

IMPACT-se

The 2020–21 Palestinian School Curriculum Grades 1–12



Selected Examples

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Introduction to the Selected Examples

This updated report includes selected examples from research conducted by **IMPACT-se** on the new Palestinian school curriculum (West Bank, Gaza, East Jerusalem and UNRWA) for the 2020–21 academic term, published in September 2020.¹ Each revision of the school curriculum that has been released over the past five school years has been reviewed by **IMPACT-se**, beginning with grades 1–4 (2016–17); grades 5–11 (2017–18), and grade 12 (2018–19).² **IMPACT-se**'s updated report of the 2019–20 textbooks³ found no substantive changes from the previous revision of the curriculum but identified ten new added chapters introduced in social studies textbooks for grades 5–9 in both semesters. Finally, in September 2020 new reprints of some of these schoolbooks were published for the 2020–21 school year with some very minor adjustments.

The present study analyzed 222 textbooks, made available online by the Palestinian Education Ministry's E-learning educational portal in September 2020.⁴ Of those, 145 textbooks have not changed at all and remain as they were in 2019.⁵ Examples taken from these textbooks highlighted in this report indicate the locations of the examples in both the 2018 and 2019 editions. Seventy-seven textbooks have been revised for the first semester of 2020. Examples taken from these textbooks highlighted in this report indicate the locations of the examples in both the current 2020 and previous 2019 editions.

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

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

Palestinian Prime Minister Mohammad Shtayyeh and Palestinian Education Minister of Education Marwan Awartani both stated that positive improvements would be made to the textbooks. A Palestinian cabinet announcement⁶ on May 18, 2020, approved a plan to make changes to the PA

¹ From **IMPACT-se**'s research, there are many more examples of non-adherence to UNESCO standards by the curriculum than the one hundred presented here; upon request, **IMPACT-se** can make them available.

² **IMPACT-se**'s new PA curriculum reports: "Palestinian Elementary School Curriculum 2016–17, Radicalization and Revival of the PLO Program,"

<http://www.impact-se.org/wp-content/uploads/PA-Curriculum-2017-Revised.pdf>;

"Reform or Radicalization: PA 2017 Curriculum—A Preliminary Review,"

http://www.impact-se.org/wp-content/uploads/PA-Curriculum_2017-Grades-5-11.pdf;

The New Palestinian Curriculum—2018-19 Update—Grades 1–12,"

http://www.impact-se.org/wp-content/uploads/The-New-PA-2018-Curriculum_Grades-1-12.pdf.

³ The New Palestinian Curriculum—2019-20 Grades 1–12—Selected Examples,

https://www.impact-se.org/wp-content/uploads/PA-Reports_-Combined-Selected-Examples_2019-20.pdf.

⁴ <https://i1.elearn.edu.ps/>

⁵ Of the textbooks remaining in their original 2019 printed editions, seventy-seven textbooks are volume 2 textbooks for the second semester (as of date of publication of this report have not been revised).

⁶ <http://www.palestinecabinet.gov.ps/portal/news/details/50343>.

curriculum for the upcoming 2020–21 school year. Three days later, it was presented at a meeting with donor nations⁷ in Ramallah.

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

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

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

Rejection of Peace

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

- A full unit about previous peace negotiations with Israel since 1948; two chapters were titled "Peace Plans and Initiatives" and "Peace Agreements."⁸
- Yasser Arafat's call for a new era of coexistence, peace, and non-violence.⁹
- Meetings between Israelis and PLO leading to peace negotiations.¹⁰
- Negotiations with Israel as the ultimate goal to live side-by-side in peace and security.¹¹
- The Annapolis Conference of 2007.¹²
- The Quartet Roadmap presented by the Bush administration's "Roadmap Plan" in 2003.¹³
- The Camp David Accords of 2000.¹⁴
- The Wye River agreement of 1998.¹⁵
- The Hebron agreement of 1997.¹⁶
- The Cairo agreement of 1994.¹⁷
- Israel's peace treaty with Jordan in 1994.¹⁸

Previous references to a historical Jewish presence have now been erased. Instead, Jewish history and heritage are repeatedly portrayed as forgeries; Jewish holy places are represented as Muslim areas

⁷ <https://www.stortinget.no/no/Saker-og-publikasjoner/Sporsmal/Skriftlige-sporsmal-og-svar/Skriftlig-sporsmal/?qid=80008>

⁸ *National Education*, Grade 10, 2012, pp. 43–56.

⁹ *Modern and Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, p. 83.

¹⁰ *Ibid.*, pp. 82, 83–84.

¹¹ *Ibid.*, pp. 88–89.

¹² *Contemporary Issues*, Grade 12, 2012, p. 25.

¹³ *National Education*, Grade 10, 2012, p. 47.

¹⁴ *Modern and Contemporary Arab History*, Grade 9, 2014, p. 57.

¹⁵ *Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, pp. 85–86.

¹⁶ *National Education*, Grade 10, 2012, p. 52.

¹⁷ *Ibid.*, p. 51.

¹⁸ *History of the Arabs and the World in the Twentieth Century*, Grade 12, 2014, p. 65.

usurped by Zionists.

Jewish existence in contemporary Israel is depicted as an aggression against the Palestinian and Arab character of the region. Jews are referred to as colonialist occupiers. Examples of now-removed lessons acknowledging Jewish presence and historical roots which previously appeared in PA schoolbooks include:

- Recognition and acknowledgement of Israel and its establishment in 1948.¹⁹
- The name "Israel" on two maps of a history textbook for eleventh grade.²⁰
- Jewish historical presence and connection to Jerusalem as the Jews' capital for that period.²¹
- Ancient Jewish kingdoms in Palestine such as "*The Jews' David's Kingdom*," "*the Northern Kingdom of Israel*," "*the Kingdom of Judea*."²²
- A map titled "Palestine in the Reign of Prophet David" with an accompanying passage about the "Children of Israel."²³
- The Jewish revolt of Bar Kokhba in Jerusalem.²⁴

The two-state solution and peace and coexistence with Israel are not advocated within the textbooks. There is no hint at the possibility of solving the conflict with Israel peacefully. Moreover, the most prominent case of peace advocacy that appeared in last year's curriculum²⁵ has now been deleted from the 2019 version of the book.

In the entire curriculum, there are a handful of examples of peace advocacy as a universal ideal; but there is no mention of the current Palestinian-Israeli conflict. On the contrary, in one example,²⁶ when students are asked to read and discuss the motives of war, the "Zionist colonial settlement in Palestine" is blamed for "the implementation of colonial projects to control the land and the population."

In the single mention of the 1993 Oslo peace process,²⁷ there is no reference to efforts made towards a peaceful resolution of the conflict. Rather, it is taught as a neutral historical fact with no attempt to teach students that a peaceful resolution is preferred—or even necessary. All peace negotiations between Israel and the Palestinians post Oslo have been removed from the new curriculum.

Additionally, the text of Yasser Arafat's letter of mutual recognition to Yizhak Rabin is presented with what appears to be intentional deletions. Arafat announced that the signing of the Declaration of Principles was an "historic event opening a new era of coexistence in peace and stability, an era without violence," and proclaimed the PLO's commitment to "assume responsibility over all PLO elements and personnel in order to assure their compliance." Both appeared in the previous

¹⁹ *National Education*, Grade 9, pp. 62–63; *National Education*, Grade 7, 2013, p. 3; *History of the Middle Ages*, Grade 7, 2014, p. 74.

²⁰ *Ibid.*, p. 51.

²¹ *Modern and Contemporary History of Palestine*, Vol. 1, Grade 11, 2015, pp. 9–11.

²² *National Education*, Grade 7, 2013, p. 3.

²³ *Modern and Contemporary History of Palestine*, Vol. 1, Grade 11, 2015, pp. 8–9.

²⁴ *Ibid.*, p. 10.

²⁵ *Social Studies*, Vol. 2, Grade 5, 2018, pp. 83–84.

²⁶ *History*, Grade 12, 2019, pp.3–5.

²⁷ *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, pp. 76–81.

curriculum.²⁸ Instead, violent struggle for the liberation of Palestine in its entirety is propagated. Jews and Israel are delegitimized and demonized to such a degree that one could not perceive either as partners for peaceful coexistence.

Increased Radicalization

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

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

There are more references to a statement of intent towards a Palestinian homeland in modern day Israel. A violent reference to the fate of Jews living in Israel appears in a poem which calls to Palestinians to "annihilate the remnants of the foreigners" after "eliminating the usurper." This new curriculum emphasizes the return of Palestinian refugees beyond the 1949 demarcation lines and the establishment of Palestinian sovereignty in Israel, leading students to understand that the struggle for liberation does not end at the West Bank and Gaza.

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

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

According to the PA's Ministry of Education, some "minor adjustments" were introduced to the 2019–20 curriculum, grades 1–10. Ostensibly, these were meant to resolve four areas of concern: human rights; gender; environment and sustainable development; and quality issues.²⁹ Despite such "adjustments," further problematic material has been introduced. Though important human rights are indeed now taught, they are used to further demonize the "Zionist Occupation."³⁰ More texts praise good citizenship and respect for the law and condemn corruption,³¹ highlighting political participation,

²⁸ *Modern and Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, p. 83.

²⁹ "The [Ministry of] Education Makes New Adjustments to the Palestinian Curriculum," *Dunya al-Watan* (Arabic), July 29, 2019, <https://www.alwatanvoice.com/arabic/news/2019/07/29/1263078.html>.

³⁰ *Social Studies*, Grade 7, Vol. 2, 2019, pp. 64, 66–67; *Social Studies*, Grade 8, Vol. 2, 2019, p. 84; *Social Studies*, Grade 5, Vol. 2, 2019, p. 91.

³¹ *Social Studies*, Grade 8, Vol. 1, 2020, pp. 75–92.

including that of women.³²

While the new material positively highlights female political participation and social activism in the context of human rights, it is also used to glorify Palestinian women for their "*nationalist struggle role*" fighting against the Zionist occupation "*in all forms and ways*,"³³—including the showcasing of female terrorists such as Dalal Mughrabi as role models—in the same book.³⁴ Regarding gender, there seems to be a genuine effort to advance women's issues using Western theoretical frameworks for gender. However, a story that implies that women on their own cannot be saved from violence without a man's help, is included in the textbooks.³⁵ One human rights chapter offers a genuine effort to advance women's issues and gender equality.³⁶ Moreover, the same gender chapter teaches that LGBTQ parenthood and single parenthood lead to problems in children's mental state and education.³⁷

A human rights chapter added for the 2019-20 school year discusses the important issue of racial discrimination as a violation of basic human rights and determines that these values are not group-specific but are general humanitarian goals.³⁸ But the chapter does not extend these values to Israel, rather teaching students through both text and pictures that Israel's very existence and establishment by "*Zionist gangs*" is racist and a form of racial discrimination against the Palestinians, thus nullifying the broader positive message of the chapter.³⁹

The curriculum's discussion of human rights also discusses the right to education, which is described as a basic right bound by international law and foundational to national development. Unfortunately, lessons on freedom of education are used to stimulate conflict discourse, teaching that Israel violates this basic freedom by exercising policies to keep Palestinians ignorant while purposefully trying to destroy Palestinian education.⁴⁰

A chapter focusing on the negative impacts of poverty on society, both at a local and global level,⁴¹ includes text that accuses Israel of deliberately manipulating the Palestinian economy, including "*flooding the Palestinian markets with Zionist produce*,"⁴² thereby characterizing Israeli policies as the sole reason for Palestinian poverty.

Israel is also demonized and blamed for Palestinian unemployment in a chapter about corruption in society and ways to combat it.⁴³ At no point does the passage mention internal factors within Palestinian society leading to this problem, or the many Palestinians that are employed by Israeli

³² *Social Studies*, Grade 9, Vol. 1, 2020, pp. 61–76.

³³ *Ibid.*, p. 65.

³⁴ *Ibid.*, p. 40.

³⁵ *Social Studies*, Grade 9, Vol. 2, 2019, p. 85.

³⁶ *Social Studies*, Grade 8, Vol. 2, 2019, pp. 73–82.

³⁷ *Ibid.*, pp. 75, 78.

³⁸ *Social Studies*, Grade 9, Vol. 2, 2019, pp. 95–100.

³⁹ *Ibid.*, p. 98.

⁴⁰ *Social Studies*, Grade 9, Vol. 1, 2020, pp. 17–23.

⁴¹ *Social Studies*, Grade 9, Vol. 2, 2019, pp. 87–94.

⁴² *Ibid.*, pp. 91, 94.

⁴³ *Social Studies*, Grade 8, Vol. 1, 2020, pp. 83–92.

companies. While material includes some useful instruction against violence in families and society;⁴⁴ unfortunately scapegoating Israel as responsible for violence in Palestinian society remains.⁴⁵

No changes relating to existing problematic content which supports hate speech, antisemitism, incitement, violence, and encouragement of martyrdom and *jihad* have been made in the Palestinian Authority's 2020–21 school textbooks. Most adjustments keep such material intact or make it worse.

Math is still taught to fourth-graders by adding numbers of martyrs killed in Palestinian uprisings. However, after what appears to be a recount, the number of martyrs was corrected from 2,026 to 1,392 martyrs. These include bus bombers.⁴⁶

In another modification, Dalal Mughrabi, who led the Coastal Road Massacre which killed thirty-eight Israelis including thirteen children, has been replaced in a reading comprehension by Khalil al-Sakakini, a notorious antisemite and Nazi sympathizer.⁴⁷ Mughrabi herself has been moved to a different section of the textbook where she is called the "crown of the nation."⁴⁸

In another modification, Newton's Second Law is still taught using the example of a boy firing a slingshot at approaching soldiers. Though the word "slingshot" was changed to "tree branch" and an accompanying text about the First Intifada was removed, students are asked to look at the image of the boy with the slingshot and answer the following question: "*what are the forces that influence the object after its release from the branch (slingshot) and the coil.*"⁴⁹

Some modifications included newly added material that reflects an increase of problematic content which did not exist previously in the 2019 editions. A passage that stated that *jihad* for Allah is the private obligation for every Muslim has been changed for 2020 to limit *jihad* specifically to "the liberation of Palestine."⁵⁰ A new task asks students to mention various "extreme" forms of torture that Palestinian children, women and men prisoners endure in Israeli prisons and how many of them were martyred there.⁵¹ A new question asks students to draw a map of current-day Palestine, in which they are to determine its borders, coastal plain, mountains, valleys, and the Negev desert. Many of these areas are located in Israel proper.⁵²

Other modifications included altering neutral material—making them worse than they were in 2019. A passage mentioning the Jezreel Valley (Marj Ibn Amir in Arabic), located in Israel proper, which was previously referred to neutrally as a geographical example of plains, is now taught in the 2020 edition of a *Social Studies* textbook as located specifically in Palestine.⁵³ A sentence in an Arabic language textbook used to teach the past tense which previously stated "they tore my toy to pieces" now reads

⁴⁴ *Social Studies*, Grade 8, Vol. 2, 2019, pp. 83–90.

⁴⁵ *Ibid.*, p. 84.

⁴⁶ *Mathematics*, Grade 4, Vol. 1, 2020, p. 27. (Previously—*Mathematics*, Grade 4, Vol. 1, 2019, p. 27.)

⁴⁷ *Arabic Language*, Grade 5, Vol. 1, 2020, pp. 14–15. (Previously—*Arabic Language*, Grade 5, Vol. 1, 2019, pp. 14–15.)

⁴⁸ *Arabic Language*, Grade 5, Vol. 1, p. 20.

⁴⁹ *Science and Life*, Grade 7, Vol. 1, 2020, p. 57. (Previously—*Science and Life*, Grade 7, Vol. 1, 2019, p. 57.)

⁵⁰ *Islamic Education*, Grade 10, Vol. 1, 2020, p. 72.

⁵¹ *Arabic Language* (1): Reading, Grammar, Presentations and Expression (Academic Track), Grade 11, Vol. 1, 2020, p. 22; *Social Studies*, Grade 9, Vol. 1, 2020, p. 28.

⁵² *Social Studies*, Grade 5, Vol. 1, 2020, p. 21.

⁵³ *Social Studies*, Grade 8, Vol. 1, 2020, p. 17. (Previously—*Social Studies*, Grade 8, Vol. 1, 2019, p. 18.)

"the soldiers tore my toy to pieces" in a gratuitous reference to the conflict.⁵⁴

The majority of the few positive modifications relate to gender equality.⁵⁵ An *Islamic Education* textbook replaced a passage teaching that full gender equality is considered unjust and unwise since only men are natural leaders, with the idea that the stability of the family is based on healthy cooperation between partners.⁵⁶ One rare newly added positive example includes an activity that requires students to search for three Islamic hadiths that deal with being kind to neighbors.⁵⁷

Main Findings

Antisemitism Promoted

- The curriculum teaches antisemitic canards such as Jews are corrupt and control finance, the media, and politics. Images include an arm with a Star of David holding a globe.
- Khalil al-Sakakini, well known as an antisemite and Nazi supporter who applauded terror attacks against Jewish civilians, is described as a Palestinian hero and role model whose footsteps should be followed. Sakakini stated that Jews control the media and that Hitler opened the world's eyes to the myth of Jewish power.
- Jews are referred to as "enemies of Islam" who attempted to kill the Prophet Muhammad. This is largely rejected in mainstream Islam and it doesn't appear in the Qur'an.
- Jews are accused of desecrating tombs of Muslim leaders. A picture of a tomb in Jerusalem, believed to be Muhammad's companion, Ubada ibn a-Samit, accompanies the text.

Rejection of Peace

- The curriculum fails to teach peacemaking with Israel as preferred or even necessary. Israeli concessions for peace are either absent or presented negatively. Palestinian children are not taught what peace will look like since peaceful resolution as an ultimate goal is absent from the textbooks.
- All peace agreements, summits and proposals with Israel, post-1993 Oslo Accords and previously included in PA textbooks, have been completely removed from the curriculum.
- Students are taught to criticize Egypt's peace process with Israel.
- The single case of peace advocacy as a universal ideal that appeared in a 2018 *Social Studies* textbook, has been deleted from the 2019 edition and has not been included this year.

Absolute Absence of Tolerance and Coexistence

- There is no positive promotion whatsoever of tolerance, coexistence, understanding or cooperation with the Jewish-Israeli "Other" in the entire 2020-21 grade 1-12 Palestinian curriculum.

⁵⁴ *Arabic Language*, Grade 8, Vol. 1, 2020, p. 54. (Previously—*Arabic Language*, Grade 8, Vol. 1, 2019, p. 54.)

⁵⁵ *Islamic Education*, Grade 6, Vol. 1, 2019, p. 122; *Islamic Education*, Grade 9, Vol. 1, 2019, p. 77; *Islamic Education*, Grade 10, Vol. 1, 2019, p. 83; *Islamic Education*, Grade 12, 2019, p. 126.

⁵⁶ *Islamic Education*, Vol. 1, Grade 10, 2020, p. 82. (Previously—*Islamic Education*, Grade 10, Vol. 1, 2019, p. 83.)

⁵⁷ *Arabic Language* (Vocational Track), Grade 10, 2020, p. 64.

Encouragement of Martyrdom and *Jihad*

- A reading exercise with the letter "h" (hā', ه) for first-graders includes the word *shahid* (martyr), placed in a list of other words that include *hujum* (attack) and *harab* (run away).
- In third grade, nine-year-olds are taught to recite a violent poem calling for "sacrificing blood" to remove the enemy [Israel] from the land by "eliminating the usurper" and to "annihilate the remnants of the foreigners."
- In fifth grade, dying is described as better than living, in a chapter glorifying Palestinian martyrs. Those who seek to live fruitful, peaceful lives instead of taking the path of martyrs are criticized. "Drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation."
- *Jihad* "for the liberation of Palestine" is presented as a "private obligation for every Muslim."
- Children are encouraged to initiate *jihad* to protect the homeland and repel the enemies as they are "the safety valve of society."
- Martyrdom, specifically dying in the battlefield as an act of *jihad*, will result in "rewards." Students are encouraged to discuss goals and concepts of *jihad*, *jihadi* fighters (*mujahid*) and the wonders of martyrdom for individuals and for society. No other interpretation of *jihad* is offered.
- Death is described as unavoidable and predestined. This theological claim is connected directly with a call to engage in *jihad*, leaving no room for different interpretations.
- The word *jihad* is subliminally inserted into general Arabic grammar exercises that teach it is "one of the gates to paradise."
- *Jihad* is considered "*the crest of Islam*" and "*one of the gates to achieving martyrdom*." It is an individual duty in the event Islamic land is occupied, invoking the modern-day context of the Palestinian-Israeli conflict.
- Students are taught that those who die as martyrs (*shuhada'*) while killing infidels (Christians, Jews, polytheists) will go to paradise where Allah will raise their status. No essential historical context or alternative explanation about infidels is given to students. Rewards to faithful Muslims emphasize sexual incentives such as unmarried beautiful women.
- Girls are encouraged to kill and be killed in a chapter that discusses the role of women in the beginning of Islam and the first women who were martyred in the name of Islam. The image of a female warrior is introduced in a chapter that makes a connection between the women martyrs of early Islam and the current conflict with Israel; students discuss the role facing Palestinian women sacrificing before the "Jewish-Zionist Occupation."

Violence Inserted into Science and Math

- Math is taught to fourth-graders by counting the number of martyrs (including suicide bombers) in Palestinians uprisings with an accompanying photograph of raised coffins at a mass funeral. Students are asked to calculate the numbers of the martyrs.
- Newton's Second Law is taught through the use of a slingshot aimed at soldiers. Students are asked "what are the forces that influence the object after its release from the branch (slingshot) and the coil."

- Speed and acceleration are taught through a violent example of a young girl using a slingshot. The students are asked what the rock's acceleration speed would be "*if the young girl doubles the slingshot's speed, but the radius stays constant.*"
- Probability is taught through an example of an Israeli shooting at passing Palestinian cars. Students are asked: "*If the probability of hitting the car with the first shot is 0.7, and the settler fired at ten cars, what do you expect the number of vehicles hit to be?*"
- Elastic energy is exemplified in a science textbook by a slingshot that is being used in during a conflict. An image accompanies the example of a masked Palestinian boy who is aiming a slingshot against a backdrop of fire and conflict.
- Linear equations are taught using the example of the Cave of the Patriarchs massacre, instructing students to "*Calculate the number of martyrs and wounded in the massacre if it is known that the number of wounded is five times the number of martyrs. Assume that the number of martyrs of the massacre is X martyrs.*"
- Statistics is taught using a frequency table featuring the numbers of martyrs killed by Israel.
- Proliferation of materials in the air is taught through an image of a masked Palestinian child in a cloud of tear gas fired by "Zionist Occupation soldiers." Students are asked to explain the smell of tear gas, its effect on the environment and public health, and to give examples of other materials that spread through the air.

Terror Glorification and Justification

- Arabic language is taught through a violent and gruesome story promoting suicide bombings. A reading comprehension details the Battle of Karameh, in which Palestinians "*wore explosive belts, thus turning their bodies into fire burning the Zionist tank.*" An accompanying illustration depicts Israeli soldiers in a tank, shot dead by a Palestinian gunman.
- PLO civilian aircraft hijackings are openly supported and described as "*operations against Zionist targets.*"
- The 1972 Munich Massacre is openly endorsed. The kidnapping and murder of eleven Israeli Olympic team members in Fatah's Black September is justified as an example of Palestinian warfare against "*Zionist interests abroad.*"
- Terrorists, such as Dalal Mughrabi, who participated in the 1978 Coastal Road Massacre which killed thirty-eight Israelis, including thirteen children on a civilian bus, are glorified as the "crown of the nation."
- Armed resistance is described as a "natural" right and "legitimate." Images depict violent confrontations with slingshots and weapons and are described as non-violent, such as the 1929 Palestine riots (including the Hebron Massacre where sixty-nine Jewish civilians were murdered by Arabs).
- Terrorists and other Palestinians martyrs killed in the conflict are described in a poem as "embracing [their] happy future" as "they join to the heavens." Graphic wording in the poem describes these martyrs as climbing up a "ladder of their gushing blood" and, while dying, "standing, blazing on the road, shining like stars." Accompanying exercises ask students: "*How do the martyrs face death?*"; and to explain an artistic depiction of how the martyrs "stood up in the face of death;" and how "death charged and drove its scythe through them."

- Martyrdom is encouraged and described positively as the "*fuel that fed the Intifada and gave it the power to go on.*" The text describes the vast number of casualties and damage as the key to success of national liberation movements.

Dangerous Libel

- "Zionists" deliberately tried to burn down the Al-Aqsa Mosque in 1969. As is well-documented, a demented Australian sheepshearer named Denis Rohan, was, in fact, responsible for the attack.
- Israel is trying to deliberately cause the Al-Aqsa Mosque to collapse by carrying out underground excavations. The propagation of this dangerous myth has been the cause of considerable bloodshed.
- Israel deliberately "releases herds of wild boar to cause havoc" and damage Palestinian crops while intentionally transforming Palestinian areas into dumps for poisonous refuse, polluting the Palestinian environment with carcinogenic radioactive and chemical materials.
- Israel conducts a policy of "ignorant education" to keep Palestinians uninformed and subservient in an effort to intentionally destroy Palestinian education.
- Israel tortures Palestinian women and children detainees in its prisons as part of a "policy of interrogation and torture," resulting in the deaths of prisoners who "became martyrs" and others being "inflicted by chronic diseases and perpetual disability." Students are asked to mention various "extreme" forms of torture endured in Israeli prisons.
- Israel exercises a policy of "slow death," sentencing sick Palestinian prisoners to death and depriving them of hospital care.

Absence of Israel on Maps

- Israel's existence is completely denied on regional maps. Of more than two hundred maps across the PA curriculum, not a single map mentions the name "Israel."
- Maps also ignore modern Jewish Israeli cities that exist within state borders, while Arab cities, regions and topography in Israel proper are presented as Palestinian, and under Palestinian sovereignty.
- Most of the maps which illustrate Palestine's current borders show the word "Palestine" written across the entire territory without delineation, disregarding Israel's existence. Palestine's current contiguous territory is mostly described as from the "river to the sea."

Dehumanization and Demonization of Israelis

- Arabic poetry is taught through a poem and graphic photograph of the body a dead four-month old Palestinian girl during her funeral. The poem describes Israeli soldiers as those who "burn her dimple" and "bomb her smile." An accompanying activity tells students to display pictures and names of babies killed by Israel "with cold hands" on their classroom walls.
- An instance of Israeli soldiers "*giggling*" while killing Palestinians is found in a chapter that depicts Israelis as "*criminal murderers*" who look like "*the face of death.*"
- A vivid story of a "Zionist officer" who unjustly shoots a fisherman in Gaza in front of his son (who is then arrested as a punishment for being late to return to the Gaza shore) is used for reading comprehension.

- Arabic reading comprehension is taught using a story about a Palestinian boy deliberately shot in the eye by an Israeli sniper. The passage is accompanied by a disturbing image of an IDF soldier pointing his gun next to a one-eyed injured child.
- Another reading comprehension exercise features a Palestinian girl writing a letter to the children of the world and includes violent descriptions of supposed Israeli actions that include: rifle bullets piercing children's ears, the marching of "*death and soldiers*," the slaughtering of childhoods, veiling the sunlight, spreading darkness that covers everything, and "killing" roses and butterflies in gardens.
- Tenth-graders learn that Jerusalem will "*spit out the scum of foreigners*" in a story containing radical religious and national messaging. Rape and defloration are used as metaphors while Jewish history and heritage are depicted as forgeries.
- An exercise asking students to practice journalistic writing instructs students to write an article detailing Israeli abuse against Palestinian children, while highlighting specific abuses such as: martyrdom of children; arrests; denial of an education; destruction of homes and deportation of families; and denial of recreational activity.
- Israel's very existence is described as racist and its establishment by "*Zionist gangs*" is a form of racial discrimination against the Palestinians.
- Israel is scapegoated and held responsible for violence in Palestinian society.

