on its soil until the Day of Judgment.

**(Arabic Language 1, Grade 11 (2018) p. 74)**

## **Martyrdom**

Martyrdom is presented to the younger students in a listening piece as something joyful. A story for grade 5 students tells of a man who used to spend his nights outside home and refused to let his wife know what he was doing. One morning, his body was brought home following a clash with "soldiers of the Zionist occupation". Then, "a thundering ululation of joy came out of her in which she bid the martyr farewell after having understood the secret of his absence" (*Arabic Language, Grade 5 (2018) p. 259*).

The martyr's death is often presented as his wedding party with the 72 virgins waiting for him in Heaven. The following is one of the suggested topics for drawing:

3. Drawing a scene of a martyr's wedding.

**(Arts and Crafts, Grade 6 (2017) p. 54)**

Martyrdom is even encouraged in a language exercise:

Let the youths water the homeland's soil with their pure blood.

**(Arabic Language, Grade 8 (2018) p. 259)**

And children are not exempted. A listening piece relates of a child who fell as a martyr by soldiers' fire during a demonstration (*Arabic Language*, Grade 5 (2018) p. 266).

Martyrdom is exalted as well during the discussion of personal cases of the students themselves. A piece dealing with some pedagogical problems mentions "the arrest or martyrdom of one of the relatives in the events in Jerusalem." The treatment:

Informing about the importance of Jerusalem and [about] the role of the prisoners-of-war and those who stand-on-guard [*murabitun*] in its defense, as well as honoring the martyrs, emphasizing their role and raising the morale of their relatives.

**(*Sciences and Life*, Grade 7 (2018) p. 112)**

A problem in this respect seems to be inadequate information on the students' part regarding martyrdom's advantages:

Some of the students do not know the qualities granted by God to the martyrs exclusively.

The solution:

Encouragement of research and quest by directing [the students] to the Internet, or reference books or to the teacher of the Islamic education subject in order to become familiar with the martyr's status and his exclusiveness given to him by God out of respect to him and to his family.

A Koranic verse is then given and the text follows:

the teacher will discuss the verse with his students and will explain the martyr's status in his God's eyes, having already directed his students in the preceding lesson to researching the martyr's status.

**(*Arabic Language 1*, Grade 11 (2018) p. 74)**

Assignments in this context:

[The student] should clarify the martyr's status.

**(*Arabic Language 1*, Grade 11 (2018) p. 41)**

[The student] should give examples from the Koran of the martyr's status in his God's eyes.

**(*Arabic Language 1*, Grade 11 (2018) p. 73)**

The ideal of martyrdom is present as well in language exercises. In one of the questions in a sample test the student is required to form sentences with various words including "martyrs" (*Arabic Language 1* Grade 11 (2018) p. 91).

Also, in reading comprehension answers:

4. The poetess [Fadwa Tuqan] documents the exaltation of the Intifadah and its martyrs. Let us discuss that.

5. Assisted by the text, let us point at the lines that carry the following meanings:

-The martyrs' standing face to face with death.

-The martyrs' eternity.

**(Arabic Language 1, Grade 11 (2018) p. 175)**

Among the Palestinian martyrs are three men who participated in the massacre of Jews in Hebron and Safad in August 1929 and were later sentenced and hanged by the British authorities. Their story, and a poem written in their honor at that time, are brought in full. One of the passages in this context:

-The student should explain the national role played by each of Muhammad Jamjum, Fuad Hijazi and Ata al-Zir in the confrontation with the British Mandate during the Al-Buraq rebellion...

**(Arabic Language – Academic Path, Grade 10 (2018) p. 138)**

The following piece carries a new theme regarding martyrdom, namely, connecting the martyrs to a specific red flower found in the country, the anemone. That reminds a similar and widespread phenomenon in Iranian schoolbooks where the martyrs are connected to the local red tulip. Is it a sign of Iranian cultural influence on Palestinian educators?

In Palestine, this red flower signals martyrdom and sacrifice. Whoever looks everywhere in our country, his look falls on the anemone flowers and they whisper in his ears saying: 'Here a martyr fell and watered my soil with his blood.' How many are the anemone flowers in our country!

**(Our Beautiful Language, Grade 4, Part 1 [2016] p. 15 and also in Our Beautiful Language, Grade 4 (2018) p. 236)**

### **The Return of the Refugees' Descendants**

Under the slogan "Right of Return" this issue constitute a basic element within the liberation struggle. In the PA curriculum, it is dealt with in a very early age. One of the questions for grade-1 students reads:

How is it possible to realize the dream of the return to our country, Palestine?

**(Islamic Education, Grade 1 [2016] p. 38)**

In grade 3, in the context of a story about the yearning to the city of Haifa, the teacher should assign the students with the task of drawing conclusions regarding the story's central theme 'the return to the beautiful city of Haifa' and write it on the board. He also should ask the students to draw lessons from the story and write them on the board. One of these lessons is "devotedness to the return to the country" (*Our Beautiful Language, Grade 3, Part 2 [2016] p. 55*).

In grade 4, having read a story titled "Hasanah's Doll", the student is expected to:

...internalize from it [the following] values: Time cannot erase the refugees' memories; non-relinquishment of our right to return even if that might take time; the refugees' keeping of the keys to their houses out of their determination to return.

**(Our Beautiful Language, Grade 4, Part 1 [2016] p. 18)**

In the context of another story in the same grade, there is a very special assignment:

[The student] will call out loud the statement 'we shall definitely return' that was said by Layla to the butterflies.

**(Our Beautiful Language, Grade 4 (2018) p. 34)**

The right of return is further emphasized in the higher grades:

There is no return from the right of return.

**(Arabic Language, Grade 6 (2018) p. 2017)**

Will anyone dare to refute the refugees' right of return?

**(Arabic Language, Grade 7 (2018) p. 296)**

Values and directions: The right does not become void by lapse of time and dividedness, whatever the occupation does; the occupation's crimes will not be forgotten; the continuation of the tragedy does not lead to surrender; clinging to the right of return.

**(Arabic Language, Grade 8 (2018) p. 124)**

Emphasizing the Palestinian people's right to return to the cities and villages from which it was forced to emigrate.

**(Sciences and Life, Grade 8 (2018) p. 214)**

[The student] should recognize the constant right demanded by the Palestinian refugees whom the occupation expelled from their places of residence in 1948.

**(Arabic Language, grade 8 (2018) p. 59)**

In an answer to a question "what is the right of the Palestinian refugees who were expelled by the occupation from their places of residence in 1948?":

4. The right of return to the places of residence that were robbed.

**(Arabic Language, Grade 8 (2018) p. 212)**

Various activities accompany this issue. A suggested didactic game is the one in which the students express feelings with the help of pictures they should draw that would relate to phrases taken from stories and poems they learned. One of these phrases that appears in a poem titled "A Refugee's Cry" says: "I shall not live as an expelled person; I shall not remain chained up". A sentence taken from a story titled "The Undying Memory" reads: "I left Safad unwillingly and my heart was full of panic, bewilderment and pain" (*Arabic Language, Grade 5 (2018) p. 257*).

Another activity:

Choosing the story 'the Undying Memory' for an initiative titled 'the Marathon of Return' by coordination with the school, in order to arrange for a sports marathon by the school students and the inhabitants of the area. That marathon will be proclaimed for the purpose of gathering the highest number of participants with a symbolic payment for the participation. The amount will be gathered in order to do voluntarily work, so that the students will buy presents and will visit one of the inhabitants of the refugee camp who were forced to emigrate. The experience will be documented by writing an article.

**(Arabic Language, Grade 5 (2018) p. 189)**

A suggested project related to a lesson titled "From my Grandfather's Memoirs" includes the writing of "a letter to a Palestinian refugee" so that "the text will give [him] hope for the return and the events will push towards the defense of the right and the transfer of responsibility from the previous generation to the coming one." It is said in the preface: "It is inevitable to discuss the idea in the text which is the Palestinian person's right to return to his land which he has not forgotten, nor has he given up his memories of it, in spite of the lapse of time, ...and to live in his homeland and end the refugee problem..." (Arabic Language, Grade 9 (2018) p. 112).

The perceived return is not peaceful. Rather, it is a violent operation. That is clearly shown by a story titled "the Undying Memory" and a poem titled "a Refugee's Cry", both appearing in a grade 5 textbook. The story ends with the following sentences: "We shall return with the soaring eagles; we shall return with the strongly blowing wind; we shall return to the vineyard and the olive trees; we shall return in order to raise the flag of Palestine over our green hills, alongside the anemone flower" (Schoolbook "Our Beautiful Language", Grade 5, Part 1 (2018) p. 82).

A question in the teacher's guide relates to this description:

5. The poet [sic and should be "the writer"] has drawn a nice picture of the characteristics of his return to the homeland. Let us clarify the characteristics of this picture.

**(Arabic Language, Grade 5 (2018) p. 235)**

The teacher is asked to write on the board the phrase:

to raise the flag of Palestine upon our green hills, alongside the anemone flower.

**(Arabic Language, Grade 5 (2018) p. 88)**

The poem "a Refugee's Cry" presents the return as a military act and there are several repeating questions the goal of which is emphasizing this point:

[The student] should clarify the intention regarding the method of the return as appearing in the verses.

**(Arabic Language, Grade 5 (2018) p. 55)**

Some related questions:

How will the poet march towards his homeland?

**(Arabic Language, Grade 5 (2018) p. 86)**

How will the poet reclaim his homeland?

**(Arabic Language, Grade 5 (2018) p. 87)**

5. How will the poet reclaim his right as you understand it from the text?

**(Arabic Language, Grade 5 (2018) p. 235)**

One of the answers:

6. As a revolutionary [or: avenger – the Arabic word *tha'ir* has both meanings], rebel, owner of a right, I shall shake [the world], a unified army.

**(Arabic Language, Grade 5 (2018) p. 203)**

The idea that the return is not going to take place to the State of Israel, but rather after its removal, is expressed in a story, given in the corresponding schoolbook, in which the hero is arrested and sent back from Haifa to the West Bank by the Israeli police following his attempt to visit his father's house in the city years after the latter's departure in 1948. The ending sentence in the story is the subject of the following question and answer in the teacher's guide:

6. Why did the writer describe himself as crazy at the end of the story?

Because the one who is expelled from his homeland and is later satisfied by returning to it as a guest with the robbers who had seized it is really crazy.

**(Arabic Language – Academic Path, Grade 10 (2018) p. 199)**

## **Terror**

Terrorist actions are part and parcel of the violent struggle for liberation, as clearly stated in the schoolbooks. Members of the Palestinian armed organizations that perpetrate such acts are named *Fidais*, a traditional term denoting a person who is ready to sacrifice his life for a cause. The national anthem of the Palestinian Authority is titled "*Fidai*" and is full of violent expressions such as "the volcano of my revenge", "weapon's fire", "victory" and "I shall die as a *Fidai*". It is taught in school. The following is an explanation of the term "*Fidai*":

*Fidai*: The Palestinian Jihad fighter for the liberation of his country from the occupation, who is ready to carry out the most dangerous military actions.