Delegitimization of Jewish Self-Determination and History

- Legitimacy of any historical Jewish presence in the land that comprises Israel and the Palestinian Authority, or of the current Jewish presence in Israel, is completely absent from the curriculum.
- The name "Israel" and "Israeli occupation" have been replaced by the epithet "Zionist Occupation," thus perpetuating the denial of Israel as a legitimate state and invalidating Israel's rights and status. At times, the name "Israel" is also used in parentheses to indicate (in the Arabic tradition) a lack of recognition of the Israeli state.
- Any previously existent references and acknowledgment of a historical Jewish presence in the country have been removed (such as in a 2016 *History* textbook, where the name "Israel" appeared on two maps. The Jewish historical connection to Jerusalem and ancient Jewish kingdoms are also absent.
- Jewish history and heritage are repeatedly portrayed as forgeries; Jewish holy places are represented as Muslim areas usurped by the Zionists.

IMPACT-se publishes comprehensive reports assessing curricula in various nations and cultures. The research is submitted and presented to policymakers, media, think tanks and civil society—instrumental not only in raising awareness, but also in stimulating demand for concrete measures to bring about positive change in the education sector.

Selected Examples⁵⁸

1. *Our Beautiful Language*, Vol. 2, Grade 1, 2019, p. 53. (Previously—*Our Beautiful Language*, Vol. 2, Grade 1, 2018, p. 51.)

A reading exercise with the letter "h" (*hā'*, هـ) for first graders includes the word *shahid* (martyr) at the center with other words such as *hujum* (attack) and *harab* (run away).

نَقْرًا بِصَوْرَةٍ صَحِيحَةٍ:



هَرَبَ	هَـ	هَانِي	هَا
هُنُود	هُـ	هُود	هُو
هِلَال	هِـ	شَهِيد	هِيَ
شَهِدَ		نَهْرَ	
كَهْفَ	فَهْدَ	هِنْدَ	هَارُونَ
هَدِيلَ	نَهَارَ	هُجُومَ	هِنَادِي

2. *Mathematics*, Vol. 1, Grade 4, 2020, p. 27. (Previously—*Mathematics*, Vol. 1, Grade 4, 2019, p. 27.)

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

الدرس ١

الجمعُ ضمنَ الملايينِ دونَ حملٍ



١ بَلَّغَ عَدَدُ شَهَدَاءِ الْإِنْتِظَافَةِ الْأُولَى (الانتفاضة الحجارة) حوالي ١٣٩٢ شهيداً، وبَلَّغَ عَدَدُ شَهَدَاءِ الْإِنْتِظَافَةِ الْأَقْصَى ٤٦٧٣ شهيداً.

عدد الشهداء في الانتفاضتين = _____ شهيداً

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

⁵⁸ NB: Italics represent English translations of the original Arabic. "Previously . . ." in some text references indicate the locations of the examples in both the 2019 and 2018 editions.

3. *Arabic Language*, Vol. 2, Grade 5, 2019, pp. 51–61. (Previously—*Arabic Language*, Vol. 2, Grade 5, 2018, pp. 51–61.)

Dalal al-Mughrabi, the perpetrator of the 1978 Coastal Road massacre is celebrated in an entire chapter teaching Arabic reading comprehension. A hijab-style kufiyah is added to her portrait, presumably for nationalistic and Islamic effect. Fifth graders are invited to follow in her footsteps and sacrifice their lives.

دَلالُ الْمُغْرَبِي

(المؤلفون)

بَيْنَ يَدَي النَّصِّ

يَحْفَلُ تَارِيخُنَا الْفِلَسْطِينِيُّ بِكَثِيرٍ مِنْ أَسْمَاءِ الشُّهَدَاءِ الَّذِينَ قَدَّمُوا أَرْوَاحَهُمْ فِدَاءً
لِلْوَطَنِ، مِنْهُمْ الشَّهِيدَةُ دَلالُ الْمُغْرَبِي الَّتِي سَطَّرَتْ بِنِضالِهَا صُورَةً مِنْ صُورِ التَّحَدِّي
وَالْبَطُولَةِ؛ مَا جَعَلَ ذِكْرَهَا خَالِداً فِي قُلُوبِنَا وَعُقُولِنَا. وَالنَّصُّ الَّذِي بَيْنَ أَيْدِينَا يَتَحَدَّثُ
عَنْ طَرْفٍ مِنْ مَسِيرَةِ نِضالِهَا.



٥١

Dalal al-Mughrabi

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

4. *History*, Vol. 1, Grade 11, 2020, p. 9. (Previously—*History*, Vol. 1, Grade 11, 2019, p. 9.) An eleventh-grade Palestinian history textbook implies that Jews control the world, using classic antisemitic imagery. The caption reads: "Cultural Colonialism: The Most Dangerous Type of Colonialism, Because It Attacks the Spirit of the Nation and Its Beliefs."



أخطر أشكال الاستعمار؛ لأنه
يهاجم روح الأمة ومعتقداتها.

5. *Science and Life*, Vol. 1, Grade 7, 2020, p. 57. (Previously—*Science and Life*, Vol. 1, Grade 7, 2019, p. 57.)

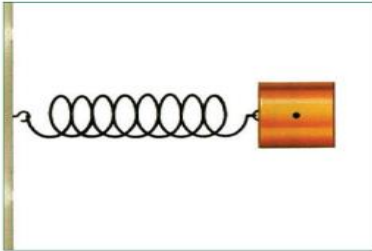
Newton's Second Law is exemplified by an image of a masked Palestinian boy aiming a slingshot at approaching soldiers. Students are asked "what are the forces that influence the object after its release from the branch (slingshot) and the coil."

القانون الثاني لنيوتن

الجسم والنابض



استخدم الفلسطينيون أدوات تراثية متنوعة لتلبية احتياجاتهم اليومية في الزراعة وصيد الطيور أو اللعب والتسلية وغيرها، ومنها الشعبة والنابض.
تأمل الصور الآتية، ثم أجب عن الأسئلة التي تليها:



- ما العلاقة بين مقدار استطالة كل من مطاط الشعبة والنابض وقوة الشد المؤثرة فيهما؟
- ما القوى المؤثرة في الجسم بعد انطلاقه من كل من الشعبة والنابض؟

Newton's Second Law

Activity 1: the object and the spring

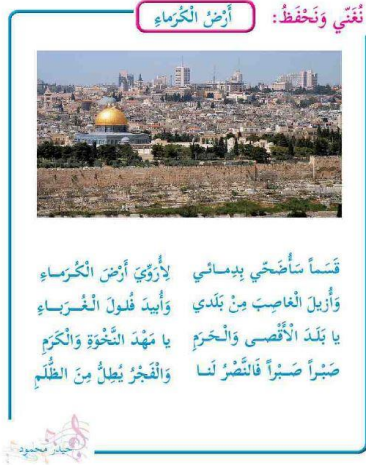
The Palestinians used diverse tools of heritage to fulfill their daily needs in agriculture, in hunting bird, or in playing games, in being amused etc. Among them are the tree branch and the spring.

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

- What is the relationship between the elongation of the rubber of the tree branch and the tensile strength affecting it?
- What are the forces that influence the object after its release from the tree branch and the spring?

6. *Our Beautiful Language*, Vol. 2, Grade 3, 2019, p. 66. (Previously—*Our Beautiful Language*, Vol. 2, Grade 3, 2018, p. 64.)

The liberation of all of Palestine is described in a violent poem aimed at nine-year olds. It calls for "sacrificing blood" to remove the enemy from the land by "eliminating the usurper" and to "annihilate the remnants of the foreigners."



We sing and remember:

The Land of the Generous

I vow I shall sacrifice my blood, to saturate the land of the generous and will eliminate the usurper from my country, and will annihilate the remnants of the foreigners. Oh the land of Al-Aqsa and the Haram, oh cradle of chivalry and generosity Patient, be patient as victory is ours, dawn is emerging from the oppression.

7. *Geography and Modern History of Palestine*, Vol. 1, Grade 10, 2020, p. 118. (Previously—*Geography and Modern History of Palestine*, Vol. 1, Grade 10, 2019, p. 118.)

Students are taught an antisemitic canard that Jews control money, the media, and politics, and use it for their own benefit, in a passage that delegitimizes pressure the Jewish community placed on the United States to help them establish the State of Israel.

٣- تحوُّلُ الصهيونية نحو الولايات المتحدة الأمريكية أثناء الحرب العالمية الثانية:

بدأ الصهاينة بالتحوُّل للولايات المتحدة الأمريكية بعد إسهامها في تحقيق انتصار الحلفاء في الحرب العالمية الثانية، وظهرها كدولة عظمى؛ لدعمهم في إقامة الوطن القومي في فلسطين، مستغلين النفوذ المالي والإعلامي والسياسي للصهاينة في الولايات المتحدة الأمريكية، لذلك عقدوا مؤتمرهم في فندق (بالتيمور) في نيويورك ١٩٤٢م، وقرروا وضع ملف دعم إقامة الوطن القومي للصهاينة في فلسطين بيد الولايات المتحدة الأمريكية، وأصبح الحزبان الجمهوري والديمقراطي يتنافسان على مساندة الصهيونية في انتخابات الرئاسة الأمريكية.

Zionism's Shift Toward the USA During World War II:

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

8. *Social Studies*, Vol. 1, Grade 9, 2020, pp. 35, 37–40. (Previously—*Social Studies*, Vol. 1, Grade 9, 2019, pp. 43, 46–47, 49–51.)

Armed resistance is described as a "natural" right and a "legitimate" way to "resist occupation." Pictures show violent images of confrontations, slingshots, and weapons (described as non-violent), intended to showcase "legitimate" Palestinian armed resistance such as the 1929 Palestine riots, which included the Hebron Massacre where sixty-nine Jewish civilians were murdered by Arabs.

وبدأت المقاومة الفلسطينية المسلحة مع بداية الهجرة الصهيونية إلى فلسطين في نهايات القرن التاسع عشر، واتصفت مع وادها، ثم تحولت إلى عمل سياسي عسكري، وولدت مع بداية الانتداب البريطاني، ومن أبرز العورات الفلسطينية ثورة البراق عام 1929م، وثورة الشيخ عو الدين القسام عام 1933م، وثورة عام 1936م وإعلان الإضراب الكبير الذي بدأه إضراب الخبز، وولدت عمليات المقاومة بعد صدور قرار التقسيم والإحتلال الصهيوني لفلسطين عام 1948م، وقد نشأت منظمة التحرير الفلسطينية المقاومة المسلحة منذ نشأتها عام 1965م.

يعدُّ حقُّ الشَّعب في تقرير مصيرها، وحُفها في مقاومة الإحتلال والهيمنة الأجنبية، بما في ذلك الصَّور، إلى استعمال النَّوَّة المسلَّحة أمرًا طبيعيًّا ومشروقًا، ومماثلة بعد أن سئم القانون الكروني الإحتلال.

• أشكال مقاومة الإحتلال في الوطن العربي وفلسطين:

نشاط (1-2)

عُرا القن الأتي ولاحظ الصَّور، ثمَّ أجب عن الأسئلة التي فيها:

"بحق للشَّعب التَّرتبة تحت ير الإحتلال الأجنبي أن يمارس الكفاح المسلَّح من أجل حريتها، واستقلالها، وحُفها في تقرير مصيرها."

دور الصَّورة صحت تمارس مُقتصد بر (1933-1935) تحت (1933)

1- تذكر شكل المقاومة الذي ورد في النص والصَّور.

2- استنتج صروف الصَّورة العاتق من الكفاح المسلَّح للشَّعب التَّرتبة تحت ير الإحتلال.

3- تلافق مدى إسهام القنر مع استمرار الإحتلال الصهيوني لفلسطين.

4- استنتج الآقار التي تركها المقاومة الفلسطينية على الإحتلال الصهيوني.

1- تُصنَّف أشكال المقاومة الشَّلمية من خلال القن، والصَّور أعلاه.

2- تذكر أشكالاً أخرى للمقاومة الشَّلمية.

[Left side:]

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

Forms of Resistance Against Colonialism in the Arab World and in Palestine:

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

1. We will recall the form of resistance mentioned in the text and image.
2. We will draw conclusions about the position of the General Assembly regarding the armed struggle of peoples who are undergoing the burden of occupation.
3. We will discuss the degree of conformity in the decision to the continuation of the Zionist occupation in Palestine
4. We will draw conclusions about the impact left by the Palestinian resistance against the Zionist Occupation.

[Right side:]

The Palestinian armed resistance began with the beginning of Zionist immigration to Palestine in the late 19th century, which escalated with its increase, and it later changed to political and military activity, and uprisings with the start of the British Mandate. The most prominent of Palestinian uprisings include the 1929 al-Buraq uprising, the 1935 Sheikh Izz ad-Din al-Qassam uprising, and the general strike that is considered to be the longest strike in history. The resistance operations kept on going after the issuing of the Partition Plan and the Zionist Occupation of Palestine in 1948, as the PLO has adopted armed resistance ever since its creation in 1965.

- 1- We will categorize the types of nonviolent resistance through the text and the pictures above.
- 2- We will mention other types of nonviolent resistance.

9. *Arabic Language*, Vol. 2, Grade 8, 2019, pp. 40–44. (Previously—*Arabic Language*, Vol. 2, Grade 8, 2018, pp. 39–43.)

Reading comprehension is taught through a violent story promoting suicide bombings and exalting Palestinian militants in the battle of Karamah as they "wore explosive belts, thus turning their bodies into fire burning the Zionist tank." An accompanying illustration at the beginning of the story depicts Israeli soldiers in a tank, shot dead by a Palestinian gunman.

كرامة الكرامة



بين يدي الشعر:

بند غرمنة عام ألب وشيمجة وشغرة وسين، وإخيلال العلفة العريضة
وعرّاء، وشطيرة الاخلال الصهوني على فلسطين جميعها، فخرت الأكمة
العريضة والإشلاية بالفهم والحننة والعدلان، فماتت معركة الكرامة في
العام الثاني، فكتسرت فتحة الخيش الصهوني، ما أعاد للأمة زوعاً من
الكرامة والثقة بالنفس.

المناقشة والتحليل

١- تدلّ من الشعر على استهتاف الصهاينة بالفوّات العريضة.
٢- تُعلّن:
أ- انتصراً أطلّ الكرامة، بالرّغم من قلّة عددهم وعنادهم، على الفوّات الغازية.
ب- تسابقت الفيلسطينيون وأبناء الأكمة العريضة؛ ليُنَجِّفوا بصفوف القوّزة.
ج- ملّقت الفوّات الغازية وقت إطلاقي النار.

دخّل الصهاينة الكرامة، واشتبكوا مع الجنود الأردنيين
والفيلسطينيين الفلسطينيين بالسلاح الأبيض، ولم تكن المعركة
سهلة، كما حُجِّل لهم، بل كانت **مَلْحَنَةً** سَطَّرَ فيها مُقاتلو
الصَّهْنَتَيْنِ بطولات حارقة، فلمْ يَسْتَطِعِ العادُو تخفيف أهدافه التي
خَلَمَ بها قِبَل المعركة، فأيقن أن إرادة المُقاتلين رابسةٌ وسوخ
جبال السُّلْطِ والقُدْس.

(Left)

Following the 1967 defeat (the Six Day War) and the occupation of the West Bank and Gaza, the Zionist occupation controlled Palestine as a whole, the Arab and Islamic nations felt oppression, disappointment and abandonment. The following year a battle took place in Karamah, in which the Zionist army was crushed, which restored some sort of honor to the nation.

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

(Right)

The fedayeen, despite their few primitive weapons, set fire to the battle of Karamah with a fire of hand grenades and 'cold' weapons. The fedayeen cuts the necks of enemy soldiers. Some of the fedayeen wore explosive belts, thus turning their bodies into fire burning the Zionist tanks [...] We will not forget the image of a burnt Zionist soldier, stuck in his position in thick chains inside his tank, because he was too afraid to flee. The heroes hauled some of the tanks to Amman, to make it a game for the kids happy from the win

Discussion and Analysis

1- We will prove in the text the Zionist underestimation of the Arab forces

2- We will explain:

a- Heroes of Karamah defeated the invading forces, despite the lack of weapons and manpower in their hands.

b- The Palestinians and the Arab nation race to join the ranks of the uprising.

c- The invading forces asked for a ceasefire.

10. *Social Studies*, Vol. 2, Grade 8, 2019, pp. 75, 78.

In a chapter teaching about gender roles and procreation, LGBT parenthood and single parenthood are taught to lead to problems in children's mental state and education. Moreover, students are required to discuss and answer questions about gender roles, among them a question referring to family integrity, which is formulated in a way that implies that a family is not considered "complete" if the parents do not include both genders.

■ الدور الإنجابي:

اعتاد الأغلبية إلى اعتباره أهم الأدوار، وأقدسها التي تقوم به النساء منذ لحظة حمل الأطفال، وولادتهم، ويدخل فيه رعاية الأطفال، وتربيتهم، والأعمال المنزلية، إلا أنهم نسوا أن هذا الدور تحديداً هو دور مشترك بالأساس، فلا يمكن على الإطلاق أن تنجب المرأة دون رجل، كما أن تربية الأطفال هي مسؤولية عظيمة، وتحتاج إلى تعاون الأب والأم، ومشاركتها لتحقيقها، حيث أفادت عديد من الدراسات أن الأسر التي ينشأ الأطفال فيها دون وجود الأب، والأم معاً تعاني من إشكاليات مرتبطة بتربية الأبناء، وواقعهم النفسي.

نشاط (1/أ):
ننقسم إلى مجموعات عمل تعاونية، ثم نناقش الأسئلة الآتية:

- ١- ما الذي يُميّز الأنثى؟ وما الذي يُميّز الذكر؟ ومن الذي جعلكم تعتقدون ذلك؟
- ٢- ما الفروق البيولوجية بينهما؟ وما الفروق المرتبطة بما تربيّننا عليه؟
- ٣- ما الأمور المشتركة بين الجنسين؟
- ٤- ما علاقة كلّ منهما بتشكيل الأسرة؟
- ٥- هل يكتمل كيان الأسرة بغياب أحد الطرفين؟



The Reproductive Role:

Most people consider it the most important of roles, and the holiest. Women fulfill this role since they become pregnant, carry their children and deliver them. It includes children's care, upbringing and household work. But they forget that this particular role is essentially a shared one. A woman cannot give birth without a man.

*Children's education is a tremendous responsibility, requiring the father's and mother's cooperation and participation in its fulfillment [of the responsibility]. Many studies indicate that **families in which boys grow up without a mother or father, they [the boys] have educational problems and mental state problems.***

Activity 1/A: We will divide into cooperative working groups, and discuss the following questions:

- 1- What characterizes the woman? What characterizes the man? Who made you think so?
- 2- What are the biological differences between the two? And what are the differences related to what we were educated about?
- 3- What are the common things between the two sexes?
- 4- How is each of them connected to the family structure?
- 5- **Is the family complete in the absence of one of the parties [mother or father]?**

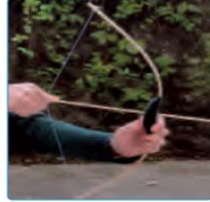
11. *Science and Life*, Vol. 1, Grade 8, 2020, p. 52. (Previously—*Science and Life*, Vol. 1, Grade 8, 2019, p. 52.)

Elastic energy is taught in a science textbook through an example of a slingshot being used during a conflict. Students are asked to look at an image of a masked Palestinian pointing a slingshot during a flaming riot and answer specific questions on the "energy transformations" they witness in the image. The text further describes the properties of the rubber band in the slingshot.



نشاط (٤) طاقة الوضع المرورية:

أأمل الصور الآتية، ثم أجيب عن الأسئلة التي تليها:



١- ما تحولات الطاقة في الأدوات الموضحة فيها؟

٢- ما احتياطات السلامة الواجب مراعاتها عند استخدام الأدوات الموضحة فيها؟

تمتاز بعض المواد المرورية (مثل المطاط، أو النابض)، حيث يتغير شكلها إذا أثرت فيها قوة، ثم تعود إلى شكلها الأصلي بعد زوال القوة المؤثرة. وتخزن الأجسام المرورية طاقة وضع مرورية عند تأثرها بقوة خارجية، تؤدي إلى انبساطها، أو انضغاطها.

Activity 4: Elastic Potential Energy:

I will look at the following pictures, and then answer the following questions:

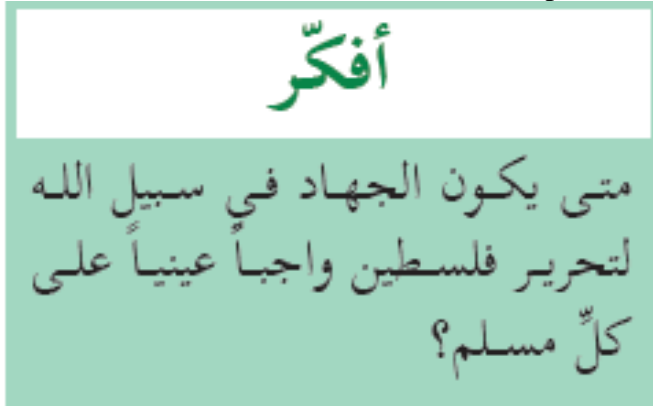
1- What energy transformations are happening in the tools that are explained in them [the pictures]?

2- What safety precautions must be taken into account when using the tools that are explained in them [the pictures] ?

Some materials, like rubber or spring, are characterized by their elasticity; their shape will change if they are affected by force, and then they will return to their original shape after the force causing the effect disappears. Elastic masses have elastic potential energy stored in them while being affected by an external force, making them stretch or compress.

12. *Islamic Education*, Vol. 1, Grade 10, p. 72, 2020.

Jihad is "for the liberation of Palestine" is presented as a "private obligation for every Muslim."



I will contemplate:

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

13. *History*, Vol. 2, Grade 11, 2019, p. 52. (Previously—*History*, Vol. 2, Grade 11, 2018, p. 54.) The text openly endorses the Munich Massacre during the 1972 Munich Summer Olympics, when the Fatah's Black September group took eleven Israeli Olympic team members hostage, killing them along with a West German police officer. The text uses this attack as an example for justifying Palestinian warfare against "Zionist interests abroad."

لجأت المقاومة الفلسطينية إلى أساليب عديدة في مقاومتها للاحتلال الصهيوني؛ فقد انتهج الفدائيون أسلوب حرب العصابات في معظم مواجهاتهم للصهاينة داخل الأراضي الفلسطينية، كما لجؤوا إلى ضرب المصالح الصهيونية في الخارج، كعملية ميونخ عام ١٩٧٢م، والمواجهة المباشرة في معارك عديدة، مثل معركة الكرامة عام ١٩٦٨م، وحروب جنوب لبنان، وحصار بيروت عام ١٩٨٢م، إضافة إلى أساليب المقاومة السلمية الشعبية التي تمثلت في الإضرابات، وإغلاق الطرق، والامتناع عن دفع الضرائب، والمظاهرات، والمسيرات التي تُندد بالاحتلال، وغيرها، وقد جسدت الانتفاضة الشعبية عام ١٩٨٧م هذه الأساليب، التي دعت إليها القيادة الوطنية الموحدة في بياناتها.

المقاومة الشعبية من وجهة النظر السياسية، ص (٤٧)

The Palestinian Resistance resorted to many methods in their opposition to the Zionist Occupation [Israel]. The Fedayeen pursued the method of guerrilla warfare in most of their confrontations with the Zionists in the Palestinian territories. They also sought to strike at Zionist interests abroad, such as the Munich operation in 1972, as well as direct confrontation in many battles, such as the 1968 Battle of Karameh [in Jordan], the southern Lebanon wars, and the siege of Beirut in 1982, in addition to the methods of peaceful popular resistance, including strikes, blocking roads, refusing to pay taxes, demonstrations and marches condemning the occupation. The 1987 Intifada applied these methods as directed in statements by the Unified National Leadership of the Uprising.

14. *Social Studies*, Vol. 2, Grade 7, 2019, p. 49. (Previously—*Social Studies*, Vol. 2, Grade 7, 2018, p. 52.)

A dangerous blood libel teaches that "Zionists" deliberately tried to burn down the Al-Aqsa Mosque in 1969. As is well-documented, (*TJP*, "The Man Who Torched Al-Aqsa," Sept. 4, 2014), a demented Australian sheepshearer named Denis Rohan was in fact responsible for the attack.

نشاط (٥): نتأمل الصورة، ونستنتج، ثم نجيب:



١. نصف ما نشاهده في الصورة.

٢. نستنتج إحراق الصهاينة المسجد الأقصى بتاريخ ٢١/ آب/ ١٩٦٩م.

- Describe what you see in the picture.
- Conclude **the Zionists set the Al-Aqsa Mosque on fire on August 21 1969.**

15. *Islamic Education*, Vol. 2, Grade 5, 2019, pp. 65–66. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2018, pp. 65–66.)

Children are taught an antisemitic myth that the Jews attempted to kill the Prophet Muhammad. This is largely rejected in mainstream Islam and it doesn't appear in the Qur'an. Jews are referred to as "enemies of Islam."

ثانياً- محاولات اليهود قتل النبي ﷺ:

هيا بنا نشاهد مقطع فيديو من القرص المرفق، لمحاولة قتل اليهود رسول الله ﷺ.



١- محاولة يهود بني النضير بعد غزوة بدر قتل الرسول ﷺ، بإلقاء حجر كبير على رأسه، وهو جالس إلى جانب جدار لهم، لكن الله بقدرته أرسل إليه الوحي جبريل، عليه السلام، فأخبره أن اليهود يخططون لقتله، فانصرف عنهم مسرعاً إلى المدينة، وجنّز جيش المسلمين، ثم حاصرهم، وقتلهم، وأخرجهم من المدينة المنورة.

٢- محاولة امرأة يهودية قتل النبي ﷺ بالسّم؛ حيث أتت رسول الله ﷺ بشاة، ودسّت فيها السّم، وقدمتها لرسول الله ﷺ، فأكل منها، وكان يعاوده المرض من أثر الأكل من هذه الشاة المسمومة؛ حتى توفي ﷺ. (من رواية البخاري)

إن أعداء الإسلام لن يكفوا في كلّ زمان ومكان عن استخدام الوسائل والأساليب كافة؛ لمحاربة الإسلام والمسلمين، ومحاربة دعاته، والسعي لإطفاء نور الله في الأرض، لكن الله ناصر دينه ودعاته، مهما تعددت أساليب التشويه والإيذاء.

قضية للنقاش:

تكرار محاولات اليهود قتل النبي ﷺ.



Two: Jewish Attempts to Kill the Prophet

Let's watch a video from the attached disc about the attempt of the Jews to kill the Prophet:

1. The attempt of the Jews Banu-Nadhir after the Battle of Badr to kill the Prophet by throwing a big rock at his head, while he was sitting next to their fence. But Allah in His power sent him the revelation of Jibril [Gabriel] who informed him that the Jews are planning to kill him. So [the Prophet] left them and hurried to Medina, prepared the Muslim army, then besieged them, fought against them and expelled them from Medina.

2. There was an attempt by a Jewish woman to kill the Prophet with poison. She gave the Messenger of Allah a sheep, inserted the poison into it and served it to the Prophet. He ate from it and his disease relapsed from the effect of eating that poisoned sheep, until he died. (From the Bukhari version).

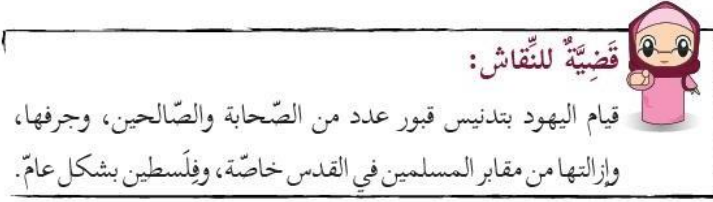
The enemies of Islam never stop at any time and place to use all means and methods to fight Islam and the Muslims, fight those inviting [others] for the faith, and try to turn off the light of Allah on earth. But Allah helps his religion and adherents, no matter how many methods of distortion and abuse are there.

Discussion Topic:

The repeated Jewish attempts to kill the Prophet.