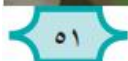
And the teacher should ask the students:

Who is a *Fidai*? Why does one turn into a *Fidai*?...

The teacher will receive the answers and will discuss them with the students.

**(Arts and Crafts, Grade 5 (2017) p. 141)**

One of the most impressive examples of the adoption of terrorism is a four-page lesson in an Arabic language textbook for grade 5 which praises Dalal al-Mughrabi, the female commander of a terrorist group that came on boat from Lebanon in 1978 and massacred over 30 civilians – men, women and children – on an Israeli bus. The lesson also includes a photograph of hers against the background of the beach where she and her comrades landed.



(schoolbook: *Arabic Language*, Grade 5, Part 2 (2017) p. 51)

The corresponding teacher's guide deals with this case extensively. Thus, for example, the student is required to:

- Mention the town where Dalal al-Mughrabi was born.
- Mention the name of the group commanded by Dalal and the number of its members.
- Mention Dalal's age at her martyrdom.
- Mention the place where she and her group landed.
- Clarify the goal of the operation of hijacking the bus by Dalal and her group.
- Clarify the result of the battle that took place between the occupation forces and Dalal's group.
- Explain why Dalal's group was named as 'Deir Yassin group'.

-Draw the conclusions regarding how Dalal and her group reclaimed part of Deir Yassin's right and clarify the Palestinian woman's role in the resistance to the occupation.

-Clarify the meaning of Dalal's saying: 'We do not want to kill you'.

-Clarify the Palestinian woman's role in resisting the occupier, as he [the student] understands it from the text.

-Mention stories about feminine heroism in resisting the occupier.

**(Arabic Language, Grade 5 (2018) p. 110)**

Some of these assignments are answered later on:

-The goal was the release of the Palestinian prisoners-of-war in the occupation's prisons.

-[The results were] the martyrdom of Dalal al-Mughrabi and the members of the *Fidai* group and the killing and wounding of some of the occupation soldiers.

Other questions (taken from the corresponding schoolbook) and their answers:

1. What is the significance of calling Dalal's *Fidai* group by the name 'Deir Yassin group'?

1. To remind of the massacre of Deir Yassin that was perpetrated by the Zionist gangs in 1948 and that the Palestinian people shall not forget his martyrs' blood.

2. How did Dalal and her group reclaim part of Deir Yassin's right?

2. By the operation that brought about the killing of many of the occupation soldiers.

3. What is indicated by Dalal's words: 'We do not want to kill you'?

3. They indicate that the Palestinian people is a peace-loving people who fights for gaining its freedom and not for the sake of killing and terrorization. It was possible to end the operation without fighting had the occupation responded to the demand of the *Fidai* group regarding the release of the Palestinian prisoners-of-war.

4. The Palestinian woman has a role in the resistance to the occupier. How is that expressed in the text?

4. It is manifested by having a woman in the position of command over the *Fidai* group that carried out the operation.

**(Arabic Language, Grade 5 (2018) p. 213)**

A question within a sample test in the same book:

Third question: Let us read the following text and then answer what follows:



Dalal closed her hands on a handful of her homeland's soil and smelled it in an ardent love. After that she waited for the crucial moment and then she and her group attacked a bus which was heading towards Haifa. Dalal came on board proudly and said to those who were there: 'We do not want to kill you. We are keeping you as hostages only'...

1. What is the meaning of 'closed her hands' ..... 'in an ardent love' .....?
2. Let us fill in the empty spaces with the right answers:
  - Dalal al-Mughrabi was born in .....
  - The name of the group led by Dalal was .....
  - Dalal attacked a bus that was heading towards .....
  - The operation ended with the martyrdom of Dalal and of .... of her heroic comrades.
3. Let us clarify the beauty of the expression 'the orange orchards smiled to them'.
4. Dalal said: 'We do not want to kill you...' What was the main goal of kidnapping the hostages?
5. The Palestinian woman has a role in the resistance to the occupier. How is that expressed?

**(Arabic Language, Grade 5 (2018) p. 186)**

Other related questions are given elsewhere in the same book, with the student being directed to look up the operation's date in the Internet (*Arabic Language, Grade 5 (2018) p. 243*).

Moreover, Dalal al-Mughrabi is elevated to a status similar to that of the Palestinian historical leaders Yasser Arafat and Izz al-Din al-Qassam. A language exercise reads:

Yasser Arafat, Izz al-Din al-Qassam and Dalal al-Mughrabi are all Palestinian heroes.

**(Arabic Language, Grade 5 (2018) p. 170)**

But when the student is asked to mention two out of the said three – the answer in the teacher's guide gives the names of Yasser Arafat and Dalal al-Mughrabi only. In other words: Dalal al-Mughrabi is elevated to a status higher than that of Izz al-Din al-Qassam, the leader of a Palestinian revolutionary movement in the 1930s, who has become the source of inspiration for the present Hamas movement. It seems that, in the ongoing struggle between the Fatah-led Palestinian Authority and the Hamas-led Gaza government, Dalal has been turned into a counter-symbol to al-Qassam.