16. *Islamic Education*, Vol. 2, Grade 5, 2019, p. 71. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2018, p. 71.)

Jews are accused of desecrating tombs of Muslim leaders. The following picture is of a tomb in Jerusalem believed to be Muhammad's companion, Ubada ibn a-Samit.



نستمع معاً لأنشودة (أنا ابن القدس ومن هون).

Topic for Discussion:

The Jews desecrate the tombs of some of the companions and righteous; they bulldoze them and remove them from Muslim graveyards, especially in Jerusalem and generally throughout Palestine.

Let's listen to the chant: 'I am a Jerusalemite and from here.'

17. *Islamic Education*, Vol. 2, Grade 7, 2019, p. 66. (Previously—*Islamic Education*, Vol. 2, Grade 7, 2018, p. 66.)

Jews are blamed for sexually harassing a Muslim woman.

جلست امرأة مُسَلِّمة إلى صائغ يهودي في سوق بني قينقاع، فعقد الصائغ طرف ثوبها إلى ظهرها وهي لا تشعر، فلما قامت انكشفت سواؤها، فضحك اليهود منها، فصاحت، فوثب رجل من المسلمين على الصائغ فقتله، وهجم اليهود على المسلم فقتلوه.

2- A Muslim woman sat next to a Jewish goldsmith in the Banu Qaynuqa market. The goldsmith tied the edge of her garment to her back without her noticing. When she got up, she revealed her genitalia. The Jew then laughed at her, she screamed, and a Muslim man jumped on the goldsmith and killed him. The Jews then attacked the Muslim and killed him.

18. *Arabic Language*, Vol. 1, Grade 5, 2020, pp. 14–15. (Previously—*Arabic Language*, Vol. 1, Grade 5, 2019, pp. 14–15.)

In a chapter for fifth-graders named: "Hooray for the Heroes," individuals affiliated with war, violence, religious extremism and even terrorism are glorified. Children are encouraged to die "with glory" and see these heroes as their role models: "each of us wishes to be like them." Khalil al-Sakakini, an antisemitic Nazi supporter who applauded terror attacks against Jewish civilians—is portrayed as a national hero. Sakakini stated that Jews control the media and wrote that Hitler opened the World's eyes to the myth of Jewish power. He publically applauded the terror attack on Jerusalem's Edison cinema that left three dead, writing that "There is no other heroism like this, except the heroism of Sheikh al-Qassam." He praised the "heroes" responsible for a grenade attack on a Jewish civilian train.

Hooray for the Heroes

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

19. *Arabic Language*, Vol. 1, Grade 5, 2020, p. 15. (Previously—*Arabic Language*, Vol. 1, Grade 5, 2019, p. 15.)

Dying is described as better than living in a chapter glorifying Palestinian martyrs. Those who seek to live fruitful, peaceful lives instead of taking the path of martyrs are criticized. "*Drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation.*"

نَفْتَخِرُ بِهِمْ، وَنَتَعَنَّى بِأَمْجَادِهِمْ، وَنَدْرُسُ سَيْرَهُمْ، وَنُسَمِّي
أَوْلَادَنَا بِأَسْمَائِهِمْ، وَنُطَلِّقُ أَسْمَاءَهُمْ عَلَى الشُّوَارِعِ وَالْمِيَادِينِ،
وَالْمَعَالِمِ الْحَضَارِيَّةِ، نَعْطُرُ بِذِكْرِهِمُ الْمَجَالِسَ، وَيَتَمَنَّى كُلُّ مِنَّا أَنْ
يَكُونَ مِثْلَهُمْ، فَقَدْ زَيْنُوا صَفْحَاتِ التَّارِيخِ، وَعَلَّمُوا النَّاسَ أَنَّ شُرْبَ
كَأْسِ الْحَنْظَلِ مَعَ الْعِزِّ أَلَدُّ بِكَثِيرٍ مِنْ حَيَاةٍ رَغِيدَةٍ مَدِيدَةٍ يُصَاحِبُهَا
ذُلٌّ، فَصَنَعُوا لِلْأُمَّةِ تَارِيخًا مَجِيدًا... إِنَّهُمْ الْأَبْطَالُ.

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

20. *Islamic Education*, Vol. 1, Grade 9, 2020, p. 13. (Previously—*Islamic Education*, Vol. 1, Grade 9, 2019, p. 12.)

Students are taught in an explanation of a Qur'anic surah and hadith that those who die as martyrs (*shuhada'*) killing infidels (Christians, Jews, polytheists) will go to paradise where Allah will raise their status. No essential historical context or alternative explanation about infidels is given to the students. Other Qur'anic verses about forgiveness and mercy toward the Other are ignored in this passage such as: "The believers are those who spend in charity during ease and hardship and who restrain their anger and pardon the people, for Allah loves the doers of good" (3:134).

الحكمة من قتال الكفار:

أخبر الله تعالى أنه قادرٌ على إهلاك الأعداء وقتلهم، إلا أنه أمر بمقاتلتهم؛ ليحكم عديده، منها:
١- أَنْ اللَّهُ تَعَالَى يُرِيدُ أَنْ يُمَيِّزَ بَيْنَ الصَّادِقِينَ وَغَيْرِهِمْ مِنَ الْمُنَافِقِينَ فِي مُقَاتَلَةِ الْكُفَّارِ.
٢- أَنْ اللَّهُ تَعَالَى يُرِيدُ أَنْ يَتَّخِذَ مِنَ الْمُؤْمِنِينَ شُهَدَاءَ يُكْرِمُهُمُ بِالشَّهَادَةِ؛ لِيَغْفِرَ ذُنُوبَهُمْ، وَيَرْفَعَ دَرَجَاتِهِمْ فِي الْجَنَّةِ، قَالَ تَعَالَى: ﴿وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ﴾ (الحديد: ١٩) قَالَ رَسُولُ اللَّهِ ﷺ: "وَإِنْ أُرْوَاهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ تَسْرُحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى قَنَادِيلَ تَحْتَ الْعَرْشِ".

The Wisdom behind Fighting the Infidels:

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

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

21. *Mathematics* (Literature and Sharia Tracks), Grade 11, 2020, p. 4. (Previously—*Mathematics* [Literature and Sharia Tracks], Grade 11, 2019, p. 4.)

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

حلّ معادلة خطية بمتغير واحد
Solving a Linear Equation With One Variable



نشاط ١:
المسجد الإبراهيمي من أهم المعالم التاريخية والدينية في فلسطين. ارتبطت باسمه إحدى مجازر الاحتلال الصهيوني حيث راح ضحيتها ١٨٠ مُصلياً ما بين شهيد وجريح.

أجّد عدد شهداء وجرحى المجزرة إذا علمت أن عدد الجرحى يساوي خمسة أمثال عدد الشهداء. افترض أن عدد شهداء المجزرة س شهيد.

إذن عدد جرحى المجزرة بدلالة س = _____
عدد شهداء المجزرة وجرحاها بدلالة س يكون ٦س. لماذا؟
عدد شهداء المجزرة = _____
عدد جرحى المجزرة = _____

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

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

The number of victims of the massacre in terms $X =$ _____.

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

Number of martyrs in massacre = _____.

Number of wounded in the massacre = _____.

22. *Islamic Education*, Vol. 2, Grade 5, 2019, pp. 74–79. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2018, pp. 74–79.)

Girls are encouraged to kill and be killed in a chapter that discusses the role of women in the beginning of Islam and the first women who were martyred in the name of Islam. The image of a women warrior is introduced in a chapter that makes a connection between the women martyrs of early Islam and the current conflict with Israel. The addition of Jewish to Zionist, here in the term "Zionist Occupation" (Israel), suggests further radicalization of the textbooks.



قضية للنقاش:
أتحدّث عن دور المرأة الفلسطينية في التضحية والصمود في مواجهة الاحتلال اليهودي الصهيوني.

Topic for Discussion:

Discuss the role of the Palestinian woman in sacrificing and displaying steadfastness in front of the Jewish-Zionist Occupation.

23. *Our Beautiful Language*, Vol. 1, Grade 2, 2020, p. 44. (Previously—*Our Beautiful Language*, Vol. 1, Grade 2, 2019, p. 44.)

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



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

Our grandfathers built houses/for us in our free country

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

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

24. *Social Studies*, Vol. 1, Grade 9, 2020, p. 15. (Previously—*Social Studies*, Vol. 1, Grade 9, 2019, p. 19.)

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

عمل الاحتلال الصهيونيّ منذ احتلاله الضفّة الغربيّة وقطاع غزّة عام ١٩٦٧م على إضعاف الاقتصاد الفلسطينيّ، وإلحاقه باقتصاده، عن طريق السيطرة على الأرض التي تُعدّ أهمّ وسائل الإنتاج، وحول الاحتلال مساحات واسعة من الضفّة الغربيّة وقطاع غزّة إلى مكبّات للنفايات الإشعاعيّة والكيميائيّة السامة، الملوثة للبيئة الفلسطينيّة، ما أدّى إلى ارتفاع معدلات الإصابة بالأمراض الخطيرة، وإطلاق قطعان الخنازير التي ألحقت الضرر بالسكّان، ومحاصيلهم، وتدمير المشاريع الإنتاجيّة. وفصل روابطه

Since it occupied the West Bank and the Gaza Strip in 1967, the Zionist Occupation has worked to weaken the Palestinian economy and annex it to its own economy by way of controlling the land, which is considered the most important means of production. The Occupation has turned vast areas of the West Bank and Gaza Strip into radioactive and chemically toxic waste dumps that are polluting the Palestinian environment. This has led to a rise in the incidence of serious diseases. It released herds of pigs that caused havoc among the population and their crops, and it destroyed industrial projects.

25. *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, p. 61. (Previously—*Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2018, p. 61.)

The PLO aircraft hijackings of Pam Am and Lufthansa in 1973 that killed 32 passengers are described as "*operations against Zionist targets*." No criticism is offered, nor encouragement to discussion about the legitimacy of attacking civilian targets.

أنا تعلّمت:



استمرت الاعتداءات الصّهيونيّة على القواعد والتجمعات الفلّسطينيّة في لبنان، وبعض القرى والمدن والمراكز الاقتصاديّة اللبنانيّة، وردّت الفصائل الفلّسطينيّة بعدد من العمليات ضد الأهداف الصّهيونيّة، من بينها عمليات اختطاف الطائرات، ونفّذ الاحتلال الصّهيونيّ عمليّة (فردان) عام ١٩٧٣م؛ نسبة للشارع الذي نفّذت فيه، حيث اغتالت ثلاثة من قادة منظّمة التحرير الفلّسطينيّة، هم: كمال ناصر، وكمال عدوان، وأبو يوسف النّجار في بيروت.

I learned:

The Zionist attacks continued on Palestinian bases and settlements in Lebanon, as well as on some Lebanese villages, cities and economic targets. The Palestinian factions responded with several operations against Zionist targets, including airplane hijackings. The Zionist Occupation [i.e., Israel] launched Operation Firdan in 1973, named after the street in which it was carried out. Three PLO leaders: Kamal Nasser, Kamal Adwan and Abu Yusef Al Najjar were assassinated in Beirut [by Zionists].

26. *Islamic Education*, Grade 12, 2020, p. 16. (Previously—*Islamic Education*, Grade 12, 2019, p. 16.) Students learn that giving their lives is a religious duty that carries great rewards and much honor. It amounts to the central meaning of life, the highest point toward which one can aspire.

مكانة الشهداء عند الله -تعالى-:

قال -تعالى-: ﴿ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴾ (١٥٤)

الشهادة عند الله -سبحانه- منزلة عظيمة، ودرجة عالية، فعظم البذل والتضحية من سمو الهدف والغاية.

والشهيد: من بذل نفسه في سبيل الله -تعالى-، دفاعاً عن دينه ووطنه؛ لتكون كلمة الله هي العليا.

ولقد نهت الآية الكريمة عن وصف الشهداء بالأموات؛ لأنهم أحياء عند ربهم ينتعمون، فهم قد انتقلوا من

حياة نعرفها، إلى حياة أخرى، لا نشعر بها، قال -تعالى-: ﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ

رَبِّهِمْ يُرْزَقُونَ ﴾ (آل عمران: ١٦٩)

Martyrs' Status with Allah:

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

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

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

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

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

27. *Social Studies*, Vol. 1, Grade 6, 2020, p. 54. (Previously—*Social Studies*, Vol. 1, Grade 6, 2019, p. 57.)

The borders of modern Palestine are illustrated in a map (titled: "*Map of Palestine*"), and children are required to define these "current" borders. The text explaining that Palestine extends "*from the Mediterranean Sea in the west; to the Jordan River in the East; and from Lebanon and Syria in the north; to the Gulf of Aqaba and Egypt in the south: an area of approximately 27,000.*"

حدود فلسطين:

نشاط (٥): نلاحظ الخريطة الآتية، ونستنتج:



رقم (١٦): خريطة فلسطين

- أ- حدود فلسطين من جهاتها الأربع.
ب- نسمي الدولة العربية التي تجاور فلسطين، وليست من بلاد الشام.

نحن تعلمنا:

فلسطين: هي الرقعة الجغرافية التي تمتد من البحر المتوسط غرباً، حتى نهر الأردن شرقاً، ومن لبنان وسورية شمالاً حتى خليج العقبة ومصر جنوباً، وتبلغ مساحتها حوالي (٢٧,٠٢٧ ألف كم^٢) تقريباً، وتقع فلسطين في الجهة العربية من قارة آسيا، وهي الممر البري الوحيد الذي يربط بين قارتي آسيا وإفريقيا، ما جعلها مسلكاً لطرق القوافل التجارية والجيوش منذ فجر التاريخ، وأكسبها أهمية استراتيجية، جعلتها مطمعا للغزاة والقوى الاستعمارية.

Activity (5): Observe, read and conclude:

A- We will define the borders of Palestine from all four directions.

B- We will name the Arab state neighboring Palestine, which isn't from the Levant [Bilad Al-Sham].

We have learned:

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

28. *Arabic Language (1): Reading, Grammar, Presentations and Expression (Academic Track), Grade 12, 2020, pp. 84–87. (Previously—Arabic Language (1): Reading, Grammar, Presentations and Expression [Academic Track], Grade 12, 2019, pp. 84–87.)*

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

حيفا تئن أما سمعت أئین حَيْفَا؟
وشممت عن بعد شلى اللبمود حَيْفَا
تكي إذا لمحت وراء الأقب طَيْفَا
سألته عن يوم الخلاص متى؟ وكيفَا؟
هي لا تريدك أن تعيش العمر حَيْفَا

(هاشم الرفاعي)

وصية لاجئ

بين يدي النص:

هاشم الرفاعي (١٩٣٥ - ١٩٥٩) شاعر مصري، درس في كلية دار العلوم، ترك مئة وسبعاً وثمانين قصيدة، تناول فيها قضايا مصر والأمة الإسلامية، وبرع في تقمص الشخصيات، ومن أمثلة ذلك تقمص شخصية اللاجئ الفلسطيني في هذه القصيدة التي جاءت على مجروء الكامل.

فوزاك الأرض التي غدت ميباك
وتوؤ يوماً في شبابك أن تراك
لم تسيها إناك أهوال المصائب
ترنو ولكن ملء نظرها عاب

إن جتتها يوماً وفي يدك السلاح
وظلعت بين ربوعها مثل الصباح
فاهتف: سلى سنع الزوابي والبطاخ
إني أنا الأمن الذي صمد الجراخ
ليك يا وطني العير المصباح

لا تكين فما بكث عين الجناة
هي قسة الطغيان من فجر الحياة
فارجع إلى بلد كوز أبي خصاة
قد كث أرجو أن أموت على ثراه
أمل ذوى ما كان لي أمل سواه



٦- كيف يعود اللاجئ الفلسطيني إلى وطنه؟

Excerpts:

A Refugee's Will

They have driven you out. Return to those who have driven you out

Because there is a land that your father used to cultivate . . .

Haifa is sighing. Have you not heard Haifa's sigh? . . .

Behind you there is a land that fed your childhood

And wants to see you one day in your youth

The horrors of the disaster have not made her forget you

She is longing but her glance is full of admonishment

If you come to her one day with the weapon in your hand . . .

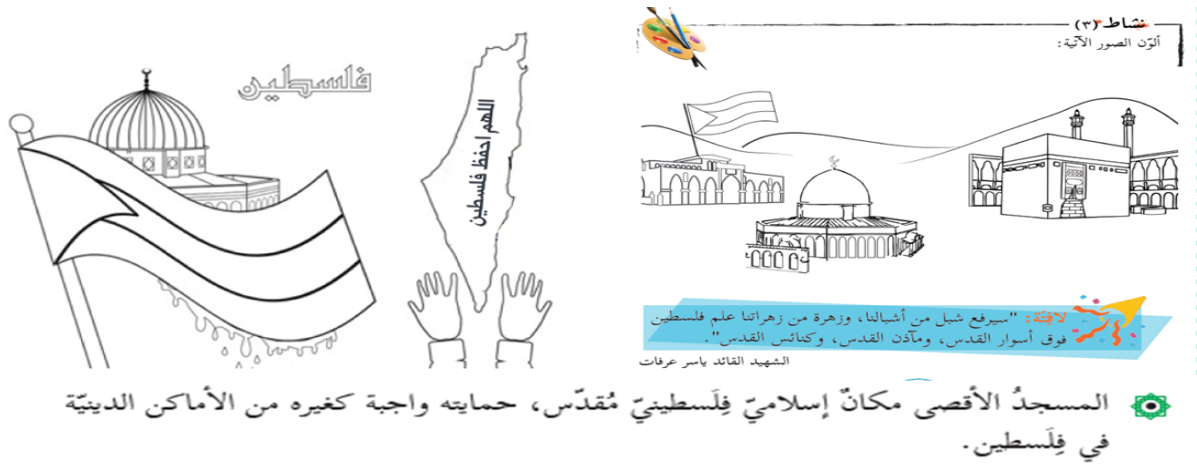
Then cry out: . . .

I am at your service, O my dear homeland that has been deserted . . .

6- How will the Palestinian refugee return to his homeland?

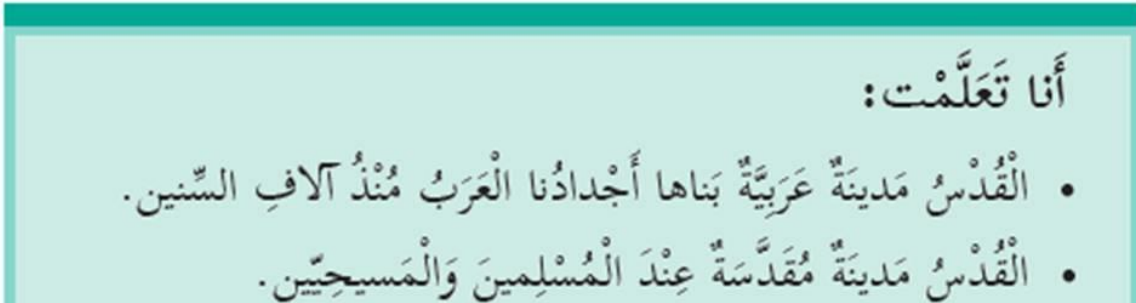
29. *Islamic Education*, Vol. 1, Grade 5, 2020, pp. 65, 103. (Previously—*Islamic Education*, Vol. 1, Grade 5, 2019, pp. 65, 103.)

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



31. *National and Social Upbringing*, Vol. 1, Grade 3, 2020, pp. 29, 95. (Previously—*National and Social Upbringing*, Vol. 1, Grade 3, 2019, pp. 29, 95.)

Third graders learn that Jerusalem is an Arab city holy to Muslims and Christians alone (p. 29), without learning about its historical connection to Jews or Judaism. One exercise in the photograph (p. 95) included a picture of a girl standing in front of a church and of a boy standing in front of a mosque. But there is no Jewish synagogue.



I learned:

* Jerusalem is an Arab city built by our Arab forefathers thousands of years ago.

* Jerusalem is a holy city for Muslims and Christians.

32. *Islamic Education*, Vol. 2, Grade 8, 2018, p. 93. (Previously—*Islamic Education*, Vol. 2, Grade 8, 2017, p. 93.)

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

والشباب هم صمام أمان المجتمع؛ لما لهم من دور في حماية الوطن وصدّ الأعداء بالجهاد

في سبيل الله.

Youth are the safety valve of society because they have a role in protecting the homeland and repelling enemies in jihad for the sake of Allah.

33. *Mathematics* (Literature and Sharia Tracks), Grade 11, 2020, p. 55. (Previously—*Mathematics* (Literature and Sharia Stream), Grade 11, 2019, p. 55.)

An eleventh grade math problem that shows a Jewish settler shooting at passing Palestinian cars is used to teach statistics and probability.

٣ يُطلق أحد المستوطنين النار على السيارات المارة في إحدى الطرق، إذا كان احتمال إصابته للسيارة في الطلقة الواحدة هو ٧,٠، أطلق المستوطن النار على ١٠ سيارات، ما توقعك لعدد السيارات التي أصيبت؟

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

34. *Mathematics*, Vol. 1, Grade 9, 2019, p. 86. (Previously—*Mathematics*, Vol. 1, Grade 9, 2018, p. 86.)

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

الجداول التكرارية (١-٤)

أكمل الجدول التكراري:

عدد الشهداء	٢٤	١٩	١٦	١٥	٩	٨	٦	٥	٤	٣	٢	١	٠
عدد السنوات				٣					١				١

نشاط (١): تعرّض محافظة القدس إلى عدوان مستعمر من سلطات الاحتلال الإسرائيلي على المقدّسات الإسلامية، وعلى سكّانها الفلسطينيّين، وما نتج عنه من خسائر في المعنويات والأرواح؛ فقد بلغ عدد الشهداء في محافظة القدس خلال الفترة ١٩٩٤-٢٠١٥م، حسب إحصائية الجهاز المركزي للإحصاء الفلسطينيّ ١٥٦ شهيداً، وكان عدد الشهداء موزعاً حسب السنوات كما يأتي:

٢	٥	١٦	١٩	١٥	٣	٤	٣	٨	٦	١٥
٢٤	١٥	١	١	٣	٠	١	٢	٩	٢	٢

ويمكن تمثيل البيانات بجدول تكراريّ.

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

The number of years in which there were no martyrs during the period 1994–2015 is one year. The number of years in which there were two martyrs a year is . . .

35. *Islamic Education*, Vol. 1, Grade 5, 2020, p. 63. (Previously—*Islamic Education*, Vol. 1, Grade 5, 2019, p. 63.)

The Jewish holy place of Western Wall is presented as an exclusively Muslim holy place part of the Al-Aqsa Mosque that belongs to Muslims alone.



حائط البراق

إضاءة: سُمِّي حائط البراق بهذا الاسم؛ نسبةً إلى البراق الذي حمل الرسول ﷺ في رحلة الإسراء والمعراج، وحائط البراق جزء من السور الغربي للمسجد الأقصى، والمسجد الأقصى بما فيه السور أرض فلسطينية وحق خالص للمسلمين.

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

36. *Social Studies*, Vol. 1, Grade 8, 2020, p. 9. (Previously—*Social Studies*, Vol. 1, Grade 8, 2019, p. 9.)

The territory of Palestine is includes the territory of Israel (27,000km²).

الجناح الإفريقي		الجناح الآسيوي	
المساحة/كم ²	الدولة	المساحة/كم ²	الدولة
٢٥٠٥٨١٣		٢١٤٩٠٠٠	
٢٣٨١٧٤١		٤٨٢٦٨٣	
١٧٥٩٥٤٠		٤٣٤٩٢٤	
١٠٨٥٨٠٥		٢١٢٤٧٥	
١١٠٠٠٠٠		١٨٥١٨٣	
٦٣٧٦٥٧		٩٧٧٤٠	
٤٤٦٥٥٠		٨٣٦٠٠	
١٦٣١٦٠		٢٧٠٢٧	
٢٢٠٠٠		١٢٨١٨	
٢٠٣٤		١١٤٠٠	
		١٠٤٠٠	
		٦٢٢	
١٠١٠٤٣٠٠	المساحة الكلية	٣٧١٢٢٢٣	المساحة الكلية

الجناح الآسيوي	
المساحة/كم ²	الدولة
٢٧٠٠٠	

جغرافية العالم العربي، حسام جاد الرب، جامعة أمسيوط، ٢٠٠٥.

37. *Islamic Education*, Vol. 2, Grade 8, 2018, pp. 49–52. (Previously—*Islamic Education*, Vol. 2, Grade 8, 2017, pp. 49–52.)

Martyrdom—specifically dying in the battlefield—is taught to be a coherent part of *jihad*, and rewards await those who follow this path. The meaning of *jihad* as expressed in this chapter is warfare. The title, image and six Qur'anic verses are purposefully selected from an ocean of Islamic traditions (hadith) and Qur'anic verses to support this interpretation that fits a more radical world view. The content covers the psychological and practical dimensions of warfare. At the end of this chapter, students are encouraged to discuss goals of *jihad* and the wonders of martyrs. No other interpretation of the meaning of *jihad* is offered.

الدَّرْسُ التَّاسِعُ

مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةً لِلَّهِ
هِيَ الْعَلِيَّا
(درس تفاعلي)

التعرف إلى مفهومي: المجاهد، الشهيد.

يُنَاقِشُ الْمُعَلِّمُ الطَّلَبَةَ فِي الْمَوَاضِعِ وَالْأَفْكَارِ وَالْمَفَاهِيمِ الْآتِيَةِ:

١) يُعْرِفُ الْمَفَاهِيمَ الْآتِيَةَ: الْجِهَادَ، الْمُجَاهِدَ، الشَّهِيدَ.

٢) التَّدْلِيلُ عَلَى الْجِهَادِ مِنَ الْقُرْآنِ الْكَرِيمِ، وَمِنَ السُّنَنِ النَّبَوِيَّةِ الْمَشْرُوفَةِ.

٣) يُبَيِّنُ أَثْرَ الْجِهَادِ عَلَى الْفَرْدِ وَالْمُجْتَمَعِ.

٤) يُعَدُّ نَوَاطِجَ الْمُجَاهِدِ وَالشَّهِيدِ فِي سَبِيلِ اللَّهِ.

٥) يَذْكُرُ غَايَاتِ الْجِهَادِ فِي الْإِسْلَامِ.

٦) يَذْكُرُ مَوَاقِفَ جِهَادِيَّةٍ لِلصَّحَابَةِ - رِضْوَانُ اللَّهِ عَلَيْهِمْ -.

٧) يَحْرِصُ عَلَى إِخْلَاصِ النَّبِيِّ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ - عَزَّ وَجَلَّ -، وَفِي كُلِّ عَمَلٍ.

نصوص شرعية

نصوص شرعية

١) قَالَ رَسُولُ اللَّهِ ﷺ: «وَأَيُّدُوا لَهُمْ مَا اسْتَظَعُوا مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْحَبْلِ يُرْهِمُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّةَ وَوَالِدَيْهِ مِنْ دُونِهِمْ لَا يَمْلِكُونَ اللَّهُ بِعِلْمِهِمْ وَمَا يُحِفُّوا مِنْ قِتْلِهِ فِي سَبِيلِ اللَّهِ يَوْمَ إِسْتُرُوا وَأَشْرُوا كَيْفَ لَمْ يَكُنْ لَهُمْ لَكُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ كَانُوا لَظَالِمِينَ» (البقرة: ٢١٦)

٢) قَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا لَكُمُ لَا تَقْتُلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَعْمَالُهَا وَاجْعَل لَنَا مِنَ اللَّهِ وَلِئَامِنَا وَاجْعَل لَنَا مِنَ اللَّهِ كَيْفَ صَدَقَ» (البقرة: ٢١٧)

٣) قَالَ رَسُولُ اللَّهِ ﷺ: «وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ» (البقرة: ٢١٨)



١) بالتعاون مع أفراد مجموعتي أكتب غايات الجهاد في سبيل الله.

٢) أبحث عن كرامات للشهداء، وأكتبها في دفترتي.

Lesson 9:

He who Fights so the Word of God is Supreme (Interactive Lesson)

[Among the goals of the lesson:]

Acquaintance with two terms: Jihad fighter (mujahid) and martyr (shahid).