Dalal appears in teachers' guides of other grades too, where she serves as a role-model of a fighting woman. She is mentioned among the women who confronted the enemy (*Arabic Language, Grade 7 (2018) p. 219*). In a teacher guide of grade 8 she is

mentioned, alongside the Algerian revolutionary Jamilah Buheirid and Lady Aishah, Prophet Muhammad's wife, as women who had their impact on life (*Arabic Language, Grade 8* (2018) p. 207), and see the question in the corresponding schoolbook *Arabic Language, Grade 8, Part 1* (2017) p. 51).

Dalal al-Mughrabi is further mentioned with other Palestinian women of a similar background elsewhere as well:

4. The Palestinian woman enjoys an important status in [her] family, society and the [Palestinian] cause. She is the children's educator, mother and wife of the martyrs and the prisoners-of-war. She is the one who strives to provide for the family and she is the one who fights the occupation. We cannot ignore the martyr Dalal al-Mughrabi, the martyr Muntaha al-Hawrani [a school girl from Jenin who was killed there in a violent demonstration], the fighter [and hijacker] Layla Khaled, and many others...

7. Shadiyah Abu Ghazalah (1949-1968), the first Palestinian female-martyr following the Naksah [the 1967 defeat] and the fall of the West Bank. She fell on the soil of her city Nablus in one of the operations... She fell as a martyr in Nablus while preparing an explosive device on November 28, 1968.

*(Arabic Language – Academic Path, Grade 10 (2018) p. 251)*

### **The "Prisoners-of-War"**

The perpetrators of terrorist activity under the slogan of "resistance" are often caught, sentenced to various terms of confinement and jailed. Their number throughout the last fifty or so years has been estimated by tens of thousands. This is a cardinal theme in the PA curriculum, as seen from the repeating and detailed discussions and the variegated activities in class beyond the material found in the textbooks themselves. It is possible that the direction of such a huge amount of attention to this issue is the result of the PA's desire to rally the students around a concrete problem which is closely connected to a large number of them and at the same time would minimize other options that may lead to constant clashed with Israeli forces, or even worse – presenting the students on a silver plate ideologically and emotionally to Hamas's propagandists had the emphasis been, for example, on the armed resistance, instead of the prisoners' issue.

Dealing with this issue starts with the conceptual effort to present them as "prisoners-of-war" rather than ordinary prisoners who were mostly involved in what is universally regarded as criminal activities against civilians. Other elements that are extensively used in this respect are: their perceived brutal arrest, their so-described miserable conditions in jail, their strong spirit, the Palestinians' national obligation to identify with them and help their families, and the need to act for their liberation. A special effort is made to accentuate the personal connection between the students and the prisoner problem by discussing in class cases of students' relatives in jail, or alleging that children as well are imprisoned (that is, teenagers who have reached the

age of criminal accountability). The indoctrination in this field starts already in grade 1 and reaches its climax in grades 7-9.

Is there any prisoner-of-war in your family or town? Mention his name.

**(National and Life Education, Grade 1, Part 1 (2016) p. 77)**

To the teacher's attention: During the discussion of the children prisoners-of-war, focus should be placed on:

- Names of prisoners-of-war
- Names of Israeli prisons and detention camps.

**(National and Life Education, Grade 1, Part 1 (2017) p. 11)**

A suggested option of dramatization:

A student stands in a certain place in class (prison).

**(Our Beautiful Language, Grade 2, Part 1 [2016] p. 31)**

A listening piece tells of a boy who woke up one day and did not find his father who had been arrested. They visit him in prison and after a while –

one of the occupation soldiers came closer and said in a commanding language: 'The visit is over.' Firas was stunned to see his father pushed brutally by the soldier behind the bars until he disappeared from his eye. Firas went back with his mother reflecting and worried and understood that the occupiers are the ones who prevent his father from returning home.

**(Arabic Language, Grade 5 (2018) p. 164)**

A suggested theme for drawing:

2. Drawing of a scene of a prisoner-of-war's release.

**(Arts and Crafts, Grade 6 (2017) p. 54)**

The indoctrination in grade 7 starts in a lesson titled "the Prisoners-of-War are a problem of a People and a Nation [the Palestinian people and the Arab and Muslim nation]" with a listening piece in which soldiers break into the house and arrest a young man in front of his family members (*Arabic Language, Grade 7 (2018) pp. 309-310*). The student is then expected, following the lesson, to be able to:

-Express his opinion regarding the behavior of the soldier who pushed the Palestinian mother and made her fall down.

-Demonstrate the impact of the son's arrest on the Palestinian family.

-Mention the manner by which the occupation soldiers broke into the Palestinian family's home.

-Form sound sentences of his own with [given phrases including the word:] 'occupation'.

- Give the reason for the arrest of the young man Samed by the occupation army.
- Recognize the importance of the prisoners-of-war problem.
- Become familiar with the [individual] prisoner-of-war.
- Mention the date in which the Palestinian people commemorates the Prisoner-of-War Day.
- Mention the [various] aspects of the Palestinian prisoner-of-war's suffering.
- Give his opinion regarding the reason of the prisoners-of-war's existence in the occupation's prisons.
- Discuss the suffering of the prisoners-of-war's families.
- Know the ways utilized by the Palestinian prisoners-of-war in order to obtain their rights by force.
- Explain the Palestinian people's obligation towards its prisoners-of-war.
- Mention the names of Zionist prisons in which Palestinian prisoners-of-war are being held.
- Explain the reason why the prisoners-of-war problem is considered one of the most sensitive problems. |
- Mention the places where a prisoner-of-war is [usually] arrested.
- Mention the number of the prisoners-of-war in the occupation's prisons.
- Talk about the participation of the Palestinian woman in the resistance to the occupation.
- Mention the reason for the prisoners-of-war's resort to hunger strike.
- Determine the beginning point of the Palestinian prisoner-of-war's suffering journey.
- Clarify the meaning of 'circles' in [the phrase] 'explaining the prisoners-of-war's suffering in international circles'.