The teacher will discuss the following subjects, ideas and concepts with students:

- 1. Define the following concepts: jihad, jihad fighter (mujahid), martyr (shahid).***
 - 2. Demonstrate that jihad relies on the Holy Qur'an, and from the Sunnah of the Prophet.*
 - 3. Clarify the impact of jihad on the individual and society.***
 - 4. Describe the rewards awaiting the jihad fighter and the martyr in the way of Allah.***
 - 5. Indicate the goals of jihad in Islam.***
 - 6. Point to jihadi positions of the Companions—may Allah be pleased with them.*
 - 7. Emphasize the true faith in jihad in the cause of Allah, and in every action.*
-
- Fighting has been enjoined upon you [even] while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not [Al Baqara 2: 216].*
 - Fight them until there is no [more] fitnah [in-fighting] and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors [Al-Baqara 2:193].*
 - Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory [Al-Haj 22: 39].*
 - And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged [Al-Anfal 8:60].*
 - And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who cry, 'Our Lord? Rescue us from this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper' [Al-Nisa 4: 75]?*
 - And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision [Al-Imran 3:169].*
-
- 1. Cooperating with members of my group, I will write the goals of jihad in the way of Allah.***
 - 2. I will discuss the wonders of the martyrs and write them in my notebook.***

38. *Arabic Language* (1): Reading, Grammar, Presentations and Expression (Academic Track), Vol. 1, Grade 11, 2020, pp. 74–76. (Previously—*Arabic Language* (1): Reading, Grammar, Presentations and Expression [Academic Track], Vol. 1, Grade 11, 2019, pp. 74–76.)

A poem titled "*The Intifada's Martyrs*" glorifies death and Palestinian martyrs killed in the First Intifada. Such figures include Palestinian terrorists who committed terror acts murdering Israeli civilians such as the Tel Aviv-Jerusalem bus 405 attack in 1989 where a Palestinian terrorist seized the steering wheel of the bus, running it off a steep cliff into a ravine leaving 16 civilians dead. The martyrs are described in the poem as "*embracing [their] happy future*" as "*they join to the heavens*." Graphic wording in the poem describes the martyrs as climbing up a "*ladder of their gushing blood*," and while dying, "*standing, blazing on the road, shining like stars*." Accompanying exercises ask students: "*How do the martyrs face death?*"; and to explain an artistic depiction of how the martyrs "*stood up in the face of death*;" and how "*death charged and drove its scythe through them*."

[Excerpts]

*They carried their hearts on their palms as stones, as embers, as a blaze
And stoned with them the wild beast on the road...*

They died while standing, blazing on the road, shining like stars...

Death assaulted and launched its axe into them...

They stood up in the face of death

Ah dream of theirs which appear in the distance embracing the happy future!

Their rebirth will come will rise out of the depth of death and darkness . . .

Never will he be weaned whatever the usurper's cruelty

Until in a perfidious night death paints

Look at them in the distance! How they rise up higher and higher while the whole world watches!

How they climb up ever higher on a ladder of their gushing blood!

Look at them falcons in their Intifada

How they join to the heavens the land and their sacred country!

2. **How do the martyrs face death, as it appears in the poem?**

2. We will explain the scene in which the poet describes the First Intifada's martyrs in the poem's first verse.

4. The poet mentioned the martyrs' immortality:

A. We will cite the verse that proves this meaning.

B. We will extract a Qur'anic verse which confirms this meaning.

6. Explain the artistic depiction in the following: *They stood up in the face of death; With these they pelted the monster of the road; Death charged and drove its scythe through them.*

39. *Islamic Education*, Vol. 1, Grade 7, 2020, pp. 85–89. (Previously—*Islamic Education*, Vol. 1, Grade 7, 2019, pp. 85–89.)

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



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

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

The meaning of sacrifice and self-sacrifice:

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

The Status of Tadhiya and Fidaa in Islam

1- Allah has promised His loyal believers, who sacrifice for His sake, victory and empowerment in this world and Paradise in the world to come [...]

2- Sacrifice is the means by which nations attain honor, power and freedom. A nation whose sons do not sacrifice for the sake of its freedom and power is a weak and humiliated nation. That is why Islam instructed [us] to sacrifice for the sake of Allah in order to repel the enemy and liberate the homelands.

3- Male and female believers must make sacrifices for the truth (i.e. Islam) and endure trouble for this. This way we live with honor and glory.

First- Self Sacrifice

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

Exercise 1: Discuss one of the battles of the Prophet and write about a situation of sacrifice and self-sacrifice that had an impact on you.

Exercise 2: Mention acts of sacrifice and self-sacrifice by the Palestinian people.

40. *Arabic Language* (1): Reading, Grammar, Presentations and Expression, Vol. 2, Grade 11, 2019, pp. 34–38. (Previously—*Arabic Language* (1): Reading, Grammar, Presentations and Expression, Vol. 2, Grade 11, 2018, pp. 32–36.)

A poem used to teach advanced Arabic, "Red [Bloody] Tuesday," glorifies death and three Palestinian men who were hanged by the British Mandate in 1930 after being accused of murdering innocent unarmed Jews during the 1929 Arab riots in Palestine.

الشاعرة الثانية

أنا ساعة الرجل الشهيد أنا ساعة البشري السعيد
أنا ساعة الموت المشرق كل ذي فعل مجيد
بسطلي تحطيم فيبنة رمياً تحطيم الخلود
راحتن من فاني لأشعها إلى طرف التودد

فصاً بروج (محمّد): تلقى الردى حلق البودد
فصاً بأتانك عند موتك ودمي كفتنك بالتحديد
ولدى العداة عن ابنيها في صيته الخشن العبد
ما نال من خدّة البلاد أجيل من أجنس الشهيد

الشاعرة الثالثة

أنا ساعة الرجل الصبور أنا ساعة القلب الكبر
رمز القيات إلى الشهادة في الخطير من الأسور
تطلي أنى على قدام الموت من ضمّ الشهور
خلالاً برتقتى الردى فاصبح لعوت في سبوراً
فصاً بوحان با (مصطفى): وجتة السحلا الساندير
وسمكة الأبال بيكي اللبّ بالدمع الغير
ما أنفأ الوطن القمدي غير ماطر جاور

خاتمة

أجسادهم في ربة الأوتان أرواسهم في جنة الرصوان
وهناك فيسن العفو والغفران

الثلاثة الجليلة

مقدمة

لما نؤمن جناتك المنحورين وترحمك بقرى الجبال رؤوس
ناح الأذان وأنشود القسوم **فألقى كبراً وله القسوم**
طقتك تفرز عواصف وعواطف
والموت حيا طافت أو غاطفت

والموت الأبدى يُمنى في الرى ليرتفع في قهها التحكيم
حقا البرية وما تفرح حان والآن بين مطبورة أشكالك
شرفنا الأرواح والأشوال وكرامة يا حسرة أسماك!

الشاعرات الأوت
الشاعرة الأولى

أنا ساعة نفس الأبيّة الفصل لي الأسيبيّة
أنا بقر سامات ثلاث كلها رمز الخبيّة
أودعت في فوج الشبيبة نعمة الروح الوثبيّة
لا بُد من يوم لهم ينسفي السدا كائن النجة
فصاً بوج (فواد) أشمّد من جوارحو ركة
عاشت نفوس في سبل بلاعا دعيت سخة

٤ مَنْ هُمْ الشَّهَدَاءُ الَّذِينَ تَعْنَى الشَّاعِرُ بِطَوْلَتِهِمْ؟

٥ نُشِيرُ إِلَى الْبَيْتِ الَّذِي ضَرَبَهُ الشَّاعِرُ مَثَلاً عَلَى تَحْمِيلِ الْبَطْلِ لِقَاءَ الْمَوْتِ.

٦ أثار الشَّاعِرُ إِلَى حِرْصِ الشَّهَدَاءِ الثَّلَاثَةِ عَلَى حَيَاةِ قَضْبِ السَّبِقِ فِي الشَّهَادَةِ، وَتَرَاخُمِهِمْ عَلَيْهِ، نَعْدًا مَا يَشِيرُ إِلَى ذَلِكَ فِي الْقَصِيدَةِ.

٣ رسمت القصيدة مشاهد إعدام الأبطال الثلاثة، فكيف بدت تلك المشاهد؟

٦ ختم الشَّاعِرُ قصيدته ببيان مآل الشَّهَدَاءِ ومكانتهم، نوضِّح ذلك.

[Excerpts]

Who will someday make the enemy taste death and sorrow?

I sear with Fuad's soul, departing his chaste body

To come close the Heavens

I swear immortality could never be obtained without a sacrifice

Long live the souls who sacrifice for their own homeland

I am the hour of the strongman; I am the hour of storming bravery

I am the hour of honorable death crowning glorified deeds

I tried to be ahead to get the honor of immortality

I sear with the soul of Mouhamad meeting the death as if meeting a bunch of flowers

I swear with your mother singing the victory song at your death

She is mocking the condolence, her son would never die

I swear the greatest reward is that of a martyr

My hero is stronger than rocks meeting the dreadful death

Happily waiting the death, What a wonder he is!

He will meet the Lord, bold handed at the doomsday

I've threatened the enemy with a dreadful day

4- Who are the martyrs who are **praised for their heroism** by the poet?

5- **Cite the verse in which the poet demonstrates the way in which the hero faces death.**

Discussion and Analysis:

2- The poet mentions the three martyrs' **eagerness to be the first to reach martyrdom.**


Determine what indicates this in the poem.

3- The poem illustrates **scenes from the three heroes' execution.** How do these scenes come across?

6- The poet concludes his poem by **depicting the martyrs' demise and prestige, explain this.**

41. *Islamic Education*, Vol. 1, Grade 8, 2020, pp. 56–59. (Previously—*Islamic Education*, Vol. 1, Grade 8, 2019, pp. 56–59.)

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



١ سَطَّرَتِ الْمَرْأَةُ الْفِلَسْطِينِيَّةُ مِثَالًا لِلتَّضَحُّيَةِ وَالْفِدَاءِ. بِالْمَعَاوَنَةِ مَعَ أَفْرَادِ
مَجْمُوعَتِي، أَذْكَرُ بَعْضًا مِنْهَا.

٢ أَرْجِعْ إِلَى أَحَدِ كُتُبِ السِّيَرَةِ النَّبَوِيَّةِ، وَالنَّخْصِ مَعْرَكَةِ الْيَمَامَةِ، مَبِينًا
دَوْرَ أُمِّ عَمَارَةَ، وَوَلَدَيْهَا فِي الْمَعْرَكَةِ.

التربية الإسلامية للصف الثامن

رفع الإسلام مكانة المرأة، وأكرمها بما لم يُكرمها به دينٌ سواه؛ فالنساء في الإسلام شقائق
الرجال في التضحية والإيثار.

الإسلام للصف الثامن

وقد أبلت بلاءً حسنًا يوم اليمامة في قتال مسيلمة، وجرحت أحدَ عشرَ جرحًا، وقطعت يدها،
واستشهد زوجها، ولكن ذلك لم يضعف عزيمتها، ولم تكثرت لها أصابها في سبيل الله.

فصلها:

كانت أمّ عمارة من السابقين إلى الإسلام، حيث إنها شهدت نبتة العقبة الثانية، فكانت إحدى
امرأتين حضرتا البيعة للإسلام، وكانت مثالًا يُقتدى به في التضحية، وحسب الرسول (ﷺ)، بل إنها
احتلت مكانًا عظيمًا في مقام الصبر، فقد قيل إنها حبيب بن زيد (رضي الله عنه) عندما أرسله الرسول (ﷺ)
إلى مسيلمة الكذاب يدعوه للرجوع إلى الإسلام، فاحتسبه عند الله تعالى.

1- Palestinian women are given as examples of sacrifice and martyrdom [fida']. In cooperation with members of my group, I will mention some of them.

2- Summarize the role of Umm 'Amara and her two sons in the Battle of Yamama

Islam raised the status of women, and honored them in a way no other religion had honored; women in Islam are sisters to the men in sacrifice and altruism.

She showed her bravery in the Battle of Yamama, fighting against Musaylimah and sustained eleven wounds, and had her hand cut off. Though her husband was martyred, that did not weaken her resolve; she did not care about what hit her in the way of Allah.

[she] is a model for emulation in sacrifice and love for the Prophet, as well as in forbearance, for he son was killed while performing a mission for the Prophet.

42. *Our Beautiful Language*, Vol. 2, Grade 1, 2019, p. 83. (Previously—*Our Beautiful Language*, Vol. 2, Grade 1, 2018, p. 81.)

Violent struggle appears as early as the first-grade using a militaristic figure holding a weapon (enlarged in relation to the other images) to teach the letter "Ya." Children are requested to examine the following pictures, in order to describe them with a word that contain the letter "Ya."



43. *Islamic Education*, Vol. 2, Grade 8, 2018, p. 88. (Previously—*Islamic Education*, Vol. 2, Grade 8, 2017, p. 88.)

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



Raise Your Voice: Demand the Right of Return

44. *Islamic Education*, Vol. 2, Grade 5, 2019, pp. 69–70. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2018, p. 69–70.)

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

ولستُ أبالي حين أُقتلُ مسلماً على أيِّ جنبٍ كان في الله مَضْرَعِي

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

نشاط (٥)

أتحدّثُ عن قصّة شهيد من بلدي، ارتقى دفاعاً عن دينه، ووطنه فلسطين.



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

45. *Arabic Language*, Vol. 2, Grade 5, 2019, p. 54. (Previously—*Arabic Language*, Vol. 2, Grade 5, 2018, p. 54.)

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

نشاط:
بالرجوع إلى الموسوعة الفلسطينية، أو الشبكة العنكبوتية نبحثُ عما يأتي:
- كيف تمّ قتلُ دلال المغرّبي، والتّمثيلُ في جُثّيها؟
- نُسَمّي البطلّين اللّذين غرّقا في البحرِ قبلُ وصولِ دلال ومجموعتيها إلى البحرِ.

Browse the Palestinian Encyclopedia or the Internet and research the following:

- How was Dalal Mughrabi killed, and how was her body abused?
- Names of the heroes who drowned in the sea before Dalal and her group reached the sea?

46. *Arabic Language*, Vol. 2, Grade 6, 2019, p. 35. (Previously—*Arabic Language*, Vol. 2, Grade 6, 2018, p. 34.)

Glorification of martyrs is used as example in grammar exercise.

٣- الشّهداءُ أكرّمُ مِنّا جميعاً.

3- Martyrs are more honorable than us all.

47. *Social Studies*, Vol. 1, Grade 6, 2020, p. 20. (Previously—*Social Studies*, Vol. 1, Grade 6, 2019, p. 23.)

Israel is accused of a deliberate official policy of stealing Palestinian relics to eradicate Palestinian heritage. Students are asked to interpret this policy.

نشاط (١/٤): نَقْرُ النِّصْنِ، ثُمَّ نَقُومُ بِمَا يَأْتِي:



النَّصُّ الْأَوَّلُ:

أُورِدَتْ إِحْدَى وَكَالَاتِ الْأَنْبَاءِ الْمَحَلِّيَّةِ الْأَخْبَارَ الْآتِيَةَ:

- فِلَسْطِينُ مِنْ أَكْثَرِ بَقَاعِ الْأَرْضِ نَهَبًا لِلآثَارِ...

- سَرَقَةُ الْآثَارِ الْفِلَسْطِينِيَّةِ عَمَلِيَّةٌ تَعَرَّضَتْ لَهَا الْأَرْضُ الْفِلَسْطِينِيَّةُ مُنْذُ الْاِحْتِلَالِ الصَّهْيُونِيِّ حَتَّى يَوْمِنَا هَذَا، وَهِيَ عَمَلِيَّةٌ مُنَظَّمَةٌ، لَعِبَ الْاِحْتِلَالُ الصَّهْيُونِيُّ فِيهَا دَوْرًا كَبِيرًا، لِلْقَضَاءِ عَلَى التُّرَاثِ الْفِلَسْطِينِيِّ.

بتصرف

أ- نَفْسِرُ سِيَّاسَةَ الْاِحْتِلَالِ الصَّهْيُونِيِّ تَحْتَ الْآثَارِ الْفِلَسْطِينِيَّةِ.

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

One of the local news agencies brought the following news

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

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

48. *Mathematics*, Vol. 1, Grade 3, 2020, p. 15. (Previously—*Mathematics*, Vol. 1 Grade 3, 2019, p. 15.)

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

بَلَّغَ عَدَدُ شُهَدَاءِ فِلَسْطِينِ أثنَاءِ الْعُدْوَانِ عَلَى قِطَاعِ غَزَّةِ عَامَ ٢٠١٤ م ٢١٣٩ شهيداً.

أ) أَكْتُبُ عَدَدَ الشُّهَدَاءِ بِالْكَلِمَاتِ _____

ب) أَكْتُبُ عَدَدًا وَاحِدًا أَكْبَرَ مِنْهُ _____

ج) أَكْتُبُ عَدَدًا وَاحِدًا أَصْغَرَ مِنْهُ _____

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

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

49. *Islamic Education*, Vol. 1, Grade 11, 2020, pp. 10–16. (Previously—*Islamic Education*, Vol. 1, Grade 11, 2019, pp. 10–16.)

An Islamic education chapter clearly teaches that according to the Qur'an, Jews are corrupt and are doomed to destruction both in the past and in the future by Allah's servants ("*The children of Israel's corruption of the land was and will be the cause of their annihilation*").

يتوقع من الطلبة في نهاية هذا الدرس أن يكونوا قادرين على:
- شرح فساد بني إسرائيل من خلال الآيات الكريمة.

أخبر الله تعالى أن بني إسرائيل سيُفْسِدُونَ فِي الْأَرْضِ مَرَّتَيْنِ بِعَمَلِ الْمُعَاصِي، وَالْعُلُوِّ فِي الْأَرْضِ، فعندما حصل الإفساد الأول بعث الله تعالى عبداً له اتصفوا بالقوة فأزالوا ملكهم وإفسادهم.

غلبة بني إسرائيل مرة أخرى:

قَالَ تَمَّال: ﴿فُرِّدْنَا لَكُمُ الْكُفْرَ عَلَيْهِمْ وَأَمَدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ قَبِيلًا ﴿٥﴾ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْتَوْفُوا وَبُحُورَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّأُوا مَا عَلَتُوا تَتَّبِعُوا ﴿٦﴾ عَنِ رَبِّكُمْ أَنْ يَرْحَبَكُمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٧﴾﴾

- وضعت الآيات الكريمة قواعد عامة منها:

- ١- أَنْ مَنْ عَمِلَ خَيْرًا يَدْخُلْهُ اللَّهُ فِي رَحْمَتِهِ، وَأَنْ مَنْ عَمِلَ سُوءًا يُعَاقَبْ بِهِ شِقَاءً فِي الدُّنْيَا وَعَذَابًا فِي الْآخِرَةِ.
- ٢- أَنَّهُ كَلَّمَا عَادَ بَنُو إِسْرَائِيلَ إِلَى الْإِفْسَادِ فِي الْأَرْضِ بَعَثَ اللَّهُ عَلَيْهِمْ عِبَادًا لَهُ يَزِيلُونَ مَلِكَهُمْ، وَإِفْسَادَهُمْ.
- ٣- إِفْسَادُ بَنِي إِسْرَائِيلَ فِي الْأَرْضِ كَانَ وَسَيَكُونُ سَبَبًا فِي إِهْلَاكِهِمْ، وَهَذِهِ السُّنَّةُ مَاضِيَةٌ فِي كُلِّ طَاغِيَةٍ وَظَالِمٍ.
- ث. من سنن الله - تعالى - في الأمم أن الفساد والظلم مرتعاً وخيم.
- ج. يتصف الذين يزيلون إفساد بني إسرائيل بالضعف والهوان.
- س٥- أَوْضَحَّ مِنْ خِلَالِ الْآيَاتِ الْكَرِيمَةِ صِفَاتٍ مَنْ يَزِيلُ إِفْسَادَ بَنِي إِسْرَائِيلَ فِي الْأَرْضِ.

Excerpts:

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

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

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

The Triumph of the Children of Israel Once Again:

...

The Ayahs laid down a general principle, which includes:

...

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

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

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

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

Question 5: I will clarify, in light of the verses, the **characteristics of those who remove the corruption of the Children of Israel in the land.**

50. *Life Sciences* (Science and Agriculture Tracks), Vol. 1, Grade 11, 2019, p. 77. (Previously—*Life Sciences* [Science and Agriculture Tracks], Vol. 1, Grade 11, 2018, p. 77.)

In a biology exercise, Mohammed A-Dura is used to teach about the nervous system. The exercise asks students to compare the effects of the nervous system on different body functions such as bladder, heart rate, lungs etc.



سؤال: تأمل الصورة، مبيناً أي الجمل التي تعمل في هذه الحالة. بالاستعانة بالشكل (21) قارن بين أثر أعصاب الجملة الودية وشبه الودية على كل من الأعضاء في الجدول الآتي:

عضو أو الجهاز	تأثير الجملة الودية	تأثير الجملة شبه الودية
بؤبؤ العين		
معدل ضربات القلب		
المثانة		
معدل التنفس في الرئتين		
إفرازات الغدد اللعابية		


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

Organ or System	Effect on the Sympathetic System	Effect on the Parasympathetic System
Pupil		
Heart Rate		
Bladder		
Respiratory Rate		
Salivary Glands		

51. *Mathematics*, Vol. 2, Grade 7, 2019, p. 97. (Previously—*Mathematics*, Vol. 2, Grade 7, 2018, p. 97.)

Politics is inserted into a mathematics problem in a seventh-grade textbook.


نشاط (٤):



يمثل العام ١٩٤٨ عاماً مفصلياً في حياة شعبنا الفلسطيني، وهو العام الذي حدث فيه النكبة، واحتلت فلسطين، وتشرد شعبنا في مخيمات اللجوء، والشتات.

الفضاء العيني للأرقام المكونة لهذا التاريخ $\Omega = \{1, 4, \dots\}$

أكمل الحوادث الآتية:



The year 1948 represents a turning point in the life of our Palestinian people. It is the year that the Nakba took place, Palestine was occupied, and our people became displaced in the refugee camps and the Diaspora. [Followed by math exercise]

52. *Social Studies*, Vol. 1, Grade 7, 2020, pp. 60–61. (Previously—*Social Studies*, Vol. 1, Grade 7, 2019, pp. 60–61.)

A Jewish presence in Jerusalem prior to 1967 is erased—and Israel is accused of forging a history through fake historical relics. Israel "changed the name of the Al-Buraq Wall into 'the Wailing Wall'"; "replaced some of the City Wall's stones with stones that have Zionist decorations and forms"; "built new Jewish synagogues in the Old City that never existed" beforehand; and "diggings under the Al-Aqsa Mosque."

أنا تعلّمت:

انتهج الاحتلال الصهيوني سياسة طمس المعالم العربية والإسلامية لفلسطين بشكل عام، وفي القدس بشكل خاص، وبدأ الصّهاينة في تغيير هويّة المدينة العربية الإسلامية، وتحويلها للطابع الصهيوني، فقد صادرت الأرض الفلسطينيّة، وقامت ببناء المستوطنات عليها، وضيّقت على السكان الفلسطينيّين؛ لإرغامهم على ترك القدس، وإحلال المستوطنين مكانهم، فهدمت المنازل، وهجرت السكّان، وسحبت هوياتهم، وفصلت القدس عن محيطها العربيّ. وضمت المعالم الإسلامية إلى قائمة التراث الصهيوني، فحوّلت حائط البراق إلى حائط (المبكي)، وهدمت حيّ المغاربة، وغيّرت طابعه العربي الإسلامي، وأزالت بعض الحجارة من سور القدس، واستبدلتها بأخرى عليها رسومات وأشكال صهيونية، وافتتحت الكنس الصهيونية في البلدة القديمة من مدينة القدس، وقامت بعدد من الحفريات تحت المسجد الأقصى، وتحاول جاهداً في هذه الأيام السيطرة على الحرم القدسي الشريف، من خلال السماح للمستوطنين الصّهاينة بالدخول إليه يوميّاً، تمهيداً للسيطرة الكاملة عليه، ومنع أيّ ارتباط إسلاميّ بهذا المكان المقدّس عند المسلمين.

٤- حوّل الاحتلال الصهيوني اسم حائط البراق إلى حائط (المبكي).

السؤال السادس: أبيّن بعض الإجراءات الصهيونية الهادفة إلى طمس المعالم العربية الإسلامية في مدينة القدس.

I Learned:

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

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

Question 6: I will specify some of the Zionist measures aimed at erasing the Arab and Islamic features in the city of Jerusalem.

53. *Islamic Education*, Grade 12, 2020, p. 21. (Previously—*Islamic Education*, Grade 12, 2019, p. 21.)

Jews are demonized as liars and fraudsters. The text describes a failed attempt by Jewish leaders in Medina to persuade Muhammad to pronounce an unjust verdict to their benefit, promising him that they would convert to Islam if he did. Jews are described as sinful and liars, as they turned their backs on the Prophet and caused pain to the Prophet.

قال تعالى: ﴿ وَأَيْنَ أَخْصَمَ بَيْنِهِمْ يَمَّا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَعْدِرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿١٤﴾ .

تؤكد الآية الكريمة أنَّ على النبي الكريم ﷺ وجوب الالتزام بحكم الله -تعالى-، وعدم اتباع أهواء المتحاكمين إليه من اليهود، والتنبيه إلى كذبهم، وتدليسهم للحق، فقد ورد في سبب نزول هذه الآية عن ابن

ويخبر الله -تعالى- نبيه ﷺ أن إعراض اليهود عن قبول حكمه، إنما هو حرمان لهم عن الهدى بسبب ما اكتسبوا من الذنوب والمعاصي.

ثم هَوَّنَ اللهُ عَلَى رَسُولِهِ ﷺ مَا قَدْ يَجِدُهُ مِنَ أَلْمِ بِسَبَبِ تَمَرُّدِ الْيَهُودِ وَالْمُنَافِقِينَ، وإعراضهم عن الحق الذي جاءهم به ودعاهم إليه بقوله: ﴿ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴾، أي أن كثيراً من الناس عُصاة خارجون عن طاعة ربهم ورسوله.

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

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

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

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

54. *Arabic Language*, Vol. 1, Grade 9, 2020, p. 98. (Previously—*Arabic Language*, Vol. 1, Grade 9, 2019, p. 98.)

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

الهِمَزَةُ وَفَقَّ الْحَرَكَةُ الْإِعْرَابِيَّةُ

في مَشْهَدٍ مُؤَلِّمٍ، نِسَاءً وَأَطْفَالًا تَتَنَاطَرُ أَشْلَاؤُهُمْ فِي شَوَارِعِ الْمَدِينَةِ.
وَأَقُولُ أَنَا الرَّوَايَةُ:

هَكَذَا يَنْسِجُ الزَّمَانُ حُطَاةَ بِأَشْلَاؤِهِمْ
وَيُمَهِّدُ أَشْلَاءَهُمْ
طُرُقًا لِخُطَاؤِهِمْ.

(أدوية)

Hamza according to grammar movement:

In a painful scene, the remains of dead women and children splatter all the streets of the city. And I say, I the narrator: This is how time weaves its sins in their remains, And paves their remains, roads to their sins.

55. *Islamic Education*, Vol. 1, Grade 11, 2020, pp. 114–117. (Previously—*Islamic Education*, Vol. 1, Grade 11, 2019, pp. 114–117.)

Islam is characterized as a religion of war rather than of peace. In a chapter that teaches about different types of *jihad* and rules of war, a pessimistic statement affirms that war has always existed and always will. Islam accepts it as a religious "*legitimate necessity*." The term: *jihad*, is mostly explained in the chapter as fighting against Islam's enemies—the infidels—while emphasizing that those who are not Muslims and engage in war "*involve killing people and seizing their countries' wealth with no right, arrogance on earth and oppression of peoples*."

ضوابط الحرب في الإسلام:

الحرب ظاهرة لازمة إنسانية منذ فجر التاريخ، وهي في الإسلام ضرورة شرعية ولها ضوابط وقيم قبلها وأثناءها وبعدها، ومن أبرز هذه القواعد ما يأتي:

١. إنذار الكفار قبل المعركة، فما من معركة يخوضها المسلمون إلا وعليهم دعوة المشركين إلى الإسلام أولاً، أو خضوعهم لأحكامه ثانياً، وإلا فإنهم يختارون الحرب بأنفسهم؛ لرفضهم أحد الأمرين، وقد كان المسلمون من عهد النبي ﷺ والخلفاء من بعده يفعلون ذلك.

مشروعية السلم والحرب في الإسلام:

الأصل في العلاقات بين المسلمين وغيرهم أن تكون قائمة على الأمن والسلام، وأن الحرب التي يُطلق عليها في الإسلام مصطلح الجهاد، شُرعت لحماية للمجتمع المسلم من اعتداء الكافرين والمستكبرين، وقتال من يقف في وجه دعوة الإسلام، ويمنع وصولها إلى الأمم الأخرى، وهي نوعان:

أتعلم

أهداف الجهاد في الإسلام أهداف نبيلة، تتعلق بدمر المعتدي ونشر الدعوة، وحماية الضعفاء، بينما أهداف الحرب عند غير المسلمين أهداف غير نبيلة، تتعلق بقتل الناس، والاستيلاء على ثروات بلادهم بغير حق، والاستكبار في الأرض، وظلم الشعوب.

The Rules of War in Islam:

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

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

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

The goals of jihad in Islam are noble goals related to the defeating of the aggressor, the spread of [Islamic] preaching and the protection of the weak, while the goals of war among non-Muslims are not noble. [They] involve killing people and seizing their countries' wealth with no right, arrogance on earth and oppression of peoples.

56. *Science and Life*, Vol. 2, Grade 7, 2019, p. 59. (Previously—*Science and Life*, Vol. 2, Grade 7, 2018, p. 59.)

In biology, the importance of the human spine is taught through a story of "Zionist aggression" causing paralysis.

نشاط (٩) حذر وقدر

تغيّب علي عن المدرسة نتيجة إصابة عموده الفقري الذي أدى إلى شلله إثر عبثه بجسم مشبوه من مخلفات العدوان الصهيوني على غزة. فقرر زملاؤه زيارته للاطمئنان على صحته. أجب عن الأسئلة الآتية:

- ما الأعضاء المتضررة عند علي؟ ولماذا؟
- ما المقصود بالعمود الفقري؟ وما أهميته؟
- ما أهمية الحبل الشوكي بالنسبة للجسم؟
- ما الآثار المتوقعة حدوثها للجسم في حال حدوث تلف في الحبل الشوكي؟
- ما أثر العدوان الصهيوني على كل من البيئة والصحة؟
- ما احتياطات السلامة الواجب مراعاتها عند مشاهدة جسم مشبوه؟
- ما طرق المحافظة على صحة الحبل الشوكي وسلامته؟

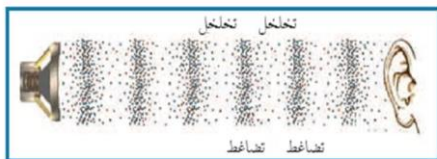
Ali was absent from school as a result of an injury to his spine, which led to his paralysis. He played with a suspicious object—one of the remnants of the Zionist aggression . . . Which parts of Ali were damaged? And why? What is the significance of the spinal cord to the body? What are the likely effects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

57. *Science and Life*, Vol. 2, Grade 8, 2019, p. 35. (Previously—*Science and Life*, Vol. 2, Grade 8, 2018, p. 53.)

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



٥. تمنع قوات الاحتلال الصهيوني رفع الأذان في مآذن المسجد الأقصى. ناقش.



The forces of the Zionist Occupation prohibit the amplification of the call for prayer (adhan) in the minarets of the Al-Aqsa Mosque. Discuss.

58. *Islamic Education*, Grade 12, 2019, pp. 95–101. (Previously—*Islamic Education*, Grade 12, 2018, pp. 96–102.)

A chapter on Islamic jurisprudence focuses on invocation and *jihad*, teaching students that these actions are relevant to modern times and their own lives. According to the textbook, *jihad* is considered "*the crest of Islam*" and "*one of the gates to achieving martyrdom*." It is an individual duty in the event Islamic land is occupied, which is easily applied to the Palestinian-Israeli conflict.



الفقه الإسلامي

ما أنا عليه وأصحابي

هل يستطيع الفقه الإسلامي استيعاب مستجدات العصر واحتياجاته، ومواجهة تحدياته؟

يتوقع من الطلبة في نهاية الوحدة أن يكونوا قادرين على:

- التردّد ببعض الأحكام العملية في الفقه الإسلامي التي يستفاد منها في واقع الحياة.
- تعزيز الفقه بصلاحية الفقه الإسلامي لكل زمان ومكان، وقدرته على استيعاب قضايا العصر.

الأهداف: يتوقع من الطلبة في نهاية الدرس أن يكونوا قادرين على:

- 1- تعريف مصطلح الجهاد.
- 2- استعراض حجج مشروعية الجهاد.
- 3- بيان فضل الجهاد في الإسلام.

فضل الجهاد في سبيل الله

- في الجهاد عزّ ونصر وتمكين في الأرض، وفي تركه ذلّ وخسران، قال ﷺ: " ما ترك قوم الجهاد إلا عذبهم الله بالعذاب " (رواه الطبراني في الأوسط)
- الجهاد أفضل الأعمال إلى الله -تعالى- قال رسول الله ﷺ: " مثل المجاهد في سبيل الله كمثل الضأب القاتل بقيات الله، لا يقتر من ميثام، ولا سلاح، حتى يزعج المجاهد في سبيل الله -تعالى- " (رواه مسلم)
- والجهاد ذروة سمام الإسلام، والسنام ما علا من ظهر الجمل، وفي ذلك كتابة عن عليّ شأن الجهاد في الإسلام، وقد روي في ذلك معاذ بن جبل عن رسول الله ﷺ أنه قال: " رأس الأمر الإسلام، وعموده الصلاة، وذروة سنامه الجهاد " (رواه الترمذي)
- والجهاد تحارة راحة مع الله -تعالى- فيها النجاة من النار والفوز بالمغفرة والجنة، قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدْرَأَكُمْ عَلَىٰ عَذَابٍ لَّيِّنٍ عَلِيمٍ ﴿١٠١﴾ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ فَخُذُوا حُكْمَهُ فَتَنصُرُوا اللَّهَ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاتَّبِعُوا أَمْرَهُمْ شَرِيفًا ﴿١٠٢﴾ وَإِذَا جَاءَ أَمْرٌ مِّنَ اللَّهِ وَالرَّسُولِ نَحْنٌ مُّؤْتَمِرُونَ ﴿١٠٣﴾ تِلْكَ آيَاتُ الَّذِينَ هَدَى اللَّهُ سُبُلَ الْبِرِّ أَتَتْهُمُ الرِّسَالُ بَيِّنَاتٍ مِّنَ اللَّهِ وَأَنَّ هِيَ صِرَاطُ اللَّهِ يَدْعُوهُ كَرِيمًا ﴿١٠٤﴾ وَاللَّهُ يَهْدِي الْقَوْمَ الَّتِي يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٠٥﴾ ﴾ (الصف: ١٠١-١٠٥)
- الجهاد باب من أبواب تحصيل الشهادة، يقول رسولنا الكريم ﷺ: " تنقل الله لمن جاهد في سبيله، لا يخرج منه إلا جهاد في سبيله وصاديق كلماته، بأن يدخله الجنة، أو يرجعه إلى مسكنه الذي خرج منه مع ما نال من أجر أو غنمة " (رواه النووي)

حكم الجهاد

ويكون الجهاد فرض كفاية إذا حصلت المنعة من العدو بمن حضر من المقاتلين لمواجهته. ويكون فرض عين، في حالات منها:

- إذا احتل العدو بلدًا من بلاد المسلمين أو حرّك جيوشه لاحتلالها أو أراد أهلها بسوء، قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا زِينَتَكُمْ لِيُذَكَّرَ بِكُمُ اللَّهُ وَأَعْلَمُوا أَنَّهُمْ مَعِ النَّبِيِّينَ ﴿١٣٢﴾ ﴾ (البقرة: ١٣٢)
- إذا استنصر الإسلام فئة من الناس أو اتبهم للقتال، قال تعالى: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَ أَمْرٌ مِّنَ اللَّهِ وَالرَّسُولِ نَحْنٌ مُّؤْتَمِرُونَ ﴿١٠٣﴾ تِلْكَ آيَاتُ الَّذِينَ هَدَى اللَّهُ سُبُلَ الْبِرِّ أَتَتْهُمُ الرِّسَالُ بَيِّنَاتٍ مِّنَ اللَّهِ وَأَنَّ هِيَ صِرَاطُ اللَّهِ يَدْعُوهُ كَرِيمًا ﴿١٠٤﴾ وَاللَّهُ يَهْدِي الْقَوْمَ الَّتِي يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿١٠٥﴾ ﴾ (الصف: ١٠١-١٠٥)

Can Islamic jurisprudence incorporate the modern developments and needs of our time and meet its challenges?

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

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

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

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

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

[...] Jihad is the best deed in God's eyes Jihad is the peak of Islam [...] Jihad is a profitable trade with God that contains the rescue from the fire [of Hell] and the attainment of pardon and Paradise [...] Jihad is one of the gates to achieving martyrdom.

The wisdom behind jihad:

[...] jihad is considered a collective duty when the enemy's force clashes with the fighters who come to confront them. [Jihad] is considered an individual duty in the following conditions:

- If the enemy occupied a Muslim land or moved its army to occupy it or intended harm to its residents [...]
- If the Imam recruited or sent a group of people to battle [...]

59. *History*, Vol. 2, Grade 11, 2019, p. 11. (Previously—*History*, Vol. 2, Grade 11, 2018, p. 11.) Martyrdom is encouraged and described positively as "fuel that fed the Intifada and gave it the power to go on" in a chapter about liberation movements. The text describes the vast number of casualties and damage, as being the key to success of national liberation movements.

عوامل نجاح حركات التحرر الوطني:

نشاط (٥): نقرأ النصوص الآتية، ونستنتج، ثم نُجيب:

اتَّسمت الانتفاضة الفلسطينية الأولى (الانتفاضة الشعبية) عام ١٩٨٧م، بالعصيان المدني الواسع، وبالشمولية، والسرية، والتنظيم الجيد، والمشاركة الفاعلة من كل شرائح المجتمع، كما أنها حملت في طياتها بذور التجديد، فدم كل شهيد كان وقوداً يغذي الانتفاضة، ويمدها بالقوة؛ لتستمر، وتشديد الاحتلال وقمعه، عزز الانتفاضة الشعبية، وصاعد من جذورها. وتضاربت الإحصائيات حول أعداد الشهداء والجرحى، فبعضها تحدت عن استشهاد حوالي ١٢٠٠ فلسطيني، أما عدد الجرحى فوصل إلى (١٢٠) ألفاً، ووصل عدد الأسرى والمعتقلين إلى (١٢٠) ألفاً، بينما سُرد (١٥٠) ألف مواطن عن منازلهم.

صحيفة الحياة الجديدة، عدد ٥٧٨٠، ٢٠١١م.

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

60. *Geography*, Grade 12, 2019, p. 121. (Previously—*Geography*, Grade 12, 2018, p. 133.) Tourist religious sites in Jerusalem include the Dome of the Rock and the Church of the Holy Sepulcher. Jewish holy sites are ignored.

■ الأماكن الدينيّة: أدى وجود الأماكن الدينيّة في بعض البلدان العربيّة إلى جعلها مناطق سياحة دينية كما هو الحال في المملكة العربيّة السعوديّة، التي تمثّل وجهة حج المسلمين من مختلف أنحاء العالم، حيث توجد مكة المكرمة التي تحتضن الكعبة المشرفة والمسجد الحرام، والمدينة المنورة التي يوجد فيها المسجد النبوي الشريف. وفلسطين التي توجد فيها مدينة القدس التي تحتضن المسجد القبلي وقبة الصخرة المشرفة، وكنيسة القيامة، ومدينة بيت لحم التي يوجد فيها كنيسة المهد، ومدينة الناصرة التي يوجد فيها كنيسة البشارة.

Religious sites: [...] Jerusalem in Palestine which holds the Qibli Mosque, the blessed Dome of the Rock and the Church of the Holy Sepulcher.

61. *Arabic Language*, Vol. 1, Grade 10, 2020, pp. 18–23. (Previously—*Arabic Language*, Vol. 1, Grade 10, 2019, pp. 18–23.)

Tenth graders learn that Jerusalem will "spit out the scum of foreigners" in a story containing radical religious and national messages. Rape and defloration are used as metaphors while Jewish history and heritage are depicted as forgery. Palestinian children learn that they are part of a long history of martyrs who sanctify the soil with their blood, while dying in battles against invaders.

القُدُسُ رُوحُ فِلَسْطِينِ

الوحدۃ
الثانية

تَبَيَّنَ تَدَيُّ الْقِصَصِ:

اعتقدنا في هذا القِصصِ على مِقالَةٍ للاشتاد عَمَّار تَبَوَّيَ الَّذِي عَمِلَ مُفِئَةً لِمُحَافِظَةِ طُولِكُمْ، وَلَهُ كَثِيرٌ مِنَ الْكُتُبِ وَالْمُؤَلَّفَاتِ. وَالْمِقالَةُ الَّتِي بَيْنَ أَهْدِيَا مِقالَةَ دِينِيَّةً وَطِيبَةً، تَعْرِضُ مِكانَةَ القُدُسِ وَقِداسَتِها، وَمِطامِعِ الأعداءِ فِيها على مَرِّ العُصُورِ؛ ما جَبَعَلِها قِصَّةً عُلَماءِ الأُمَّةِ وَأَدبائِها، وَتَنبِيَةَ المِقالَةَ إِلى المِخاطِرِ الَّتِي تُحَدِّقُ بِالقُدُسِ، كَالنُّوْرِ الدَّخِيلَةِ الَّتِي تُظِلُّ على بِطاجِها وَتُخَمِّئُ الفِئاسِها، وَالجِدارِ الغَرِيبِ الَّذِي يُطَوِّقُ مِداها، وَالخِواجِرِ الَّتِي تُعَدُّ مِنَ حِركِتها، وَالخِرابِ العِبرِيِّ الَّذِي يَهْدِمُ مِطامِعَ مُتَمادِها، لِكِتابِها القُدُسِ أرضِ أُسِيلةً مُتَدَسِّةً؛ لِنَلْفِظِ حَبِثِ الغُرباءِ والأَدعِباءِ.



الغِبَادِ الصُّلَحاءِ، وَمُخَضَّرُ أَتَبِلِ الثُّبلاءِ مِنَ الصَّحابَةِ الأَجلاءِ، والأَلافِ المُولَمَةِ مِنَ الأَبْيارِ والشُّهاداءِ الَّذينَ حَمَمُوا ثُرابِها الطُّهُورَ بِدِمانِهم الرِّكَبِيَّةِ، وفَدَّوها بِأرواحِهم الطَّاهِرَةِ، وَهُمُ يُنافِحُونَ عَنها الغُراةَ العائِرِينَ، وَالطُّغاةَ الغاصِبِينَ، الَّذينَ تَمَاورُها بِغَدِرمِ قَدِماءَ، وما فَتِنُوا حَتَّى اليَومِ يَضِبُونَ عَليها جِامَ حِقادِهم، وَرَدَّيلَ فُجورِهم، ظانِّينَ أَنَّهُم مَلِكُوا ناصِبَتِها، وَحارُوا قَضَبَ السَّبِيِّ فِي حَلَبَتِها، وَأَقْلَحُوا بِالقُوَّةِ الغاشِمَةِ، وَالقَفْرِ فَوْقَ القُرُونِ بِطَلَبِ سِجَلِها الحَضارِيِّ العَرَبِيِّ الوَضِيِّ، صَصحَةً تَلَوُ أُخْرى؛ لِيَصِلُوا ماضِياً مُشَوَّهاً مُبتوراً بِحاضِرِ قائِمٍ على التَّهَبِ والقَهْرِ والتَّوويرِ والاعتِصابِ، وما عَلِمُوا أَنَّهُم واهِمُونَ، وَلَو شَقُوا المَرائِرَ، وَمَرَّقُوا القِيابَ، واتَّسَلُوا الأَشْبابَ.

وتَقْرَى حِوادِثُ الدَّهرِ بيضاءَ وسوداً؛ لِئُؤَكِّدَ حَقِيقَةَ خالِدَةَ تَعَمَّادِها الأَحْيارِ والأَبْيارِ بِدِمانِهم وَتَضْجِياتِهم جِبالاً بَعْدَ جِبالٍ، أَنَّ القُدُسَ عَرَبِيَّةٌ الجُذورُ، عاشَ فِيها المُسْلِمُونَ وَالْمَسِجِدُونَ على العَهْدِ والمِيثاقِ فِي سِلامٍ وَصَفاءِ، مُتَعادِلِينَ مُتَعاونِينَ على دُفْعِ الظُّلَمِ، وَرَدِّعِ المُتَمادِينَ، وَقَد حَسَمَ القادِرُ الجِدارَ حَوْلَ القُدُسِ؛ فَكانَ الشُّعْبُ الفِلَسْطِينِيُّ

[Left side:]

Second Unit: Jerusalem is the Spirit of Palestine.

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

[Right Side:]

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

Events have followed one after another, both peaceful and dark, to affirm an eternal truth that the best and most committed have pledged with their blood and sacrifice, generation after generation: that Jerusalem is of Arab roots, in which Muslims and Christians lived based on the covenant and the charter in peace and serenity, loving each other and cooperating in repelling injustice and fighting off aggressors.

62. *Islamic Education*, Vol. 1, Grade 10, 2020, pp. 39–40. (Previously—*Islamic Education*, Vol. 1, Grade 10, 2019, pp. 39–40.)

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

٢- الشجاعة والإقدام، فالمسلم لا يخاف الموت، فهو حقّ، والأجل محدود مقدّر، والتعاس عن البذل والجهاد لا يزيد في عمره، والشجاعة لا تُنقصه، فهو يأبى الذلّ والهوان، بل يطلب العزة والكرامة لنفسه ولأمّته. قال تعالى: ﴿أَيُّمَّا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ﴾ (النساء: ٧٨).

التقويم

١- أضع إشارة (✓) أمام العبارة الصحيحة، وإشارة (x) أمام العبارة غير الصحيحة ثم أنقل الإجابة إلى دفترتي:
 أ- خروج بعض الصحابة للجهاد هو سبب موتهم. ()

٥- أَعْلَلْ:

أ- مسارعة المسلم تلبية نداء الجهاد دوماً.

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

1- I will mark (V) by the true statement and (X) by the false statement and then transfer the answer to my notebook:

a. The companions of the Prophet's joining jihad is the reason for their death.

5- Explain:

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

63. *Arabic Language*, Vol. 1, Grade 7, 2020, p. 67. (Previously—*Arabic Language*, Vol. 1, Grade 7, 2019, p. 67.)

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

أَيُّنَ الْفَوَارِسِ

جَمِيلَ عِيَادِ الْوَحِيدِيّ / فَلَسْطِينِ

١- لا الخيلُ خَيْلي ولا الفُرسانُ فُرساني فَأَجْمَلِي اللّومَ إِنَّ اللّومَ أَعْياني

٢- وهذِهِ الخَيْلُ في ألوانها عَجَبُ وفي عَرِاقِهَا قَدْ سَكَّ وجَداني

٣- والخَيْلُ إن لَمْ تَكُنْ دَوْمًا مَوْحَدَةً تَعِشُ فَرِيَسَةً إِذْلالٍ وَإِذْعَانِ

٤- أَيُّنَ الْفَوَارِسِ لِلأَقْصَى تُحَرَّرُهُ مِنْ قَبْضَةِ الْكُفْرِ مِنْ أَعْوَانِ شَيْطَانِ؟

٥- أَيُّنَ الْفَوَارِسِ لِلإِيوَانِ تُفَحِّمُهُ؟ فَمَفي فَلَسْطِينِ يَعْلُو أَلْفَ إِيوَانِ

Where are the horsemen [who will ride] toward Al-Aqsa [Mosque] to liberate it from the fist of unbelief, from Satan's aides?

64. *Islamic Education*, Vol. 1, Grade 8, 2020, pp. 20–21. (Previously—*Islamic Education*, Vol. 1, Grade 8, 2019, pp. 20–21.)

Permission to own slaves and "slave girls" is taught in a lesson teaching that sexually "enjoying wives" is a religiously allowed purpose of marriage. It claims that men in the pre-Islamic period used to own slave girls for sexual pleasure "when slavery was spread in the world." A clarification is added explaining that "The ruling in the verse is a historical judgment, which ended with the end of slavery." This is a misinterpretation of the Qur'anic verses given in this chapter; it stands in contradiction with Qur'anic verses which call for gender equality and treating women with respect.

فالحلال لهم هو الاستمتاع بالزَّوجات، والجاريات من مُلْك اليمِين، وكلّ من فعل غير ذلك فهو من المتعدِّين لحدود الله، المتعرِّضين لغضبه.

إضاءة: ملك اليمين: أي الرقيق من النساء. وحكم استمتاع المسلم بما يملك من جوارٍ جائز، هذا عندما كان الرِّقّ منتشرًا في العالم كله. أما اليوم فلا يوجد رقيق (ملك يمين) أصلًا، والإسلام مع تحرير الإنسان من الرِّقّ. فالحكم الموجود في الآية الكريمة هو حكم تاريخي، انتهى بانتهاء الرِّقّ.



It is permissible for them to enjoy wives, and slave girls, which they own as bondmaids, and anyone who does otherwise is among the transgressors to the limits ordained by Allah, and are exposed to his wrath.

Clarification:

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

65. *Islamic Education*, Vol. 1, Grade 6, 2020, p. 29. (Previously—*Islamic Education*, Vol. 1, Grade 6, 2019, p. 29.)

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

وتتوالى الآيات الكريمة بذكر النعم على المؤمنين، حيث الثمر قريب يقطفونه دون عناء ومشقة. وزيادة في التعميم والإكرام من الباري سبحانه، فإن المؤمن يتزوج من النساء العفيفات اللواتي لم يتزوجهن أحد من قبل، وشبه الله تعالى هؤلاء النسوة بالياقوت والمرجان من شدة جماليهن. وكل هذه النعم يُجازي الله بها عباده المؤمنين لقاء إحسانهم في الدنيا، فجزاء العمل الحسن الثواب الجزيل، وكل هذا يتطلب منا المواظبة على شكره سبحانه، وعبادته كما يُحب، ويرضى.

*The verses are followed by the mention of blessings to the faithful, where the fruit is easy to pick without any effort or trouble. And plenty of bliss and generosity from the Almighty. **And the believer marries chaste women who had never been married before. And Allah likened these women with sapphires and coral in the intensity of their beauty.** All of these blessings are rewarded by Allah to His faithful worshipers for their benevolence in this world. The reward for good deeds is a great indeed. All this requires us to persevere in thanking Him, and worshipping the way that He loves and which pleases Him.*

66. *Islamic Education*, Grade 12, 2020, p. 74. (Previously—*Islamic Education*, Grade 12, 2019, p. 74.) *Ribat*, protection of Islamic land and holy sites, is encouraged. It explains that *ribat* means living a "normal" existence while readying oneself for *jihad*—in places such as Palestine and the Sham (Greater Syria, the Levant), where danger lurks from the "enemies of Islam."

أولاً - الرباط في سبيل الله:

الرباط: هو الإقامة، مع إعداد النفس للجهاد في سبيل الله، والدفاع عن الدين والمسلمين، في الأماكن التي يُخشى على أهلها من أعداء الإسلام. كالإقامة في أرض فلسطين خاصة، وبلاد الشام عامة. والرباط أفضل الأعمال التي يبقى ثوابها بعد موت صاحبها؛ لأن أعمال البر كلها قد لا يُتمكن منها إلا بالسلامة من العدو وحراسة الثغور، فيجري عليه أجر كل أعمال البر التي تقام بسبب رباطه.

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

67. *Mathematics*, Vol. 2, Grade 7, 2019, p. 105. (Previously—*Mathematics*, Vol. 2, Grade 7, 2018, p. 105.)

The laws of probability are taught through the commemoration of Palestinians killed during the Land Day events of 1976.

نشاط (١):

شهداء يوم الأرض الخالد ٣٠ آذار ١٩٧٦



الشهيد محسن بك
عزرا كذا

الشهيد جبر ياسين
عزرا كذا

الشهيد هديفة شرافة
سنتين

الشهيد زاهد علي زكري
سنتين

الشهيد خضر ملاية
سنتين

الشهيد رضا زكريا
سنتين

استشهد ستة فلسطينيين في الثلاثين من آذار عام ١٩٧٦م، خلال دفاعهم عن الأراضي التي حاول الاحتلال مصادرتها، ومن يومها عُرفَ بيوم الأرض الخالد، ويتمُّ احياءه كلَّ عام. في إحدى المدارس صفٌّ فيه ٢٥ طالبة، اقترحت ٧ طالباتٍ إحياء المناسبة من خلال الإذاعة المدرسيَّة فقط، بينما اقترحت ٨ طالبات تنظيم بطولة رياضيَّة فقط، و٤ طالباتٍ اقترحن إحياء المناسبة من خلال الإذاعة المدرسيَّة، وتنظيم بطولة رياضيَّة معاً.

Activity 1:

Six Palestinians were killed on March 30th 1976 while defending the lands which the Occupation attempted to expropriate. Since then, that day was known as the eternal Land Day and it is commemorated every year. One of the schools has a class of 25 students; seven suggested to commemorate the occasion through the school radio station only, eight suggested to organize a sports championship only, and four suggested to do both.

68. *National and Social Upbringing*, Vol. 1, Grade 4, 2020, p. 8. (Previously—*National and Social Upbringing*, Vol. 1, Grade 4, 2019, p. 8.)

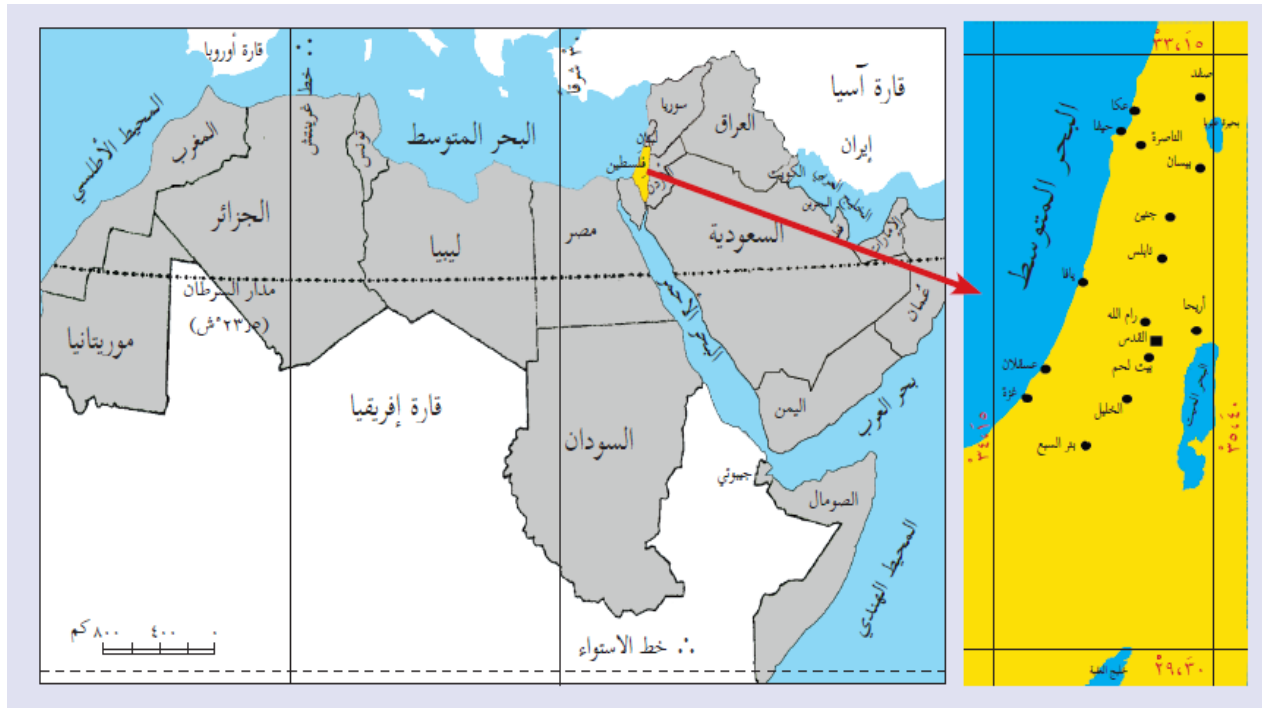
A map for fourth graders: "*States of the Arab Homeland*," appears with a Palestinian flag and the name Palestine flying over the entire territory of Israel, the West Bank and Gaza.