**(Arabic Language, Grade 7 (2018) pp. 41-42)**

Some of the goals of the said lesson are repeated elsewhere in the book, alongside new ones. The student should:

- Clarify the simplicity of the Palestinian prisoners-of-war's life, which is imbued with suffering.
- Mention the manner by which the occupation soldiers broke into the Palestinian family's house.
- Express his opinion regarding the behavior of the soldier who pushed the Palestinian mother and made her fall down.

- Give the reason for the arrest of the young man Samed by occupation army.
- Demonstrate the impact of the son's arrest on the Palestinian family.
- Tell about the arrest of one of his own family members.
- Recognize the importance of the prisoners-of-war problem. |
- Define [who is] a prisoner-of-war.
- Mention the [various] aspects of the Palestinian prisoner-of-war's suffering.
- Discuss the suffering of the prisoners-of-war's families.
- Know the ways utilized by the Palestinian prisoners-of-war in order to obtain their rights by force.
- Explain the Palestinian people's obligation towards its prisoners-of-war.
- Explain the reason why the prisoners-of-war problem is considered one of the most sensitive problems.
- Mention the places where a prisoner-of-war is [usually] arrested.
- Mention the number of the prisoners-of-war in the occupation's prisons.
- Mention the reason for the prisoners-of-war's resort to hunger strike.
- Determine the beginning point of the Palestinian prisoner-of-war's suffering journey.
- Mention the date in which the Palestinian people commemorates the Prisoner-of-War Day.
- Give his opinion regarding the reason of the prisoners-of-war's existence in the occupation's prisons.
- Talk about the participation of the Palestinian woman in the resistance to the occupation.

**(Arabic Language, Grade 7 (2018) pp. 97-98)**

Some answers in response to questions appearing in the corresponding textbook about this story:

3. The occupation soldiers broke into the house violently like wild beasts with their guns aimed at the household members.
4. By pushing the mother downwards the soldier demonstrated a cowardly and silly behavior which emanates from an evil mentality.

**(Arabic Language, Grade 7 (2018) p. 211)**

More answers:

1. The reason for the existence of the prisoners-of-war in the occupation's prisons is the[ir] rejection of the Zionist occupation and the[ir] resistance to it, because it has taken control of the land and robbed the people of its freedom.

5. Beer Sheba, the Negev, Megiddo, Jalameh, Ofer, Damun, etc. [names of Israeli prisons where Palestinian terrorists are being kept].

**(Arabic Language, Grade 7 (2018) p. 212)**

The following is a made-up answer to a question about the personal experience of the students:

7. Yes, my father was arrested two years ago by the Zionist occupation forces. He spent three months in Megiddo prison and, then, nine months in the Negev prison. We visited him and felt his and his fellow prisoners-of-war's suffering of oppression and limitation of liberties. Yet, we are proud of the prisoners-of-war because they are the symbol of this people's freedom...

**(Arabic Language, Grade 7 (2018) p. 211)**

Other related questions:

The teacher will write the lesson's title and goals on the board and will raise some general questions related to the Zionist occupation and its impact on [both] land and man in order to understand the lesson's title... and the suffering of the Palestinian prisoner-of-war and his relatives during the arrest.

Activity: ...The student will take a slip of paper on which the name of a Palestinian prisoner-of-war is written and read it to the students. Then, the teacher will ask questions about this prisoner-of-war...

Questions:

[For students of] the higher level: What is the impact of a Palestinian prisoner-of-war's arrest by the occupation soldiers on his family? What is our obligation towards the prisoner-of-war and his family?

[For students of] the intermediate level: What is the method by which the occupation soldiers arrest the prisoners-of-war? How does our people encounter the Zionist occupation? What is the importance of the homeland and the land to us?

[For students] below the intermediate level: Mention the most important heroes in the text. Has any of your family members been arrested? Who is the one who has occupied our land and homeland? |

Additional questions:

What does the sentence 'there are children, old men and women [among the] prisoners-of-war' indicate? |

1. In your opinion, what is the reason for the existence of prisoners-of-war in the occupation's prisons?

2. In your opinion, how is it possible to release the prisoners-of-war from the occupation's prisons?

3. What is the position of the prisoners-of-war in the occupation's prisons vis-à-vis the tortures and the prison cell?

Homework:

The student will write a report about a prisoner-of-war he knows. |

Another assignment:

In light of your understanding of the text, write five lines about your obligation towards the prisoners-of-war and the homeland.

**(Arabic Language, Grade 7 (2018) pp. 104-107)**

Another piece appearing in the same teacher's guide as a dictation text deals with a hunger strikes organized by the prisoners:

The heroic prisoners-of-war in one of the Zionist prisons called for the Intifadah of freedom. Voices were heard loudly and the calls 'Allahu akbar' were crystal clear. The occupation prepared for oppression with its barbaric means... The armed soldiers ran to the prison wings to maltreat the prisoners-of-war. Each soldier became a wild beast in a human form. Those who were behind bars stood firmly, with some of them having been spared and others died as martyrs. It was a victory over the tyrants and the arrogant ones.

**(Arabic Language, Grade 7 (2018) p. 323)**

Some assignments related to this piece:

The general idea: The Palestinian prisoners-of-war's suffering in the occupation's prisons and our obligation towards them.

Secondary ideas:

- The prisoner-of-war's sacrifice for his just cause.
- The Palestinian prisoner-of-war's suffering journey.
- The suffering of the prisoners-of-war's relatives.
- The battle of the empty guts [hunger strike].
- Our obligation towards the prisoners-of-war.

Facts and concepts: prisoner-of-war, independence, kidnapping [of the prisoner by his captors], prison cells, solitary confinement, property confiscation, administrative detention...

Values and attitudes:

- Sacrifice for the sake of the homeland
- Effort for the achievement of liberty
- Rejection of humiliation
- Support of the prisoners-of-war's cause. |

Meaning of phrases:

-'We have turned the prisons into fortresses' indicates the prisoners-of-war's steadfastness and their challenging of the Zionists. |

Secondary idea: The situation of the female prisoners-of-war in the occupation's prisons.

One of the concepts in this context:

'Ketsiot' [name of a detention camp in the Negev region formerly used for Palestinians and is now populated by illegal infiltrators from Egypt]

**(Arabic Language, Grade 7 (2018) pp. 101-103)**

An activity related to this issue:

Putting on stage a play titled 'the Palestinian Prisoner-of-war'.

**(Arabic Language, Grade 7 (2018) p. 99)**

Activity: ...The students will perform the scene of the arrest of the young man Samed by the Zionist occupation.

The teacher will present the scene's data:

1. The circling of the house at night.
2. The father gets up startled by the knocking on the door.
3. The occupation soldiers break into the house violently and savagely like wild beasts, with their guns aimed at the household members.
4. The mother is pushed by the soldier to the ground.
5. The arrest of the young man Samed.

The teacher will assign some of the students with performing the role of the occupation soldiers and some others – with performing the role of the family members. He will not force any of the students to perform a role which he does not want.

**(Arabic Language, Grade 7 (2018) p. 104)**

A piece related to this lesson and termed "Enrichment Material" dwells on this subject more profoundly:

1. Dividing the students into non-homogenic groups [in terms of didactic levels, probably] and distributing among them the [following] tasks: The contact with the [former] prisoner-of-war, the student who asks [him the questions], the student who documents [the interview] and the student who describes [the interview], making them aware of the steps to be taken, the details of the conduction of a press interview, the manners that should be followed by the interviewer such as asking for permission, politeness, etc.



2. Preparing in writing general questions regarding the method of interviewing a prisoner-of-war who was freed from the Zionist occupation's prisons, which will include the following (it is possible to prepare the list in the form of a questionnaire):

A. Writing down the day and date.

B. The prisoner-of-war's name (not obligatory) – his town – his age.

C. Date of the arrest.

D. The number of times he was arrested.

E. Details of the arrest procedure from the [moment of the actual] arrest until the arrival at the prison, including the following:

-Place of the arrest – time of the arrest – the method – was something in the house destroyed – confiscation of items or money from the house – assault on family members?

1) Was the arrested person handcuffed and his eyes covered?

2) Was he beaten or humiliated on his way to prison?

3) Where do they place the arrested person upon arriving in prison?...

4) Describe to us the prison cell in detail.

5) How do the jailers handle the detainee's items that are carried by him?

6) What are the phases the detainee undergoes before his interrogation?

7) What is the detainee's feeling at this stage?

8) Is the prisoner-of-war kept alone, or with other detainees?

9) What are the measures taken against the detainee during the interrogation? Psychological? Physical? Deceitfulness? Temptation and intimidation? Confrontation with witnesses?

10) How does the prisoner-of-war face with these measures?

11) How long does the interrogation last?

12) How are the courts to which the detainee is brought during the interrogation are called?

13) Where does the prisoner-of-war go at the end of interrogation? |

14) What are the prison installations made of?

15) What are the rules according to which the detainee lives in jail?

16) How do the detainees behave to one another?

17) What are the things from which the detainees suffer in jail?

18) Who are the ones that are allowed to visit the detainee? How does a visit of a detainee take place?

19) There are variegated activities done by the detainees. What are they?

20) What are the measures taken during the release of one whose detention period ends?

**(Arabic Language, Grade 7 (2018) pp. 275-276)**

Grade 7 students encounter the prisoners-of-war issue in sciences class as well:

18. The students should predict the reasons for the prisoners' suffering regarding the weakness and leanness of their bodies. |

...The prisoners-of-war in the occupation's prisons suffer from general weakness and body leanness. |

9. The students will be given an assignment to answer a question about the suffering of the prisoners-of-war in the occupation's prisons due to weakness and leanness of their bodies.

**(Sciences and Life, Grade 7 (2018) pp. 116, 118, 122, respectively)**

This sciences teacher's guide also features the following text that deals with problems that might slow the didactic process:

The existence of prisoners-of-war in the family.

And the solution:

Discussing the national value of the prisoner-of-war.

**(Sciences and Life, Grade 7 (2018) p. 83)**

An assignment:

[The student should] write a letter to his father in the occupation's prisons.

**(Arabic Language, Grade 8 (2018) p. 182)**

A similar assignment in a sample test:

Write a letter from a son to his father who is a prisoner-of-war in the occupation's prisons, in which he urges him to be patient and steadfast and [also] wishes him a quick release.