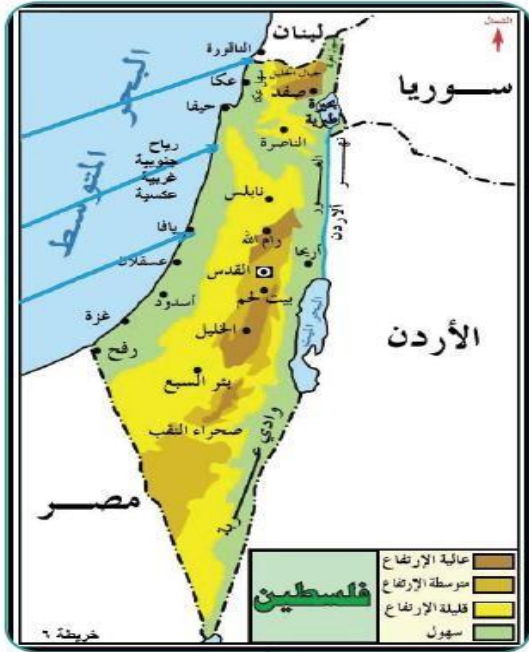
69. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p. 10.

(Previously—*Geo. and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 10.)

Israel doesn't appear in a geography map (below—left); cities in Israel proper such as Jaffa, Haifa, Safed, Tiberius, Acre and Nazareth are considered Palestinian (below—right).



70. *Geography*, Grade 12, 2019, p. 39. (Previously—*Geography*, Grade 12, 2018, p. 45.)
 This map does not use the name "Israel" nor does it include Israeli cities such as Tel Aviv, and completely ignores current borders and agreed boundaries (Green Line, Gaza Strip, etc.)



71. *Mathematics*, Vol. 2, Grade 6, 2019, p. 9. (Previously—*Mathematics*, Vol. 2, Grade 6, 2018, p. 9.)
 The Negev desert is described as an integral part of Palestine, with no mention of the existence of Israel.

الدرس الثاني

(١) النسبة

نشاط (١):

تُعدُّ صحراء النقب جزءاً لا يتجزأ من أرض فلسطين، وتبلغ مساحتها حوالي ١٤ ألف كيلو متر مربع، لإيجاد نسبة ما تمثله هذه الصحراء إلى مساحة فلسطين التي تبلغ حوالي ٢٧ ألف كيلو متر مربع:

الكسر العادي الذي يمثل مساحة صحراء النقب من مساحة فلسطين

$$\frac{\text{مساحة صحراء النقب}}{\text{مساحة فلسطين}} =$$

$$\frac{\quad}{\quad} =$$

Activity 1

The Negev Desert is an integral part of the land of Palestine. Its area is around fourteen thousand km². Calculate the ratio of this desert from the area of Palestine, which is twenty-seven thousand km² [...]

72. *Mathematics* (Literature and Sharia Tracks), Grade 11, 2020, p. 30. (Previously—*Mathematics* [Literature and Sharia Tracks], Grade 11, 2019, p. 30.)

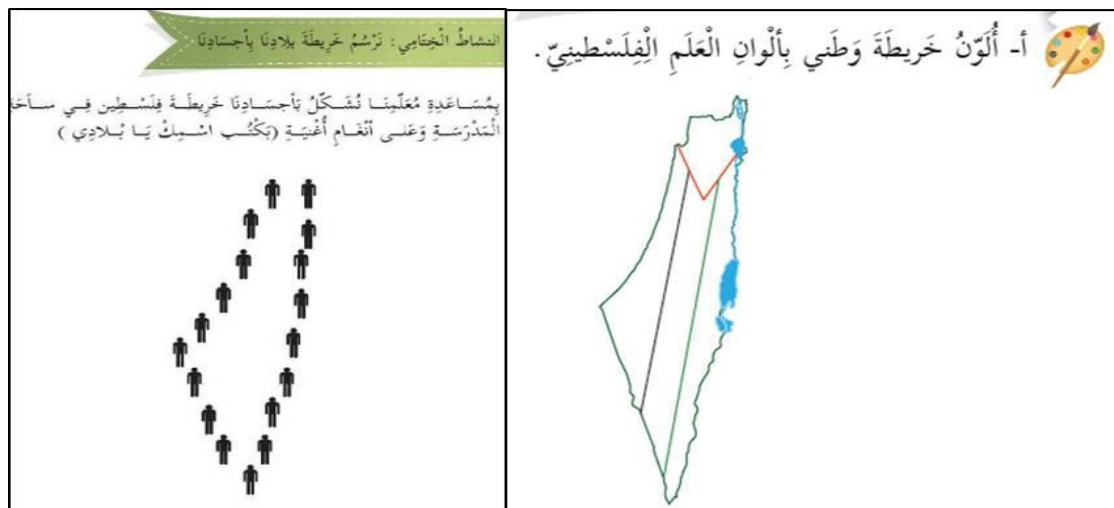
The "right of return" reappears on the opening page of "Unit 2—Statistics and Probabilities" in a *Mathematics* textbook with the following assignment: "What do you expect to be the number of refugees in the Palestinian refugee camps in Lebanon who hold the return keys?"



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

73. *National and Life Education*, Vol. 1, Grade 2, 2019, pp. 8, 13. (Previously—*National and Life Education*, Vol. 1, Grade 2, 2018, pp. 8, 13.)

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



[Above picture—left]

Final Activity: We will draw the map of our country with our bodies.

[Above picture—right]

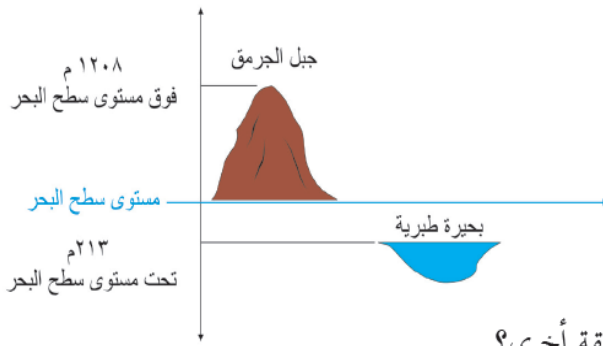
A. I will color the map of my homeland with the colors of the Palestinian flag.

74. *Mathematics*, Vol. 1, Grade 7, 2019, p. 4; *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p. 16. (Previously—*Mathematics*, Vol. 1, Grade 7, 2018, p. 4; *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 16.)

The Galilee mountains are Palestinian and the "highest mountain in Palestine" is Mt. Meron [Jabal al-Jarmaq], Israel's highest mountain, while the Sea of Galilee is also in Palestine.

نشاط (١):

الجليل الفلسطيني يقع شمال فلسطين ويضم أعلى جبل في فلسطين (الجرمق) وأما بحيرة طبرية العذبة فهي امتداد لحفرة الانهدام الافريقي الاسيوي، أتأمل الشكل المجاور ثم أجيب:



- (أ) يبلغ ارتفاعُ جبلِ الجرمقِ
عن مستوى سطحِ البحرِ _____ .
- (ب) يقع مستوى سطح بحيرة طبرية
تحت _____ سطح البحر.
- (ج) كيف نعبّر عن الارتفاع والانخفاض بطريقة أخرى؟

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



جبل الجرمق

* الجبال الشماليّة (جبال الجليل):

تمتدّ من الحدود اللبنانيّة حتّى سهل مرج ابن عامر، ويوجدُ فيها جبل الجرمق، أعلى قِمَمِ فلسطين، حيث يرتفع حوالي (١٢٠٨ م) عن مستوى سطح البحر، بالإضافة إلى جبل حيدر، وجبل كنعان. وتُعدُّ جبال الجليل منطقة مهمّة؛ نظراً لوجود الغابات التي تكسوها، ووفرة أمطارها، وكثرة ينابيعها. ومن المدن التي تقع فيها: صفد، وشفّا عمرو.

The Northern Mountains (the Galilee Mountains):

Extending from the Lebanese border to the Jezreel Valley. That is the location of Jabal al-Jarmaq [Mt. Meron], the highest mountain in Palestine [with a height of 1,208 meters above sea level], as well as Jabal Heddar [Mt. Ha'ari] and Mount Canaan. The Galilee Mountains are an important area, due to the forests that cover them and due to the large amounts of rainfall and springs in them. Among the cities [in the Galilee] are Safed and Shefa-'Amr.

75. *Social Studies*, Vol. 2, Grade 5, 2019, p. 17. (Previously—*Social Studies*, Vol. 2, Grade 5, 2018, p. 18.)

In a chapter teaching the importance of livestock, the "Zionist Occupation" is blamed for the lack of animal life in Palestine.



التفكير:

- نلاحظ الصور ونعبر عن مضمونها.
- نتناقش في الأمور التالية:
- أهم المشاكل التي تواجه تربية الحيوانات في فلسطين.
- أهمية الثروة السمكية للفلسطينيين.
- دور الإحتلال الصهيوني في قلة الثروة الحيوانية في فلسطين.
- نقترح حلولاً لبعض المشاكل التي تواجه الثروة الحيوانية في فلسطين.

* Look at the pictures and express their content.

* Discuss the following:

- The most important problems facing animal raising culture in Palestine.

- Importance of fish abundance to Palestinians.

- The Zionist occupation's role in the scarcity of animal abundance in Palestine.

* Propose solutions to some of the problems facing animal abundance in Palestine.

76. *Science and Life*, Vol. 2, Grade 7, 2019, p. 66. (Previously—*Science and Life*, Vol. 2, Grade 7, 2018, p. 66.)

Children study about their hormones and the functioning of the pituitary gland in biology through the example of a violent clash in a demonstration with the Israeli army and are asked the following questions:



أجب عن الأسئلة الآتية:

- ما الموقف الطارئ الذي أثار هلع الأطفال وخوفهم؟
- أي من من أجهزة الجسم تتكامل معاً لمواجهة هذا الموقف؟ وضح ذلك.
- على أي الغدد الصماء أثر الدماغ لمواجهة الموقف؟
- ما اسم الهرمون الذي أفرزته هذه الغدة؟
- ما أثر هذا الهرمون على كل من القلب، وحركات التنفس، والبنكرياس؟

Answer the following questions:

* What is the sudden situation that led to the panic of the children?

* What organ in the body was activated by that event?

* What endocrine gland operated?

* What is the name of the hormone that forwarded it to the gland?

* What effect does this hormone have on the heart, breathing movements, and pancreas?

77. *Geography*, Vol. 1, Grade 11, 2020, p. 103. (Previously—*Geography*, Vol. 1, Grade 11, 2019, p. 103.)

The name "Israel" does not appear in geography studies.



78. *General Sciences (Vocational Track)*, Grade 10, 2020, p. 55. (Previously—*General Sciences (Vocational Track)*, Grade 10, 2019, p. 55.)

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



٧- ترمي فتاة المقلاع «حجر مربوط بخيط» باتجاه هدف معين، إذا كان طول الخيط $ن$ ، وكانت سرعة الانطلاق للحجر $ع$ والتسارع المركزي $ت$ ، إذا ضاعفت الفتاة سرعة المقلاع مع بقاء نصف القطر ثابتاً فإن التسارع بدلالة $ت$:

- أ- $ت$. ب- $\frac{1}{4}ت$. ج- $2ت$. د- $4ت$.

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

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

79. *Arabic Language*, Vol. 1, Grade 10, 2020, p. 133. (Previously—*Arabic Language*, Vol. 1, Grade 10, 2019, p. 133.)

Children are encouraged to offer their blood. Spilling their blood is featured in Tawfiq Ziad's poem, "We Shall Remain," featuring the awaited return to Israeli cities, such as Lod [home of Israel's international airport], Ramla and the Galilee which are referred to as purely Palestinian.

وَنَأْكُلُ التُّرَابَ إِنْ جُعْنَا .. وَلَا نَرْحَلُ
وَبِالدَّمِ الزَّكِيِّ لَا نَبْخَلُ .. لَا نَبْخَلُ .. لَا نَبْخَلُ
هُنَا لَنَا مَاضٍ .. وَحَاضِرٌ .. وَمُسْتَقْبَلٌ
كَأَنَّنا عِشْرُونَ، مُسْتَحِيلٌ
فِي اللُّدِّ، وَالرَّمْلَةِ، وَالْجَلِيلِ

* * *

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

80. *Social Studies*, Vol. 1, Grade 9, 2020, p. 40. (Previously—*Social Studies*, Vol. 1, Grade 9, 2019, p. 51.)

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

كان للمرأة العربيّة دور بارز في مقاومة الاستعمار، فلم تتوان عن الالتحاق بقواعد الثوّار ومراكز التدريب، كما قادت العمليات الفدائية ضد الاحتلال، فتصدّرت قوائم الشهداء والجرحى والأسرى، مثل جميلة بوحيرد الجزائرية التي قاومت الاستعمار الفرنسي في الجزائر، ودلال المغربي التي قادت عملية الساحل (عملية كمال عدوان) الفدائية على الساحل الفلسطينيّ عام ١٩٧٨م، وغيرهما العديد من النساء اللواتي حملن شعار المقاومة والتحرر في وجه الاستعمار.

Arab women had a prominent role in resisting colonialism. They did not hesitate to join the bases of the revolutionaries and the training centers. They also led fedayeen operations against the occupation. They led the lists of martyrs, wounded and prisoners, such as Djamila Bouhired, who resisted French colonialism in Algeria; and Dalal Mughrabi who led the coast fedayeen operation (the Kamal Adwan operation) on the Palestinian coast in 1978. And [there were] many more women, apart from these two, who carried the banner of resistance and liberation in the face of colonialism.

81. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, pp. 7–9. (Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, pp. 7–9.)

A map of the Israeli-Palestinian territory is shown only with the word: "Palestine," ignoring the existence of Israel. The accompanying text explains that Palestine's borders extend from the Mediterranean Sea in the west; to the Jordan River in the east; and from Lebanon and Syria in the north; to the Gulf of Aqaba and Egypt in the south. Students are asked to mention the names of the countries bordering Palestine from all four sides. Israel is not mentioned.

أنا تَعَلَّمْتُ:
تقع فلسطين في الحوض الآسيوي من الوطن العربي، ضمن المنطقة المعروفة ببلاد الشام التي تضمّ دول: فلسطين، والأردن، وسوريا، ولبنان، حيث تقع فلسطين في الجزء الجنوبي الغربي من بلاد الشام، بين البحر المتوسط غرباً، ونهر الأردن شرقاً، وهذا النوع جعل فلسطين حلقة وصل بين الحوض الآسيوي والحوض الإفريقي في الوطن العربي.



- يحدها من الشمال لبنان، وسوريا: يبلغ طول الحدّ الفاصل بين فلسطين، ولبنان في الشمال ٢٩٤ كم، أما حدّ فلسطين مع سوريا في الشمال الشرقي، فيبلغ ٧٦ كم.
- يحدها من الشرق الأردن: يبلغ طول حدّ فلسطين مع الأردن ٣٦٠ كم، يبدأ من النقاء نهر اليرموك مع نهر الأردن، مروراً بوسط البحر الميت، ووادي عربة، وينتهي بساحل خليج العقبة.
- يحدها من الجنوب خليج العقبة، وتشرق فلسطين على ساحله بطول ١٠٥ كم، ويمثل البوابة البحرية الجنوبية لها. ومن الجنوب الغربي يشرق، ويبلغ طول حدّ فلسطين معها ٢٤٤ كم، يبدأ من منطقة طابا على خليج العقبة حتى رفح على البحر المتوسط.
- يحدها من الغرب البحر المتوسط، بساحل طوله ٢٢٤ كم.

82. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p. 4. (Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 4.)

Map of Palestine—Israel and Israeli sites are not designated; an exercise in geography includes only "classic" Palestinian names with significant Arab populations. Israeli cities in Israel proper such as Jaffa, Acre, Safed, Haifa, Nazareth, Tiberias, Lod and Ramla and Beersheba are typically described as Palestinian; Tel-Aviv is excluded while Eilat is designated as Um-Rashrash.



83. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p. 15.
(Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 15.)

The Jezreel (*Marj Ibn Amer*) and Beit Netofa (*Batuf*) valleys in Israel proper are mentioned as Palestinian valleys.

٢- السهول الداخليّة:
تكثر السهول الداخليّة في فلسطين، وتختلف في مساحتها، من منطقة إلى أخرى، ومن الأمثلة عليها سهول: مرج ابن عامر، والبطوف، وسانور، وعزّابة، وحوّارة.



سهول البطوف: يقع شمال شرق مدينة الناصرة، وتبلغ مساحته ٥٢ كم^٢.

سهول مرج ابن عامر: يقع بين جبال الجليل وجبال نابلس، وتبلغ مساحته ٣٥١ كم^٢.

2- Inner Valleys

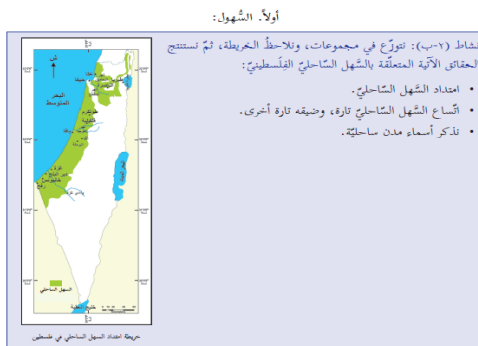
There are many valleys in Palestine and they vary in size from one area to another. Examples include plains: *Marj Ibn Amer*, *Batuf*, *Sanur*, *Arrabah* and *Hawara*.

[Above picture—left] *Batuf Valley*: Located northeast of Nazareth, covers an area of 52 km².

[Above picture—right] *Marj Ibn Amer Valley* located between the Galilee Mountains and the mountains of Nablus, covers an area of 351 km².

84. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, p.14.
(Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p.14.)

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



أنا تعلّمت:

١- السهول الساحليّة الفلسطينيّة:
يمتد السهول الساحليّة الفلسطينيّة بشكل مواز لساحل البحر المتوسّط، من رأس الناقورة شمالاً إلى رفح جنوباً بطول (٢٢٤ كم)، وتبلغ مساحته (٣٧٤٤ كم^٢). ويمتاز بضيقة في الشمال؛ بسبب قرب الجبال من ساحل البحر، بينما يزداد اتّساعاً كلما اتجهنا نحو الجنوب. كما يمتاز بتنوع تربته، مثل التربة الرّمليّة، والتربة الكبّيّة، والحمرراء، وينقسم السهول الساحليّة إلى ثلاثة أقسام، هي:
أ- السهول الساحليّة الشماليّة:
تبدأ من رأس الناقورة حتّى جبل الكرمل، وتجري فيه عدد من الأودية والأنهار، منها نهر التامارين، ونهر المقطّع.

The distance of the Palestinian coastal strip in the Mediterranean Sea from Ras al-Naqoura in the north to Rafah in the south is 224km . . .

85. *Mathematics*, Vol. 1, Grade 3, 2020, p. 9. (Previously—*Mathematics*, Vol. 1, Grade 3, 2019, p. 9.)
A third-grade math exercise asks students to read a phrase, containing the number of martyrs in the First Intifada and then to write the correct number appearing in a list of other numbers.

١١ أقرأ العبارات الآتية، ثم أكتب العدد المُلَوَّنَ بِالرَّمُوزِ فِي:

أ) طول سور القدس أربعة آلاف ومئتا متر.

ب) عدد المدارس في فلسطين عام ٢٠١٥ م هو ألفان وثمانمئة وست وخمسون مدرسة.

ج) عدد شهداء الانتفاضة الأولى ألفان وستة وعشرون شهيداً.

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

- A. *The length of Jerusalem's wall is four thousand two hundred meters.*
B. *The number of schools in Palestine as of 2015 is two thousand eight hundred and fifty-six schools.*
C. *The number of martyrs in the First Intifada is two thousand and twenty six martyrs.*

86. *Science and Life*, Vol. 2, Grade 6, 2019, p. 96. (Previously—*Science and Life*, Vol. 2, Grade 6, 2018, p. 96.)

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



إضاءة

يُعد الإنسان من العوامل الخارجية التي تؤثر على الأرض والمباني، ويظهر ذلك في التشققات التي حدثت في جدران المسجد الأقصى نتيجة الحفريات والأنفاق التي أحدثها الاحتلال الإسرائيلي تحت المسجد الأقصى .



Humans constitute one of the external factors influencing land and buildings. This is evident in the cracks that have occurred in the walls of Al-Aqsa Mosque because of the excavations and tunnels, which the Israeli Occupation made under Al-Aqsa Mosque.

87. *Science and Life*, Vol. 2, Grade 7, 2019, p. 30. (Previously—*Science and Life*, Vol. 2, Grade 7, 2018, p. 30.)

The cover page of a chapter teaching chemistry the following illustration is given. Students are encouraged to consider the use of a water and salt solution that keep Palestinian prisoners alive during hunger strikes when teaching about chemical solutions in science.



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

88. *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, p. 42. (Previously—*Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2018, p. 42.)

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

الظروف التي أدت إلى نشوب معركة الكرامة عام ١٩٦٨م:

نشاط (١): نقرأ النصّ الآتي، ثمّ نفكر، ونستنتج:
من تصريحات مندوب دولة الاحتلال في الأمم المتحدة عام ١٩٦٧م:
(«إنّ الأردن لا يفعل شيئاً لوضع حدّ لأعمال الفدائيين التي تنطلق من أراضيه، وسنضطرّ نحن لحماية أمننا»).

89. *Arabic Language*, Vol. 2, Grade 7, 2019, p. 43. (Previously—*Arabic Language*, Vol. 2, Grade 7, 2018, p. 41.)

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

٢- يَسْتَخْدِمُ الْاِحْتِلَالُ الصَّهْيُونِيُّ الْوَأْنَ مِنْ الْعَذَابِ بِحَقِّ الْأَسْرَى وَالْأَسِيرَاتِ فِي سُجُونِهِ، نُوضِّحُ ذَلِكَ.

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

90. *Arabic Language (2): Literature and Rhetoric (Literature and Sharia Tracks)*, Grade 12, 2020, p. 45. (Previously—*Arabic Language (2): Literature and Rhetoric [Literature and Sharia Tracks]*, Grade 12, 2019, p. 45.)

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

٣- الشُّهَدَاءُ مِثْلُ الْقَنَادِيلِ نَوْرًا وَبَهَاءً.

3- *Martyrs are bright and brilliant like candles.*

91. *Social Studies*, Vol. 1, Grade 7, 2020, p. 57. (Previously—*Social Studies*, Vol. 1, Grade 7, 2019, p. 57.)

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

احتلَّت العصابات الصهيونية مدينة الرملة بتاريخ ١٢/٧/١٩٤٨م، فقامت بتهجير سكانها تحت تهديد السلاح، على الرغم من أن اتفاق تسليم المدينة نصَّ على السماح للأهالي البقاء في مدينتهم، إلا أن العصابات الصهيونية لم تلتزم بهذا الاتفاق، وما زالت المدينة تروح تحت نير الاحتلال الصهيوني.

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

92. *Arabic Language*, Vol. 2, Grade 7, 2019, p. 94. (Previously—*Arabic Language*, Vol. 2, Grade 7, 2018, p. 92.)

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



نَمَازِجُ إِعْرَابِيَّةٍ:

١- الْجِهَادُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ.

مِنْ: حَرْفُ جَرٍّ، مَبْنِيٌّ عَلَى السُّكُونِ، لَا مَحَلَّ لَهُ مِنَ الْإِعْرَابِ.

أَبْوَابٍ: اسْمٌ مَجْرُورٌ، وَعَلَامَةٌ جَرُّهُ الْكَسْرَةُ الظَّاهِرَةُ عَلَى آخِرِهِ.

Desinential Inflection Examples:

1- grade

is one of the gates to paradise.

[end-vowel marking of each word explained]

93. *Social Studies*, Vol. 2, Grade 9, 2019, pp. 64–67. (Previously—*Social Studies*, Vol. 2, Grade 9, 2018, pp. 66–69.)

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

أبعاد المشكلة السكانية في قطاع غزة: نشاط (٥-ب) نلاحظ الصور، ونقرأ النص، ونستنتج، ثم نجيب:

نشاط (٥-أ) نتأمل الصور، ونستنتج ثم نجيب:

(ب) مخيم الشاطئ في قطاع غزة (أ) تكتبة فلسطين عام ١٩٤٨ م (ب) فلسطيني يحمل مفتاح العودة (أ) شهادة تسجيل - حكومة عموم فلسطين

أنا تعلمت

أما السبب الحقيقي للاكتظاظ السكاني في غزة فيعود إلى عمليات التهجير القسري التي مارستها العصابات الصهيونية بحق الفلسطينيين إثر احتلالها لفلسطين عام ١٩٤٨م، وتشريدتها للسكان من مدنهم وقراهم، مثل الرملة واللد وبيت جبرين ويازور والمجدل وعسقلان، وغيرها من المدن والقرى والبلدات والقبائل البدوية، فقد وصل منهم إلى قطاع غزة أكثر من ١٩٠ ألف مهاجر، وعاشوا في مخيمات أقامتها لهم الأمم المتحدة.

أن حل مشكلة الاكتظاظ السكاني في قطاع غزة يكمن بالدرجة الأولى في عودة السكان المهجرين إلى بيوتهم التي لا يزالون يحملون مفاتيحها في بئر السبع، وعراق العنشيّة، والفالوجة، وبنينا، وغيرها من المدن والقرى والبلدات والديار البدوية، وعودتهم إلى زراعة أراضيهم التي لا يزالون يحتفظون بشهادات تسجيلها في سهول المسمّية، وسلمة، وعاقرة، وقلطرة، وخذلدا، وغيرها، وبذلك تحل مشكلاتهم السكنية والغذائية.

السؤال الخامس: أناقش الحلول الممكنة للمشكلات التي يعاني منها السكان في قطاع غزة.

The Dimensions of the Population Problem in the Gaza Strip:

Activity 5/a: We shall examine the pictures, conclude and answer.

A. The Palestine Nakba, 1948 [image on right].

B. Al-Shati refugee camp in the Gaza Strip [image on left].

Activity 5/b: We shall observe the images, read the text, conclude, and then answer:

A. Registration Certificate—Government of Palestine [image on right].

B. Palestinian holds the key to return [image on left].

The real cause behind the overcrowding in Gaza is the forced displacement operations as practiced by the Zionist gangs against the Palestinians after their occupation of Palestine in 1948. [These gangs] displaced the population from their towns and villages, such as Ramleh, Lod, Beit Jibrin, Yazour, Askalan [Ashkelon] and other towns, villages and Bedouin tribes...

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

Question five: Discuss possible solutions to the problems of the population in the Gaza Strip.

94. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020, pp. 41, 55–56. (Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, pp. 41, 55–56.)

In a lesson entitled: "*The Cities of Palestine*" the city of Jaffa is described as a Palestinian city.

مدينة يافا:

نشاط (1): نلاحظ الخريطة والصورة، ثم نقوم بما يأتي:



مدينة يافا

مدينة يافا

- نُحدِّدُ الموقعَ الجغرافيَ لمدينة يافا.
- نستنتج أهمية موقع مدينة يافا.
- نعلِّقُ: يُطلَقُ على مدينة يافا عروس البحر.