**(Arabic Language, Grade 8 (2018) p. 193)**

And another activity for 9-grade students:

Writing a story about a prisoner-of-war from his own town and reading it at the morning [school] broadcast.

**(Arabic Language, Grade 9 (2018) p. 35)**

A story for grade 9 students features the following:

The general goal:

Bringing to the students' knowledge the ugliness of the arrest operations by the occupation soldiers against the sons of the Palestinian people during the first Intifadah in 1987, such as assault, beating, shooting, terrorization and destruction, and making them aware of their obligations towards the prisoners-of-war... |

Activities in the lesson's framework:

-Presenting a report prepared by the students about some veteran prisoners-of-war and their suffering inside the prisons.

-Organizing an exhibition that would demonstrate the occupation's methods during the arrest operations, such as breaking into the houses, the careless handling of the artifacts there, etc...

A connection should be made with the [school subjects of] history and social studies within the discussion of the tragedy that afflicted the Palestinian prisoner-of-war, which was expressed by breaking into the citizens' houses at night, destroying what was in there, their arrest in a barbaric way in front of their children and then issuing unjust verdicts against them, not allowing them to lead a respectful life in the detention facilities, and the [authorities'] refusal to let their families visit them.

The student is then required to know "the locations of the Zionist detention camps." |

Additional goals:

...The student should know about the Palestinian prisoner-of-war's suffering... The student should clarify the ugliness of the crimes perpetrated by the occupation against the prisoners-of-war... The student should discuss the occupier's ugliness during the breaking into the houses and the arrest of their people.

Activities:

It is possible for the teacher to open the lesson by showing a short clip about the first Intifadah of 1987, and the prisoners-of-war's suffering, that is found on YouTube. It is possible for the teacher to open by showing pictures of the Intifadah events, such as destruction and detention, and stir up discussion on that. |

Other parts of the said lesson:

What do I know – about the prisoners-of-war's suffering

What do I want to know – about the types of [their] suffering, the number of the detention camps, the number of the prisoners-of-war and the verdicts issued against the prisoners-of-war.

What have I learned – [Our] pride of the prisoners-of-war, the ugliness of the occupation's actions against our prisoners-of-war, [our] cooperation and unity in facing the occupation's policy of oppression.

One of the assignments – The student should

Write a story about a Palestinian prisoner-of-war.

*(Arabic Language, Grade 9 (2018) pp. 70-73)*

One bizarre item in this teacher's guide is the discussion of a non-existent problem:

Will the latest Zionist decision that decrees the execution of the Palestinian prisoners-of-war threaten the continuation of the resistance to the occupation?  
How would we confront it?

The final result of the discussion will be a short report on the decision to execute the Palestinian prisoners-of-war and its impact on the Palestinian resistance.

*(Arabic Language, Grade 9 (2018) p. 73)*

### **Extermination of the Israeli Jews after the Removal of Israel**

This is a new theme insinuated in a poem taught to grade 3 students, in which the following verses appears:

I will sacrifice my blood

In order to water the nobles' land

And remove the usurper [Israel] from my country

And exterminate the foreigners' defeated remnants...



(Schoolbook: *Our Beautiful Language*, Grade 3, Part 2 (2017) p. 64)

This poem is referred to in the corresponding teacher's guide:

It is expected from the student to:

- Know the content of the text of "the Nobles' Land".
- Sing the text of "the Nobles' Land" in its melody.
- Learn the text by heart.

(*Our Beautiful Language*, Grade 3, Part 2 [2016] p. 25)

A separate reference to the "disappearance" of Israel's Jews:

The Zionists are the terrorists of the modern age and their fate is disappearance.

(*Arabic Language*, Grade 7 (2018) p. 207)

A gruesome description of the fallen Israeli soldiers in the battle of Karamah in Jordan in 1968 provides us with a tangible picture:

Their corpses were food for the wild beasts on the land and for the birds of prey in the skies.

(*Arabic Language*, Grade 8 (2018) p. 235)

### Non-Violent Struggle

Beside the numerous pieces in the teachers' guides that expound the various aspects of the violent struggle to liberate Palestine in its entirety, there are two ones dealing with

non-violent aspects. One of the two stresses the need to boycott Israeli products within an item discussing a visit to a Palestinian market by the students:

-[It seems that] there is no control on some of the stores, since they are full of Israeli products.

-The importance of the students' visit to the market in making them aware of the need to support the national produce and fight the occupation's products.

-[The need to] Impose heavy fines on the stores that sell and distribute the Israeli products.

**(*Arabic Language – Academic Path, Grade 10 (2018) p. 79*)**

The other item talks of the demographic "struggle". An answer to a question about the factors that would lead to the Palestinians' success in the future says:

Through the Palestinians' demographic development that will decide the battle in the future for the Palestinians' benefit, as the number of [Palestinian] inhabitants [in the country] will reach in 2020 over half [the number] of the Zionist entity's inhabitants. That will threaten the Jewish character of the occupation state that is related to the low level of the average natural growth among the Jews, comparing to the Arabs.

**(*Geography Studies, Grade 11 (2018) p. 213*)**

## **Conclusion**

The overall picture provided by the material given above is pretty dark. While physical education teachers' guides have proven to be purely professional with no trace of political indoctrination, and most guides of science-related school subjects contain relatively little such material, other subjects, such as national and Islamic education, featured references to various aspects of the conflict which can be interpreted as problematic. However, language teachers' guides in particular were found imbued with such repeating references, which makes them the main anti-peace indoctrination tool.