ساحة برج الساعة



مسجد حسن بك

تشتهر مدينة يافا بصيد الأسماك، وزراعة الحمضيات التي تُصدَّرُ لدول العالم، وتحمل اسمها. وشكَّلت يافا قبل النكبة مركزاً ثقافياً، فوجدت فيها دور الطبع والنشر، إلى جانب احتوائها على أهم دور السينما، والمسارح، والأندية الثقافية، التي كان يُصدرُ بعضها الصحف والمجلات الفلسطينية التي نُهت إلى مخاطر الهجرة الصهيونية إلى فلسطين في وقت مبكر.

95. *Our Beautiful Language*, Vol. 1, Grade 3, 2020, pp. 105-108. (Previously—*Our Beautiful Language*, Vol. 1, Grade 3, 2019, pp. 105-108.)

A chapter and poem for nine-year-olds present the city of Jaffa as a Palestinian city.

القرأة

عروس البحر

اقرأ:

أنا يافا، أنا عروس البحر، أنا مدينة فلسطينية، بناي أجدادكم
 العزَّات القدماء، كل بيتك آلاب عام على ساحل البحر المتوسط، كنت
 توتة لهم إلى العالم الخارجي، وما رآب الشفق تروسو في مياي.
 في تباري لزراع الحمضيات والفواكه، بُرْهاني من البحر الزراع
 الترفال في العالم، بُداعود الشاي عندما يوروي الأمانن للرجلة،
 والأحباء القديمة كخمر العفصين، كما بطرت وفوق تشنع صوت أكراسي
 الكنايس لبعين صوت الأذان في المساجد، ويُعلني في مسجد حسن
 بك، ويُعني وفقاً شبيهاً على شاطئ الخليل.

تأمل اللوحة الآتية، وتناقش:

مدينة يافا



The City of Jaffa

I am Jaffa; I am the Sea Bride; I am a Palestinian city. Your ancient Arab forefathers built me six thousand years ago on the Mediterranean coast . . .

96. *Arabic Language*, Vol. 2, Grade 10, 2019, pp. 22–29 (Previously—*Arabic Language*, Vol. 2, Grade 10, 2018, pp. 22–29)

An instance of Israeli soldiers "giggling" while killing Palestinians is found in an entire chapter that depicts Israelis blood thirsty "criminal murderers" who look like "the face of death." Jews who immigrated to the country are described in the chapter as "Zionist gangs" which had intentionally planned genocide against the Palestinians.

The image shows a page from an Arabic textbook. On the left, there is a photograph of a coastal town, likely Tantura. A red dashed box highlights a caption in Arabic. On the right, there is a column of Arabic text. A yellow highlight is placed over a sentence in the text. The text discusses the Tantura massacre and the actions of Israeli soldiers.

[Left side:]

The Tantura Massacre—A Memory that Shall Never Die.

*The article that is in our hands sheds a light on one of the **massacres perpetrated by the Zionist gangs** during and after the Nakba . . . Hundreds of the village’s population were killed, whoever survived was expelled, and then the village was completely destroyed, its structures being leveled to the ground, as consistent with the **Zionist policy of ethnic cleansing and expelling the Palestinians from their cities and villages.***

[Right side:]

*. . . and they killed them on the Sabra bushes, and **they were giggling as they did so.** The bodies of the martyrs seemed to us as severed trees. Then, they ordered us to bury them in a mass grave . . . I will never forget the features of these criminal murderers; **they looked to me like the face of death.***

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

6- We will point to **the motives leading the Zionist gangs to perpetrate genocide and forced displacement of our people in 1948.**

8- We will extract from the text what proves the contempt the Zionists show to human values.

1- The Zionists established their entity based on terrorism, annihilation, and colonialism; we will explain.

2- There is a common expression among the Zionists: 'The old will die and the young will forget'; how can we answer them?

3- We will explain the significance of the following expressions:

a. 'And they killed them on the Sabra bushes, **and they were giggling as they did so.**'

b. 'I will never forget the features of these criminal murderers; **they looked to me like the face of death.**'

97. Social Studies, Vol. 1, Grade 9, 2020, pp. 27–29. (Previously—*Social Studies*, Vol. 1, Grade 9, 2019, pp. 35–37.)

Students are taught that Israel tortures Palestinian women and children detainees in its prisons as part of a "policy of interrogation and torture" resulting in the deaths of prisoners who "became martyrs" and others being "inflicted by chronic diseases and perpetual disability."

• إجراءات القمع التي يمارسها الاحتلال الصهيوني في فلسطين:

نشاط (٣)

نقرأ النصّ الآتي، ونلاحظ الضُّور، ونستنتج، ثمّ نجيب عن السؤال الذي يليهما:

"لا يجوز معاقبة أيّ شخصٍ محمّجٍ عن مخالفة لم يقرّفها هو شخصيًّا، وتحظر العقوبات الجماعيّة، وبالمثل جميع تدابير التّهابد والإرهاب".

(نصّ المادة ٣٣ من اتفاقية جنيف الرابعة)



البوابات الإلكترونية في فلسطين

أسرى فلسطينيون

• الاعتقال والتعذيب: فمنذ احتلاله للضَّمّة الغربيّة وقطاع غزّة عام ١٩٦٧م، رَجَّح الاحتلال ما يزيد عن نصف مليون فلسطينيٍّ في المعتقلات والسجون، ومراكز التحقيق، وشمل مختلف فئات المجتمع الفلسطيني بما فيهم النساء والأطفال، ومارست الإعتقال الإداري دون محاكمة وفرض الإقامة الجبرية، والحبس البيتي للأطفال خاصة في مدينة القدس؛ ما ترتب على ذلك أعباء وآثار نفسية صعبة على الأسرة الفلسطينية. ويتعرض الأسرى أثناء الاعتقال لمعاملة تفتقر إلى أدنى مقومات الحياة الإنسانية، فانتهج المحقّقون سياسة تحقيق وتعذيب بطرق محرّمة قانونيًّا ودوليًّا، ونتيجة لذلك استشهد ٢٢٠ أسير فلسطيني حتى حزيران عام ٢٠١٩م، وأصيب عدد كبير من الأسرى بأمراض مومنة، وإعاقات دائمة، وغالبًا ما اقترنت

Occupation has sent more than half a million Palestinians to detention centers, prisons, and investigation centers. This includes different groups in Palestinian society, including women and children. Administrative detention with no trial has been carried out, as well as the imposing of house arrest and home confinement on children, especially in Jerusalem. This has carried a serious psychological burden and impact regarding Palestinian families. The prisoners are subjected during their detention to a treatment that lacks the minimal basic needs of human life. The interrogators have adopted a policy of interrogation and torture methods forbidden legally and internationally. As a result, up until June 2019, 220 prisoners have died of torture and became martyrs, and many prisoners have been inflicted by chronic diseases and perpetual disability...


98. *Mathematics*, Vol. 1, Grade 3, 2020, p. 13. (Previously—*Mathematics*, Vol. 1, Grade 3, 2019, p. 13.)

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

٤) نشاط تعاوني:

في العام ألفين وأربعة عشر للميلاد بلَغَ عددُ الأسرى في سجون الاحتلال ٦٥٠٠ أسير، بينما بلَغَ عددهم في العام ألفين وخمسة عشر للميلاد ٦٨٠٠ أسير، في أيّ عامٍ كان عددُ الأسرى أكبر؟

الحل:



In 2014, the number of prisoners in the occupation prisons totaled 6,500 prisoners, while in 2015 the number of prisoners was 6,800 prisoners. In what year was the number of prisoners larger?

Graphic descriptions of the Nakba include teaching fifth-graders Arabic through stories about corpses of friends, body parts of neighbors, panic and pain. The "return" motif is also employed by a repeated call of "return" to "raise the flag of Palestine . . . on our green hills."

القراءة

أجلِسُ كُلَّ صَبَاحٍ هُنَا عَلَى بَابِ هَذَا الْمُخَيَّمِ، أَتَذَكَّرُ وَتَذَكِّرَانِي
الَّتِي لَا تُفَارِقُنِي مُنْذُ سِتِينَ، تَأْتِينِي كُلَّ يَوْمٍ تُشَدُّنِي مِنْ يَدَيَّ، وَأَتَأْخُذُنِي
إِلَى هُنَاكَ، إِلَى صَفَدَا، فَأَجِدُ نَفْسِي وَإِقْفَا أَمَامَ عَيْتِي دَارِي مُسْتَوْدِعَا
كُلِّ مَا فِيهَا عِنْدَ اللَّهِ حَتَّى عَوْدَتِي، لَنْ تَطُولَ عُزْرَتِي، هَكَذَا أَخْبَرَنِي
أَجْدَادِي، قَدْ تَرَعْتُ كُلَّ مَا أَحْبَبْتُ دَاخِلَ دَارِي، وَأَغْلَقْتُ بَابَهَا،
وَوَضَعْتُ الْبِشْطَاحَ فِي جَيْبِي، وَحَمَلْتُ وَتَرَيتَانِي، عَادَزْتُ صَفَدَا رَغْمًا
عَنِّي، وَقَلْبِي تَلْبِيءُ بِالْفَرَجِ وَالْحَيْرَةِ وَالْأَلَمِ.
تَرَعْتُ حَلْفِي جُفْتُ أَصْدِقَائِي، وَأَشْلَاءَ جِيرَانِي، لَمْ أَشْتَطِعْ
ذَقْنَهُمْ؛ فَالْكُلُّ يَرْتَضُّ، وَالْحَوَافُّ يَهْشَى الْوُجُوهَ، وَالْأَلَمُ يَغْتَصِرُ
الْقُلُوبَ، وَتَحْنٌ تَسِيرُ عَلَى عَجَلِ.
لَمْ أَكُنْ أَعْلَمُ أَنِّي سَأَسْخِجُ فِي دَارٍ غَيْرِ دَارِي، وَأَنِّي سَأُنْجِبُ
أَوْلَادِي فِي بُقْعَةٍ سَمَّيْتُ مُخَيَّمِ لَاجِئِينَ، لَمْ أَكُنْ أَعْلَمُ أَنِّي سَأَخْتَبُ
مِفْتَاحَ دَارِي تَحْتَ إِسَادَتِي لِأَكْتَفِرَ مِنْ صِيَّتِي سَنَةً، لَمْ أَكُنْ أَعْلَمُ بِأَنَّ
الْوَعْدَ سَتَكُونُ جُوفَاءً، مُغْلَقَةً بِالْكَذِبِ.
كُنْتُ أَرَى زَحْفَ الْأَعْدَاءِ يَجْشَاحُ وَطَنِي، وَلِكَيْتِي كُنْتُ أَحَدْتُ
نَفْسِي أَنِّي سَأَعُودُ. مَرَّتِ الْأَيَّامُ، وَتَوَالَتِ السَّنُونَ، وَأَنَا لَمْ أَرُلْ أَقْبَعُ
فِي مُخَيَّمِ لَاجِئِينَ، أَقِفُ عَلَى نَاصِيَةِ السُّلَمِ وَأَهْتَائِلُ، فَأَنَا عَلَى بَقْعَةٍ يَأْتِنَا
سَتَعُودُ، سَتَعُودُ مَعَ السُّورِ الْمُحْلَقَةِ، سَتَعُودُ مَعَ الرِّيحِ الْعَالِيَةِ، سَتَعُودُ
إِلَى الْكُرْمِ وَالزُّيْتُونِ، سَتَعُودُ؛ لِيَرْفَعَ عَلَمُ فِلَسْطِينِ، إِلَى جَانِبِ زَهْرَةِ
الْحَتُونِ عَلَى زَوَائِنَا الْخَضِرَاءِ.

• تُشَدُّنِي: تجلبيني.
• النَّزْعُ: الخوف الشديد.
• يَهْشَى: يُغْطِي.

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الدَّخْرِيُّ الَّتِي لَنْ تَمُوتَ

بَيْنَ يَدَيَّ النَّصْرَ

(فريق التأليف)

تُعَدُّ التَّكْبَةَ الَّتِي حَدَّثْتُ لِلشَّعْبِ الْعِلَسْطِينِيِّ عَامَ أَلْفٍ وَتِسْعِمِئَةٍ وَتِسَايَةِ
وَأَرْبَعِينَ أُمَّ النَّاسِي، فَقَدْ وَكَّدْتُ كَثِيرًا مِنَ الْمَصَالِبِ مِنْ تَهْجِيرِ، وَهَدْمِ لِلْمُدُنِ
وَالْقُرَى وَالسُّبُورِ، وَقَتْلِ وَتَرْوِيعِ، وَجُوعِ وَمَرَضِ وَقَفَرٍ...، وَعَلَى الرُّغْمِ مِنْ
مُرُورِ عَشْرَاتِ السِّنِينَ عَلَيْنَهَا؛ فَإِنِّي لَنْ تُنْسِيَتِنَا مُدُنُنَا وَقُرَانَا الَّتِي هَجَرْنَا مِنْهَا،
وَكُلَّمَا مَرَّتِ الْأَيَّامُ أَزْدَادَ الشُّوقِ وَالْأَمَلِ بِالْعَوْدَةِ إِلَيْهَا، وَالنَّصْرَ الَّذِي سَتَقْرُؤُهُ
يُرْوِي لَنَا جِكَايَةَ لَاجِئِي.



٨٣

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

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

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

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

100. *Mathematics* (Science and Industrial Tracks), Vol. 2, Grade 11, 2019, p. 53. (Previously—*Mathematics* [Science and Industrial Tracks], Vol. 2, Grade 11, 2018, p. 53.)
In a *Mathematics* textbook, geometry is used to teach that Israel exploits Palestinian water.

Finite Geometric Series and Sum المتسلسلة الهندسية المنتهية، ومجموعها ٦ - ٥

نشاط ١:
تعاين معظم التجمعات السكانية الفلسطينية من نقص في مياه الشرب؛ بسبب سياسات الاحتلال الصهيوني التي تسيطر على المياه الجوفية الفلسطينية، ولعلاج النقص الحاصل قام المجلس المحلي لتلك القرية ببناء خزان ماء سعته ٥٠٠٠ م^٣، ضخ فيه في اليوم الأول ٦٠٠ م^٣ وفي اليوم الثاني ضخ فيه ثلثا الكمية التي ضخته في اليوم الأول، وفي اليوم الثالث ضخ فيه ثلثا كمية المياه التي ضخته في اليوم الثاني وهكذا ...
كمية الماء التي ضخته في الأيام الخمسة الأولى:

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

101. *Arabic Language*, Vol. 1, Grade 9, 2020, pp. 121–23. (Previously—*Arabic Language*, Vol. 1, Grade 9, 2019, pp. 121–23.)

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

وأوّل مطالب الحركة الأسيرة، كما ذكر عيسى قراقع رئيس هيئة شؤون الأسرى والمحرّرين، الإفراج عن الأسرى المُصابين بأمراضٍ خطيرة، وكذلك تقديم العلاج للأسرى المرضى، الذين رُفضت إدارات السجون تقديم العلاج المناسب لهم، وتكتفي فقط بتقديم المُسكّنات، التي لا يُمكنها أن تكون العلاج النَّاجع، كما أن إدارات السجون تُرفض نقل المرضى إلى المُستشفيات لِتلقّي العلاج. وهذا المطلب الإنسانيّ-الذي له الأولويّة- يُدلّلُ بصورة لا تُدعّ مجالاً للشكّ على أن إدارات السجون تُمارسُ تُجاة هؤلاء المرضى سياسة الموت البطيء، الذي يتعارض مع أبسط حقوقِ الأسرى المُتعارفِ عليها دولياً.

The first of the demands of the Prisoner Movement, as mentioned by Issa Qaraq'a, head of the Prisoners and Freed Men Affairs Authority, is the release of prisoners with serious diseases, as well as the provision of treatment to the sick prisoners, who the prison administration refused to provide appropriate treatment for them, and only provide painkillers, which cannot be the good treatment, and the prison administration refuses to transport them to hospitals to receive treatment. This humanitarian demand, a priority, shows a picture that leaves no doubt that prison administrations are exercising the policy of a slow death towards these sick people, which conflicts with one of the most basic international prisoner rights.

102. *Social Studies*, Vol. 1, Grade 9, 2020, pp. 19–23. (Previously—*Social Studies*, Vol. 1, Grade 9, 2019, pp. 24–30.)

Israel is accused of conducting a policy of "ignorant education" to keep Palestinians and Arabs uninformed and thus subservient. Israel is also characterized as intentionally trying to destroy Palestinian education. Students are asked to discuss examples of Israeli aggression towards Palestinian education and school children, and how one can go about resisting them. Pictures accompanying the section show students being arrested by Israeli police officers with no context given. An activity even asks students to form a "fake court" to judge Israel and its crimes against the Palestinian people in regards to education. Moreover, students are asked to examine how Israel attempts to steal Palestinian heritage.

نقاش: المحاولات الصهيونية لسرقة التراث المادي والمعنوي الفلسطيني.

أنا تعلمت:

أثمت سلطات الاحتلال منذ احتلالها فلسطين مجموعة من الإجراءات التصفية بحق التعليم، ومن أهمها: إصدار القوانين والأوامر العسكرية المثبته لحرية التعليم وتطعماته الوطنية، وإقامة الحواجز والبوابات العسكرية، وهدم الضيق والتوقع المتصريف، وهدم المدارس، واعتقال الطلبة والمعلمين، وموظفي التربية والتعليم في محافظات الوطن، كما مارست تهويد التعليم في القدس عاصمة دولة فلسطين؛ لطمس هويتها العربية والإسلامية، والترويج والدس على الجغرافيا والتاريخ، من خلال فرض المناهج الصهيونية، ومحاولاتها المستمرة للتدخل في المناهج الفلسطينية منذ عام ٢٠٠٠م، والتضييق على مدارس الأوقاف التابعة لوزارة التربية والتعليم، إضافة إلى تعهد الجهات المشرفة على التعليم، ومنعت المعلمين من المشقة العربية العمل في مدارس القدس، إلا إذا حصلوا على تصاريح خاصة.

نشاط تطبيقي:

توكل الأنشطة الصهيونية للتعليم في مطنفي، وشكل محكمة صورية؛ لمحكمة الاحتلال على هذه الانتهاكات.

نشاط (٥):
نقرأ النص الآتي، ونلاحظ الصورتين، ثم نجيب عن الأسئلة التي تليهما:
١- كيف دولة الاحتلال، بالاستعانة بالسلطات الوطنية والمحلية، حسن تشغيل المنشآت المعهسة لرعاية الأطفال وتعليمهم، ووجب على دولة الاحتلال أن تتخذ إجراءات لتأمين إعالة الأطفال الذين تكموا أو افترقوا عن والديهم، وتعليمهم بسبب الحرب، في حالة عدم وجود قريب، أو صديق يستطيع رعايتهم، على أن يكون ذلك ما أمكن، بواسطة أشخاص من جنسيتهم، ولغتهم، ودينتهم."
المادة (٥٠) من اتفاقية جنيف الرابعة

الصور:
الصور الإلكترونية
الصور: احتفالات الاحتلال الصهيوني على طلة المدارس

١- نذكر أمثلة على ممارسات الاحتلال الصهيوني تجاه التعليم في فلسطين.
٢- نستنتج أهداف سياسة التجهيل التي مارستها الاحتلال بحق الشعب الفلسطيني.
٣- هل يلزم الاحتلال الصهيوني بمضمون المادة (٥٠) من اتفاقية جنيف الرابعة؟ ولماذا؟

[Excerpts]

The Zionist Occupation's violations against the education in Palestine:

Activity 5- We will read the text, look at the pictures, and then answer the following questions:

...

Left image—*Electronic checkpoints*

Right image—*Zionist occupation assaults against students in schools*

1- *We will recall examples of the Zionist Occupations' actions toward the education in Palestine.*

2- *We will deduce the goals of the 'ignorant policy' used by the Zionist Occupation against the Palestinian people.*

3- *Does the Zionist Occupation fulfill the content of article 50 of Geneva Convention IV? Why?*

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

I learned:

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

Practical Activity:

We will document the Zionist violations against education in my area, and we will form a fake court, to judge the Occupation for its crimes in regards to these violations.

103. *Arabic Language* (Vocational Track), Grade 11, 2020, pp. 98–101, 103. (Previously—*Arabic Language* [Vocational Track], Grade 11, 2019, pp. 98–101, 103.)

Arabic poetry is taught through a poem about Iman Hiju, a Palestinian baby who died in 2001 during the Second Intifada. A graphic picture of her body during her funeral accompanies the poem, which blames Israel of pre-meditated murder aimed at ensuring a victory that "*the Americans will be pleased with.*" Hiju's death is used in the poem to relay the notion of deliberate Israeli barbarism, as the poem describes Israeli soldiers who "*burn her dimple*" and "*bomb her smile.*" Students are then encouraged to hang up pictures and names of babies killed by Israel "*with cold hands*" on their classroom walls.

كُنْثُ حِسَابٍ

أحمد دحبور

بَيْنَ يَدَيِ النَّصِّ:

أحمد دحبور (١٩٤٦م-٢٠١٧م) شاعرٌ فلسطينيٌّ من مواليد مدينة حيفا، هُجِرَ معَ أهلِهِ بَعْدَ النكبةِ سَنَةً (١٩٤٨م) إلى لُبْنانِ، ثُمَّ إلى سورِيَةِ.

صدرتْ لهُ عِدَّةُ دواوينَ شعريَّةٍ، مِنها: (حكايةُ الولدِ الفلسطينيِّ)، (شهادةُ بالأصابعِ الخمسِ).

هذه القصيدة من الشعر الحرّ، نظمتها مُعبِراً عن تمسكِ الفلسطينيِّ بأرضِهِ، وتحدّيه للمُحتلِّ، وعدم تنازله عن حُقوقِهِ، ودفاعِهِ عنها، كما يَكشِفُ فيها عن جرائم المُحتلِّ وجُبنِهِ، من جلالِ ملاحقتِهِ الأطفالَ، وقتلِهِم، كما غيّبته الرّضِيعَةُ إيمانُ حجّو في مَطْلَعِ النِّفاضةِ الأُمّيةِ سَنَةَ ٢٠٠١م.



واضْرِبْ ما شِئْتِ،

وَدَجِّحْ بِالْمَوْتِ العَسْكَرَ

فَعَدُوُّكَ مَلْفُوفٌ بِشَهْوَرِ أَرْبَعَةٍ

لَمْ تَنْبُتْ في فَمِهِ الأَسنانُ

الطُّفْلَةَ في اللُّغَةِ:

إيمانَ.

هي في كَفَّةٍ

وَجُنُودُكَ في كَفَّةٍ

(مَرَحَى لِلْحَرْبِ وَلِلْمَيِّدانِ)

فَأَهْجُمُ بِالرَّبِّ وَالْقُرْصانِ وَالطَّيْرانَ

أَحْرِقْ عَمَّارَتِها

وَلتَقْصِفْ بِسَمَتِها

تَضْمَنُ لَكَ نَصراً يَرْضَى عَنهُ الأَمْرِيكانُ

٢ ما اسْمُ الشَّهِيدَةِ الرُّضِيعَةِ الَّتِي تَحَدَّثُ الشَّاعِرُ عَنِ اغْتِيالِها؟

٣ نَضَحْ إشارةً (✓) أمامَ الإجابةِ الصَّحيحةِ، وإشارةً (×) أمامَ الإجابةِ غَيرِ الصَّحيحةِ فيما يأتي:

أ) تُسمِّي هذه القصيدة إلى الشعر الحرّ. ()

ب) كانَ عُمُرُ الطُّفْلَةِ عَندما اغْتِيلَتْ عَلى يَدِ الاِحتِلالِ الصَّهْيَوِيِّ أَرْبَعَةَ أَشْهُرٍ. ()

٤ نَسْخُجُجُ مِنَ القَصِيدَةِ الأَشْطَرِ الشُّعْريَّةِ الدَّالَّةُ عَلى المَعاني الأتية:

أ) الشَّاعِرُ لا يَتَوَقَّفُ عَنِ التَّفَكُّرِ بِكَيْفِيَّةِ الدِّفاعِ عَنِ أَرْضِهِ وَدَارِهِ.

ب) كَرِهَ الشَّاعِرُ العَدُوَّ؛ بِسَبَبِ تَجَرُّدِهِ مِنَ إِسْرائِيلِيَّةِ.

ج) تَحَدَّى الشَّاعِرُ عَدُوَّهُ الَّذِي تُهاجِمُ الطُّفُولَةَ بِكُلِّ ما لَدَيْهِ مِنَ وَسائِلِ الحَرْبِ.

اضْرِبْ ما شِئْتِ،

فَدَمِي

هُوَ ما يَتَّالِأُ لَتَحْتَ الشَّمْسِ الآنَ

وَقَمِي

هُوَ ما يَسْتَصْرِخُ في البَرِّيَّةِ أَشْلاءَ الوِجْدانِ

فَأَضْرِبْ ما شِئْتِ،

سَأَعْدِي مِنَ جَسَدِي نارِي

نشاط:

تَجْمَعُ بَعْضُ صُورِ الأَطْفالِ الشَّهداءِ الَّذينَ اغْتالَهُمُ الاِحتِلالُ الصَّهْيَوِيُّ بِدَمٍ بارِدٍ، وَتُوثِقُها بِالْأَسْماءِ، وَتُعَلِّقُها عَلى جِدارِ المَدْرَسَةِ.

[Left side:]
'Statement of Accounts'
By Ahmed Dahbour

Ahmed Dahbour (1946–) is a Palestinian poet. He was born in the city of Haifa and was displaced with his family to Lebanon, and then to Syria after the Nakba (1948). He has published several poem collections, including: 'The Story of the Palestinian Boy,' and 'Martyrdom with the Five Fingers.'

He authored a poem, 'Statement of Accounts,' in free style, expressing the Palestinians' devotion to the land and their defiance of the occupier, refusal to relinquish their rights and defending them and reveals the crimes of the occupier and his cowardice as he chases and murders children, such as in the assassination of the baby girl, Iman Hiju, at the beginning of the Al-Aqsa Intifada in 2001.

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

[Right side:]

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

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

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

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

3. *We will extract from the poem the verses that prove the following meanings:*

c. The poet challenges his enemy, who attacks the baby girl with all the tools of war he possesses.

Activity:

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

Methodology

IMPACT-se applies methodological standards based on UNESCO and UN declarations, recommendations and documents on education for peace and tolerance (see below). Our methodology is designed to examine every detail within the textbooks; it does not paraphrase, rely on interpretations, or attempt to illustrate preconceived notions.

The following is an updated condensed version of the IMPACT-se UNESCO-derived standards for peace and tolerance in school education:⁵⁹

1. **RESPECT:** The curriculum should promote tolerance, understanding and respect toward the "Other," his or her culture, achievements, values and way of life.⁶⁰
2. **INDIVIDUAL OTHER:** The curriculum should foster personal attachment toward the "Other" as an individual, his or her desire to be familiar, loved and appreciated.⁶¹
3. **NO HATE:** The curriculum should be free of wording, imagery and ideologies likely to create prejudices, misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry and national hatred, as well as any other form of hatred or contempt for other groups or peoples.⁶²
4. **NO INCITEMENT:** The curriculum should be free of language, content, and imagery that disseminate ideas or theories which justify or promote acts and expressions of violence, incitement to violence, hostility, harm and hatred toward other national, ethnic, racial or religious groups.⁶³
5. **PEACEMAKING:** The curriculum should develop capabilities for non-violent conflict resolution and promote peace.⁶⁴

⁵⁹ The methodology was initiated by Yohanan Manor. This is an updated version of the standards prepared by Eldad J. Pardo, Jean-Claude Nidam and Shimon Shetreet (May 2014).

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

⁶⁰ As defined in the Declaration of Principles on Tolerance Proclaimed and signed by Member States of UNESCO on November 16, 1995, Articles 1, 4.2. See also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples (1965), Principles I, III. Universal Declaration of Human Rights (1948): Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace.

⁶¹ The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See Ibid., Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.