This indoctrination is based on the said three fundamentals:

4. Delegitimization of Israel's existence and of the Jews' very presence in the country. Palestine replaces Israel as the sovereign state in the region, Israel's pre-1967 territory is presented as a Palestinian occupied one, and the name "Israel" itself is often replaced by the term "the Occupation". Israel's Jewish citizens are considered colonialist settlers and their cities – including Tel Aviv – do not appear on the map, or are given Arabic names. Their history in the country is denied, as well as their holy places there, and their traditional aspirations regarding their ancient homeland are dubbed "greedy ambitions [*atma*]".

5. Demonization of both Israel and the Jews. Both are depicted as aggressive, barbarous, full of hate and bent on extermination, thus forming an existential threat to the Palestinians. Derogatory terms, such as "Zionist gangs" and hateful language are used in their description and cases of de-humanization have also been found. Israel is described as the source of all evil and as solely responsible for the conflict while the Palestinians are presented as its ultimate victims. The Jews are also demonized outside the context of the conflict – as a corrupt nation from its very beginning and as enemies of Islam since its early days.
6. Call for a violent liberation struggle instead of advocacy for a peaceful resolution of the conflict. Peace and coexistence with Israel are not an option. The violent struggle is not restricted to the West Bank and Gaza, but rather encompasses the whole of Israel. It is given a religious color by stressing the need to liberate Al-Aqsa Mosque, the very existence of which is said to be in danger. Islamic traditional ideals of Jihad and martyrdom are exalted and given a special role in the liberation struggle. In fact, there is one language exercise that specifically encourages martyrdom. Terrorist activity is part and parcel of this struggle and a well-known female terrorist is elevated to a position of national heroine equivalent to Yasser Arafat and Aishah, the revered wife of Prophet Muhammad. The alleged Right of Return of the 1948 refugees' descendants is made as well part and parcel of the violent struggle of liberation, as they are supposed to return to their former residential places in liberated Palestine, not to the State of Israel. Extermination of the surviving Jews in the aftermath of the liberation war is insinuated.

The teachers' guides that follow these fundamentals use various mechanisms to inculcate them into the minds of young Palestinians. Points are made and repeated over and over again in various forms – statements, questions and assignments. A subject is fractured into numerous minute details to cover it amply. The teachers' guides also encourage non-textual activities, such as dramatic and journalistic work. Derogatory terms and hateful language are used in the description of the Jewish-Israeli "other" to a point very close to incitement-to-kill. A special effort is made to bring the conflict closer to the students, by the presentation of stories in which children are involved, such as confrontations with Israeli soldiers, or the arrest of children's family members. Teachers are instructed to encourage their students to express their feelings vis-à-vis demonizing cases appearing in stories that are taught in class. The teachers' guides focus in each case on the students' expected achievements and, in certain cases, refer to a specific approach the teacher should take regarding students of various levels of understanding. Unlike the students' schoolbooks, the teachers' guides do not always stick to the dictated terminology: "Israel" and "Israeli" as well as "Jews" and "Jewish" often replace "Zionist", etc.

One important aspect of the teachers' guides' role is their guardianship of the Palestinian fixed narrative of the *Nakbah* which is portrayed as a historical turning point that has made every Palestinian a permanent victim until this situation is rectified. The teachers' guides reject the rights of the other party to the conflict, foster the Palestinian national memory of the old homeland and stress the Right of Return.

The teachers' guides give us an opportunity not only to become familiar with the components of the PA indoctrination in school, as reflected in the schoolbooks, but rather to understand how it is done. Directives are given to the teachers about the ways certain topics should be presented to students of various ages and what questions they should ask them. Non-textual activity are tuned to achieve the desired results. The teachers' guides include the emphases the teacher should give to aspects of the studied material, the "right" answers to the questions appearing in the schoolbooks, and so on. From the teachers' guides we understand how the students are manipulated to walk along a premeditated course of getting the one-sided information, internalizing it, creating the appropriate feelings around it and thus becoming a blind tool in the hands of the system. No self-criticism, no attempt to trace some other sources of information that would raise questions, lead to deeper understanding and – in fact – build a healthy thinking person that would contribute to the wellbeing of his or her own society. A whole generation is thus being lost.

The narrative is that of an eternal victim. No attempt is made to create a useful future for young Palestinians. Everything is tied to a fixed idea that the "other" is the source of their misfortune and, thus, that "other" should be eliminated. The part of the curriculum that refers to the conflict is build on war, not on peace and coexistence, and delegitimization and demonization are its main pillars. This way, the Palestinian educators are imposing on their students a bleak future of hatred and misery, with no hope other than becoming a martyr in an endless struggle that is bound to bring pain and distress for years to come.

The Palestinian Authority that has been existent for over 25 years by now is responsible for this situation. It could have done better, had it endorsed from the beginning a type of realistic education which was actually planned, prepared and, then, discarded. But its responsibility is shared to a great extent by non-Palestinian actors. Chief among these is UNRWA that uses in its schools in the West Bank and Gaza the educational material provided by the PA without the slightest effort to live up to the UN standards of peace education and to the expressed UN goal of solving the Middle East conflict peacefully. Thus, instead of caring for the safety and wellbeing of hundreds of thousands of Palestinian students under its sponsorship, it participates in the PA endeavor of turning them into gun fodder of the ongoing conflict. Instead of working towards the ending of the conflict, UNRWA's educational system and the donor states that sustain it contribute to its perpetuation. The protracted misery and distress of the Palestinian youth will remain their fault for long.

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