⁶² Based on Ibid., Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.2.

⁶³ As defined in Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), adopted by the United Nations General Assembly Resolution 2106 (XX) on December 21, 1965. See also Article 20 of the International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations General Assembly Resolution 2200A (XXI) on December 16, 1966.

⁶⁴ Based on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 9; and on the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 5.

6. **UNBIASED INFORMATION:** Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.⁶⁵

7. **GENDER:** The curriculum should foster equality and mutual respect between women and men. It should refrain from stereotyped gender roles.⁶⁶

8. **SOUND PROSPERITY and COOPERATION:** The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.⁶⁷

⁶⁵ Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.

⁶⁶ The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.

⁶⁷ Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing "systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance," see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.

List of Analyzed Palestinian Textbooks 2020–21⁶⁸

Grade 1

1. *Christian Education*, Grade 1, 2019.
2. *English*, Vol. 1, Grade 1, 2020.
3. *English*, Vol. 2, Grade 1, 2019.
4. *Islamic Education*, Vol. 1, Grade 1, 2020.
5. *Islamic Education*, Vol. 2, Grade 1, 2019.
6. *Mathematics*, Vol. 1, Grade 1, 2020.
7. *Mathematics*, Vol. 2, Grade 1, 2019.
8. *National and Life Education*, Vol. 1, Grade 1, 2019.
9. *National and Life Education*, Vol. 2, Grade 1, 2019.
10. *Our Beautiful Language*, Vol. 1, Grade 1, 2020.
11. *Our Beautiful Language*, Vol. 2, Grade 1, 2019.

Grade 2

12. *Christian Education*, Grade 2, 2019.
13. *English*, Vol. 1, Grade 2, 2020.
14. *English*, Vol. 2, Grade 2, 2019.
15. *Islamic Education*, Vol. 1, Grade 2, 2020.
16. *Islamic Education*, Vol. 2, Grade 2, 2019.
17. *Mathematics*, Vol. 1, Grade 2, 2020.
18. *Mathematics*, Vol. 2, Grade 2, 2019.
19. *National and Life Education*, Vol. 1, Grade 2, 2019.
20. *National and Life Education*, Vol. 2, Grade 2, 2019.
21. *Our Beautiful Language*, Vol. 1, Grade 2, 2020.
22. *Our Beautiful Language*, Vol. 2, Grade 2, 2019.

Grade 3

23. *Christian Education*, Grade 3, 2019.
24. *English*, Vol. 1, Grade 3, 2020.
25. *English*, Vol. 2, Grade 3, 2019.
26. *Islamic Education*, Vol. 1, Grade 3, 2020.
27. *Islamic Education*, Vol. 2, Grade 3, 2019.
28. *Mathematics*, Vol. 1, Grade 3, 2020.
29. *Mathematics*, Vol. 2, Grade 3, 2019.
30. *National and Social Upbringing*, Vol. 3, Grade 3, 2020.
31. *National and Social Upbringing*, Vol. 3, Grade 3, 2019.
32. *Our Beautiful Language*, Vol. 1, Grade 3, 2020.
33. *Our Beautiful Language*, Vol. 2, Grade 3, 2019.
34. *Science and Life*, Vol. 1, Grade 3, 2020.
35. *Science and Life*, Vol. 2, Grade 3, 2019.

⁶⁸ All listed textbooks have been analyzed by **IMPACT-se**; not all were quoted in the examples. Upon request **IMPACT-se** can provide digital versions of all textbooks analyzed.

Grade 4

36. *Christian Education*, Grade 4, 2019.
37. *English*, Vol. 1, Grade 4, 2020.
38. *English*, Vol. 2, Grade 4, 2019.
39. *Islamic Education*, Vol. 1, Grade 4, 2020.
40. *Islamic Education*, Vol. 2, Grade 4, 2019.
41. *Mathematics*, Vol. 1, Grade 4, 2020.
42. *Mathematics*, Vol. 2, Grade 4, 2019.
43. *National and Social Upbringing*, Vol. 1, Grade 4, 2020.
44. *National and Social Upbringing*, Vol. 2, Grade 4, 2019.
45. *Our Beautiful Language*, Vol. 1, Grade 4, 2020.
46. *Our Beautiful Language*, Vol. 2, Grade 4, 2019.
47. *Science and Life*, Vol. 1, Grade 4, 2020.
48. *Science and Life*, Vol. 2, Grade 4, 2019.

Grade 5

49. *Arabic Language*, Vol. 1, Grade 5, 2020.
50. *Arabic Language*, Vol. 2, Grade 5, 2019.
51. *Christian Education*, Grade 5, 2019.
52. *English*, Vol. 1, Grade 5, 2020.
53. *English*, Vol. 2, Grade 5, 2019.
54. *Islamic Education*, Vol. 1, Grade 5, 2020.
55. *Islamic Education*, Vol. 2, Grade 5, 2019.
56. *Mathematics*, Vol. 1, Grade 5, 2020.
57. *Mathematics*, Vol. 2, Grade 5, 2019.
58. *Programming*, Grade 5, 2019.
59. *Recitation and Intonation*, Grade 5, 2020.
60. *Science and Life*, Vol. 1, Grade 5, 2020.
61. *Science and Life*, Vol. 2, Grade 5, 2019.
62. *Social Studies*, Vol. 1, Grade 5, 2020.
63. *Social Studies*, Vol. 2, Grade 5, 2019.
64. *Technology*, Grade 5, 2020.

Grade 6

65. *Arabic Language*, Vol. 1, Grade 6, 2020.
66. *Arabic Language*, Vol. 2, Grade 6, 2019.
67. *Christian Education*, Grade 6, 2019.
68. *English*, Vol. 1, Grade 6, 2020.
69. *English*, Vol. 2, Grade 6, 2019.
70. *Islamic Education*, Vol. 1, Grade 6, 2020.
71. *Islamic Education*, Vol. 2, Grade 6, 2019.
72. *Mathematics*, Vol. 1, Grade 6, 2020.
73. *Mathematics*, Vol. 2, Grade 6, 2019.
74. *Programming*, Grade 6, 2019.
75. *Recitation and Intonation*, Grade 6, 2020.
76. *Science and Life*, Vol. 1, Grade 6, 2020.
77. *Science and Life*, Vol. 2, Grade 6, 2019.
78. *Social Studies*, Vol. 1, Grade 6, 2020.

79. *Social Studies*, Vol. 2, Grade 6, 2019.
80. *Technology*, Grade 6, 2020.

Grade 7

81. *Arabic Language*, Vol. 1, Grade 7, 2020.
82. *Arabic Language*, Vol. 2, Grade 7, 2019.
83. *Christian Education*, Grade 7, 2019.
84. *English*, Vol. 1, Grade 7, 2020.
85. *English*, Vol. 2, Grade 7, 2019.
86. *Islamic Education*, Vol. 1, Grade 7, 2020.
87. *Islamic Education*, Vol. 2, Grade 7, 2019.
88. *Mathematics*, Vol. 1, Grade 7, 2019.
89. *Mathematics*, Vol. 2, Grade 7, 2019.
90. *Programming*, Grade 7, 2019.
91. *Recitation and Intonation*, Grade 7, 2020.
92. *Science and Life*, Vol. 1, Grade 7, 2020.
93. *Science and Life*, Vol. 2, Grade 7, 2019.
94. *Social Studies*, Vol. 1, Grade 7, 2020.
95. *Social Studies*, Vol. 2, Grade 7, 2019.
96. *Vocational Education*, Grade 7, 2016.
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98. *Arabic Language*, Vol. 1, Grade 8, 2020.
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100. *Christian Education*, Grade 8, 2019.
101. *English*, Vol. 1, Grade 8, 2020.
102. *English*, Vol. 2, Grade 8, 2019.
103. *Islamic Education*, Vol. 1, Grade 8, 2020.
104. *Islamic Education*, Vol. 2, Grade 8, 2018.
105. *Mathematics*, Vol. 1, Grade 8, 2020.
106. *Mathematics*, Vol. 2, Grade 8, 2019.
107. *Programming*, Grade 8, 2019.
108. *Recitation and Intonation*, Grade 8, 2020.
109. *Science and Life*, Vol. 1, Grade 8, 2020.
110. *Science and Life*, Vol. 2, Grade 8, 2019.
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112. *Social Studies*, Vol. 2, Grade 8, 2019.
113. *Vocational Education*, Grade 8, 2016.
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115. *Arabic Language*, Vol. 1, Grade 9, 2020.
116. *Arabic Language*, Vol. 2, Grade 9, 2019.
117. *Christian Education*, Grade 9, 2019.
118. *English*, Vol. 1, Grade 9, 2020.
119. *English*, Vol. 2, Grade 9, 2019.
120. *Islamic Education*, Vol. 1, Grade 9, 2020.

121. *Islamic Education*, Vol. 2, Grade 9, 2019.
122. *Mathematics*, Vol. 1, Grade 9, 2019.
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126. *Science and Life*, Vol. 1, Grade 9, 2020.
127. *Science and Life*, Vol. 2, Grade 9, 2019.
128. *Social Studies*, Vol. 1, Grade 9, 2020.
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130. *Vocational Education*, Grade 9, 2016.
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132. *Arabic Language*, Vol. 1, Grade 10, 2020.
133. *Arabic Language*, Vol. 2, Grade 10, 2019.
134. *Arabic Language* (Vocational Track), Grade 10, 2020.
135. *Chemistry*, Grade 10, 2020.
136. *Christian Education*, Grade 10, 2019.
137. *English*, Vol. 1, Grade 10, 2020.
138. *English*, Vol. 2, Grade 10, 2019.
139. *General Sciences* (Vocational Track), Grade 10, 2020.
140. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2020.
141. *Geography and History of Palestine in the Modern Age*, Vol. 2, Grade 10, 2019.
142. *Geography and History of Palestine in the Modern Age* (Voc. Track), Grade 10, 2020.
143. *Islamic Education*, Vol. 1, Grade 10, 2020.
144. *Islamic Education*, Vol. 2, Grade 10, 2019.
145. *Life Sciences*, Grade 10, 2020.
146. *Mathematics*, Vol. 1, Grade 10, 2020.
147. *Mathematics*, Vol. 2, Grade 10, 2019.
148. *Mathematics*, Grade 10 (Vocational Track), 2020.
149. *Physics*, Grade 10, 2020.
150. *Recitation and Intonation*, Grade 10, 2020.
151. *Technology*, Grade 10, 2019.
152. *Vocational Education—Practice*, Grade 10, 2019.
153. *Vocational Education—Theory*, Grade 10, 2019.

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154. *Accounting* (Entrepreneurship Track), Vol. 1, Grade 11, 2019.
155. *Accounting* (Entrepreneurship Track), Vol. 2, Grade 11, 2019.
156. *Arabic Language* (1): Read., Gram., Pres., and Exp. (Acad.Track), Vol. 1, Grade 11, 2020.
157. *Arabic Language* (1): Reading, Grammar, Presentations and Exp., Vol. 2, Grade 11, 2019.
158. *Arabic Language* (2): Literature and Rhetoric (Lit. and Sharia Tracks), Grade 11, 2020.
159. *Arabic Language* (Vocational Track), Grade 11, 2020.
160. *Chemistry* (Science and Agriculture Tracks), Vol. 1, Grade 11, 2019.
161. *Chemistry* (Science and Agriculture Tracks), Vol. 2, Grade 11, 2019.
162. *Chemistry* (Home Economics), Grade 11, 2019.
163. *Christian Education*, Grade 11, 2019.
164. *Communications and Electronics* (Technology Track), Grade 11, 2019.

165. *English*, Vol. 1, Grade 11, 2019.
166. *English*, Vol. 2, Grade 11, 2019.
167. *Entrepreneurship* (Technology Track), Grade 11, 2019.
168. *Geography*, Vol. 1, Grade 11, 2020.
169. *Geography*, Vol. 2, Grade 11, 2019.
170. *History*, Vol. 1, Grade 11, 2020.
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172. *Industrial Design* (Industrial Track), Vol. 1, Grade 11, 2019.
173. *Industrial Design* (Industrial Track), Vol. 2, Grade 11, 2019.
174. *Islamic Education*, Vol. 1, Grade 11, 2020.
175. *Islamic Education*, Vol. 2, Grade 11, 2019.
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178. *Management and Economics* (Entrepreneurship Track), Vol. 1, Grade 11, 2019.
179. *Management and Economics* (Entrepreneurship Track), Vol. 2, Grade 11, 2018.
180. *Mathematics* (Business, Hotel, Home Economics, Agriculture Tracks), Grade 11, 2019.
181. *Mathematics* (Literature and Sharia Tracks), Grade 11, 2020.
182. *Mathematics* (Science and Industrial Tracks), Vol. 1, Grade 11, 2019.
183. *Mathematics* (Science and Industrial Tracks), Vol. 2, Grade 11, 2019.
184. *Mathematics* (Technology Track), Grade 11, 2019.
185. *Physics* (Science and Industrial Tracks), Vol. 1, Grade 11, 2019.
186. *Physics* (Science and Industrial Tracks), Vol. 2, Grade 11, 2019.
187. *Programming and Automation* (Technology Tracks), Vol. 1, Grade 11, 2019.
188. *Programming and Automation* (Technology Tracks), Vol. 2, Grade 11, 2019.
189. *Scientific Education* (Human and Technological Sciences), Grade 11, 2020.
190. *Small Businesses* (Entrepreneurship Track), Grade 11, 2019.
191. *Technology* (All Tracks), Grade 11, 2019.
192. *Technology* (Science and Industrial Tracks), Grade 11, 2019.

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193. *Accounting* (Entrepreneurship Track), Grade 12, 2020.
194. *Arabic Language* (1): Reading, Grammar, Pres., and Expr. (Acad. Track), Grade 12, 2020.
195. *Arabic Language* (2): Literature and Rhetoric (Lit. and Sharia Tracks), Grade 12, 2020.
196. *Arabic Language* (Vocational Track), Grade 12, 2020.
197. *Chemistry* (Home Economics), Grade 12, 2019.
198. *Chemistry* (Science and Agriculture Tracks), Grade 12, 2019.
199. *Christian Education*, Grade 12, 2019.
200. *Communications and Electronics* (Technology Track), Grade 12, 2019.
201. *English*, Vol. 1, Grade 12, 2019.
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203. *Entrepreneurship* (Technology Track), Grade 12, 2019.
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210. *Management and Economics* (Entrepreneurship Track), Grade 12, 2019.
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212. *Mathematics* (Literature and Sharia Tracks), Grade 12, 2019.
213. *Mathematics* (Science and Industrial Tracks), Grade 12, 2019.
214. *Mathematics* (Technology Track), Grade 12, 2019.
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217. *Programming and Automation* (Technology Track), Vol. 2, Grade 12, 2019.
218. *Scientific Education* (Human and Technological Sciences), Grade 12, 2019.
219. *Small Businesses* (Entrepreneurship Track), Grade 12, 2019.
220. *Stone and Marble*, Grade 12, 2020.
221. *Technology* (All Tracks), Grade 12, 2019.
222. *Technology* (Science and Industrial Tracks), Grade 12, 2019.

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1. التربية المسيحية, الصف الاول الاساسي, 2019.
2. التربية الاسلامية, الصف الاول الاساسي, الجزء الاول, 2020.
3. التربية الاسلامية, الصف الاول الاساسي, الجزء الثاني, 2019.
4. لغتنا الجميلة, الصف الاول الاساسي, الجزء الاول, 2020.
5. لغتنا الجميلة, الصف الاول الاساسي, الجزء الثاني, 2019.
6. الرياضيات, الصف الاول الاساسي, الجزء الاول, 2020.
7. الرياضيات, الصف الاول الاساسي, الجزء الثاني, 2019.
8. التربية الوطنية والحياتية / كراس الطالب, الصف الاول الاساسي, الجزء الاول, 2019.
9. التربية الوطنية والحياتية / كراس الطالب, الصف الاول الاساسي, الجزء الثاني, 2019.
10. اللغة الانجليزية, الصف الاول الاساسي, الجزء الاول, 2020.
11. اللغة الانجليزية, الصف الاول الاساسي, الجزء الثاني, 2019.

الصف الثاني الاساسي:

12. التربية المسيحية, الصف الثاني الاساسي, 2019.
13. التربية الاسلامية, الصف الثاني الاساسي, الجزء الاول, 2020.
14. التربية الاسلامية, الصف الثاني الاساسي, الجزء الثاني, 2019.
15. لغتنا الجميلة, الصف الثاني الاساسي, الجزء الاول, 2020.
16. لغتنا الجميلة, الصف الثاني الاساسي, الجزء الثاني, 2019.
17. الرياضيات, الصف الثاني الاساسي, الجزء الاول, 2020.
18. الرياضيات, الصف الثاني الاساسي, الجزء الثاني, 2019.
19. التربية الوطنية والحياتية / كراس الطالب, الصف الثاني الاساسي, الجزء الاول, 2019.
20. التربية الوطنية والحياتية / كراس الطالب, الصف الثاني الاساسي, الجزء الثاني, 2019.
21. اللغة الانجليزية, الصف الثاني الاساسي, الجزء الاول, 2020.
22. اللغة الانجليزية, الصف الثاني الاساسي, الجزء الثاني, 2019.

الصف الثالث الاساسي:

23. التربية المسيحية, الصف الثالث الاساسي, 2019.
24. التربية الاسلامية, الصف الثالث الاساسي, الجزء الاول, 2020.
25. التربية الاسلامية, الصف الثالث الاساسي, الجزء الثاني, 2019.
26. لغتنا الجميلة, الصف الثالث الاساسي, الجزء الاول, 2020.
27. لغتنا الجميلة, الصف الثالث الاساسي, الجزء الثاني, 2019.
28. الرياضيات, الصف الثالث الاساسي, الجزء الاول, 2020.
29. الرياضيات, الصف الثالث الاساسي, الجزء الثاني, 2019.
30. العلوم والحياة, الصف الثالث الاساسي, الجزء الاول, 2020.
31. العلوم والحياة, الصف الثالث الاساسي, الجزء الثاني, 2019.
32. التنشئة الوطنية والاجتماعية, الصف الثالث الاساسي, الجزء الاول, 2020.
33. التنشئة الوطنية والاجتماعية, الصف الثالث الاساسي, الجزء الثاني, 2019.
34. اللغة الانجليزية, الصف الثالث الاساسي, الجزء الاول, 2020.
35. اللغة الانجليزية, الصف الثالث الاساسي, الجزء الثاني, 2019.

الصف الرابع الاساسي:

36. التربية المسيحية, الصف الرابع الاساسي, 2019.
37. التربية الاسلامية, الصف الرابع الاساسي, الجزء الاول, 2020.
38. التربية الاسلامية, الصف الرابع الاساسي, الجزء الثاني, 2019.
39. لغتنا الجميلة, الصف الرابع الاساسي, الجزء الاول, 2020.
40. لغتنا الجميلة, الصف الرابع الاساسي, الجزء الثاني, 2019.
41. الرياضيات, الصف الرابع الاساسي, الجزء الاول, 2020.
42. الرياضيات, الصف الرابع الاساسي, الجزء الثاني, 2019.
43. العلوم والحياة, الصف الرابع الاساسي, الجزء الاول, 2020.
44. العلوم والحياة, الصف الرابع الاساسي, الجزء الثاني, 2019.
45. التنشئة الوطنية والاجتماعية, الصف الرابع الاساسي, الجزء الاول, 2020.
46. التنشئة الوطنية والاجتماعية, الصف الرابع الاساسي, الجزء الثاني, 2019.
47. اللغة الانجليزية, الصف الرابع الاساسي, الجزء الاول, 2020.
48. اللغة الانجليزية, الصف الرابع الاساسي, الجزء الثاني, 2019.

الصف الخامس الاساسي:

49. التربية المسيحية, الصف لخامس الاساسي, 2019.
50. التربية الاسلامية, الصف الخامس الاساسي, الجزء الاول, 2020.
51. التربية الاسلامية, الصف الخامس الاساسي, الجزء الثاني, 2019.
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58. الدراسات الاجتماعية, الصف الخامس الاساسي, الجزء الثاني, 2019.
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65. التربية المسيحية, الصف السادس الاساسي, 2019.
66. التربية الاسلامية, الصف السادس الاساسي, الجزء الاول, 2020.
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81. التربية المسيحية, الصف السابع الاساسي, 2019.
82. اللغة العربية, الصف السابع الاساسي, الجزء الاول, 2020.
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138. اللغة الانجليزية, الصف العاشر الاساسي, الجزء الثاني, 2019.
139. جغرافية فلسطين وتاريخها الحديث والمعاصر, الصف العاشر الاساسي, الجزء الاول, 2020.
140. جغرافية فلسطين وتاريخها الحديث والمعاصر, الصف العاشر الاساسي, الجزء الثاني, 2019.
141. جغرافية فلسطين وتاريخها الحديث والمعاصر (الفرع المهني), الصف العاشر الاساسي, 2020.
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148. التلاوة والتجويد, الصف العاشر الاساسي, 2020.
149. التكنولوجيا, الصف العاشر الاساسي, 2019.
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152. العلوم الحياتية, الصف العاشر الاساسي, 2020.
153. العلوم العامة (المهني), الصف العاشر الاساسي, 2020.

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155. المحاسبة (فرع الريادة والاعمال), الصف الحادي عشر, الجزء الاول, 2019.
156. المحاسبة (فرع الريادة والاعمال), الصف الحادي عشر, الجزء الثاني, 2019.
157. اللغة العربية (١) - المطالعة والقواعد والعروض والتعبير (المسار الاكاديمي), الصف الحادي عشر, الجزء الاول, 2020.
158. اللغة العربية (١) - المطالعة والقواعد والعروض والتعبير (المسار الاكاديمي), الصف الحادي عشر, الجزء الثاني, 2019.
159. اللغة العربية (٢) - الادب والبلاغة - خاص بالفرعين: الادبي والشرعي, الصف الحادي عشر, 2020.
160. اللغة العربية (المسار المهني), الصف الحادي عشر, 2020.
161. الكيمياء, الصف الحادي عشر, الجزء الاول, 2019.
162. الكيمياء, الصف الحادي عشر, الجزء الثاني, 2019.
163. الكيمياء (الاقتصاد المنزلي), الصف الحادي عشر, 2019.
164. اتصالات والالكترونيات (الفرع التكنولوجي), الصف الحادي عشر, 2019.

165. اللغة الانجليزية, الصف الحادي عشر, الجزء الاول, 2019.
166. اللغة الانجليزية, الصف الحادي عشر, الجزء الثاني, 2019.
167. التكنولوجيا (العلمي والصناعي), الصف الحادي عشر, 2019.
168. التكنولوجيا (العلوم الانسانية, الريادة والاعمال, الشرعي, الزراعي, الفندقية, الاقتصاد المنزلي), الصف الحادي عشر, 2019.
169. الريادة في الاعمال (الفرع التكنولوجي), الصف الحادي عشر, 2019.
170. الدراسات الجغرافية, الصف الحادي عشر, الجزء الاول, 2020.
171. الدراسات الجغرافية, الصف الحادي عشر, الجزء الثاني, 2019.
172. الدراسات التاريخية, الصف الحادي عشر, الجزء الاول, 2020.
173. الدراسات التاريخية, الصف الحادي عشر, الجزء الثاني, 2019.
174. التربية الاسلامية, الصف الحادي عشر, الجزء الاول, 2020.
175. التربية الاسلامية, الصف الحادي عشر, الجزء الثاني, 2019.
176. العلوم الحياتية (العلمي والزراعي), الصف الحادي عشر, الجزء الاول, 2019.
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178. الادارة والاقتصاد (فرع الريادة والاعمال), الصف الحادي عشر, الجزء الاول, 2019.
179. الادارة والاقتصاد (فرع الريادة والاعمال), الصف الحادي عشر, الجزء الثاني, 2018.
180. الرياضيات (الفرع العلمي والصناعي), الصف الحادي عشر, الجزء الاول, 2019.
181. الرياضيات (الفرع العلمي والصناعي), الصف الحادي عشر, الجزء الثاني, 2019.
182. الرياضيات (الفرع الادبي والشرعي), الصف الحادي عشر, 2020.
183. الرياضيات (الريادي والفندقي والاقتصاد المنزلي), الصف الحادي عشر, 2019.
184. الرياضيات (التكنولوجي), الصف الحادي عشر, 2019.
185. الفيزياء, الصف الحادي عشر, الجزء الاول, 2019.
186. الفيزياء, الصف الحادي عشر, الجزء الثاني, 2019.
187. البرمجة والاثمته (التكنولوجي), الصف الحادي عشر, الجزء الاول, 2019.
188. البرمجة والاثمته (التكنولوجي), الصف الحادي عشر, الجزء الثاني, 2019.
189. المشاريع الصغيرة, الصف الحادي عشر, 2019.
190. الثقافة العلمية (العلوم الانسانية والتكنولوجي والشرعي), الصف الحادي عشر, 2020.
191. الرسم الصناعي (الفرع الصناعي), الصف الحادي عشر, الجزء الاول, 2019.
192. الرسم الصناعي (الفرع الصناعي), الصف الحادي عشر, الجزء الثاني, 2019.

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194. المحاسبة (فرع الريادة والاعمال), الصف الثاني عشر, 2020.
195. اللغة العربية (١) - المطالعة والقواعد والعروض والتعبير (المسار الاكاديمي), الصف الثاني عشر, 2020.
196. اللغة العربية (٢) - الادب والبلاغة - خاص بالفرعين الادبي والشرعي, الصف الثاني عشر, 2020.
197. اللغة العربية (المسار المهني), الصف الثاني عشر, 2020.
198. الكيمياء (الاقتصاد المنزلي), الصف الثاني عشر, 2019.
199. الكيمياء (العلمي والزراعي), الصف الثاني عشر, 2019.
200. اتصالات والالكترونيات (الفرع التكنولوجي), الصف الثاني عشر, 2019.
201. اللغة الانجليزية, الصف الثاني عشر, الجزء الاول, 2019.
202. اللغة الانجليزية, الصف الثاني عشر, الجزء الثاني, 2019.
203. الريادة في الاعمال (الفرع التكنولوجي), الصف الثاني عشر, 2019.

204. الدراسات الجغرافية, الصف الثاني عشر, 2019.
205. الدراسات التاريخية, الصف الثاني عشر, 2019.
206. التربية الاسلامية, الصف الثاني عشر, 2020.
207. العلوم الحياتية (العلمي والزراعي), الصف الثاني عشر, 2020.
208. الادارة والاقتصاد (فرع الريادة والاعمال), الصف الثاني عشر, 2019.
209. الرياضيات (الفرع العلمي والصناعي), الصف الثاني عشر, 2019.
210. الرياضيات (الفرع الادبي والشرعي), الصف الثاني عشر, 2019.
211. الرياضيات (الريادي والفندي والاقتصاد المنزلي والزراعي), الصف الثاني عشر, 2019.
212. الرياضيات (التكنولوجي), الصف الثاني عشر, 2019.
213. الفيزياء, الصف الثاني عشر, 2020.
214. البرمجة والاثمته (التكنولوجي), الصف الثاني عشر, الجزء الاول, 2019.
215. البرمجة والاثمته (التكنولوجي), الصف الثاني عشر, الجزء الثاني, 2019.
216. الثقافة العلمية (العلوم الانسانية والتكنولوجي), الصف الثاني عشر, 2019.
217. المشاريع الصغيرة (فرع الريادة والاعمال), الصف الثاني عشر, 2019.
218. التكنولوجيا (العلوم الانسانية, الريادة والاعمال, الشرعي, الزراعي, الفندي, الاقتصاد المنزلي), الصف الثاني عشر, 2019.
219. التكنولوجيا (العلمي والصناعي), الصف الثاني عشر, 2019.
220. الرسم الصناعي (الفرع الصناعي), الصف الثاني عشر, 2019.
221. التصميم الجرافيكي (الفرع العلمي والصناعي), الصف الثاني عشر, 2019.
222. الحجر والرخام (نظري وعملي) المسار المهني - الفرع الصناعي, الصف الثاني عشر, 2020.