



## **Review of 2022 UNRWA-Produced Study Materials in the Palestinian Territories**



### **Selected Examples**

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## Introduction

The United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA) operates in the West Bank, the Gaza Strip, and Jerusalem, as well as in Lebanon, Jordan, and Syria. It reportedly provides education to 533,000 children in its schools.<sup>1</sup> According to UNRWA's website, education alone takes up 58 percent of the organization's budget.<sup>2</sup>

Under its mandate, UNRWA schools teach the curriculum and textbooks of the "host country," UNRWA does not produce its own curricula.<sup>3</sup> The Palestinian National Authority (PA) curriculum is taught in the 370 UNRWA-run schools across the Gaza Strip, West Bank, and Jerusalem, educating over 320,000 students as of 2019, according to UNRWA's data.<sup>4</sup>

Along with other school curricula across the MENA region, **IMPACT-se** has been analyzing the PA school curriculum used by UNRWA for over two decades, assessing compliance with UN values, such as tolerance, non-violence, and peace-making. Most recently, reports and updates have been published annually since the Palestinian curriculum reform in 2016 and are freely available on **IMPACT-se's** website ([www.impact-se.org](http://www.impact-se.org)). Our extensive research of PA school textbooks has consistently shown a systematic insertion of violence, martyrdom, overt antisemitism, and *jihad* across all grades and subjects, with the proliferation of extreme nationalism and Islamist ideologies throughout the curriculum, including science and math textbooks; rejection of the possibility of peace with Israel; and the complete omission of any historical Jewish presence in the modern-day territories of Israel and the PA.<sup>5</sup>

This material is taught in UNRWA schools throughout the Palestinian Territories. Since its establishment, UNRWA has used the curriculum of the "host country" in which it operates. In the West Bank, Gaza Strip, and Jerusalem, UNRWA uses the curriculum of the Palestinian Authority (PA). UNRWA officially claims that it "has no mandate to alter any host government curriculum or textbooks which are a matter of national sovereignty," including those of the Palestinian Authority.<sup>6</sup>

As such, UNRWA acknowledges that students are exposed at any given moment to all the content existing in hard copy Palestinian Authority textbooks provided by UNRWA to students used either at school or at home as it does not alter the materials.

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<sup>1</sup>"Frequently Asked Questions." n.d. UNRWA. <https://www.unrwa.org/who-we-are/frequently-asked-questions>

<sup>2</sup>"How We Spend Funds." n.d. UNRWA. <https://www.unrwa.org/how-you-can-help/how-we-spend-funds>.

<sup>3</sup>"What We Do: Education." n.d. UNRWA. <https://www.unrwa.org/what-we-do/curriculum>.

<sup>4</sup>"Where We Work." n.d. UNRWA. <https://www.unrwa.org/where-we-work>.

<sup>5</sup>For our most recent report on Palestinian school textbooks see: The 2020–21 Palestinian School Curriculum Grades 1–12," **IMPACT-se**, May 2021 (updated), [https://www.impact-se.org/wp-content/uploads/PA-Reports\\_-\\_Updated-Selected-Examples\\_May-2021.pdf](https://www.impact-se.org/wp-content/uploads/PA-Reports_-_Updated-Selected-Examples_May-2021.pdf)

<sup>6</sup>"Demystifying the UNRWA Approach to Curriculum." 2020. UNRWA. February 17, 2020. <https://www.unrwa.org/resources/strategy-policy/demystifying-unrwa-approach-curriculum>.

UNRWA's current commissioner general testified before the European Parliament on 1 September 2021, acknowledging that antisemitism and glorification of terrorism do indeed exist in Palestinian Authority textbooks used in UNRWA schools identified by UNRWA in their own assessment of PA textbooks:<sup>7 8</sup>

*"We as UNRWA have identified three categories of problems in the textbooks when it comes to being in line with UN value[s], which is age appropriateness, gender perception, and then the issues related to incitement to violence, discrimination, and so on. [Turning to the Committee Chair, adding:] antisemitism, intolerance, absolutely. So, these are the type of issues which have been identified by UNRWA through the review of 150 books and we keep reviewing each of the books being issued by the authorities whenever they need to be used in our class[es]. And whenever we enter difficult issues. Either we give guidance to our teachers on how to use it or we ask it not to be taught in the class. Especially when we start to talk about glorification of terrorism for example which has also been an issue."*

Children are therefore visually exposed to those same antisemitic and violent passages. Putting aside any mechanisms that UNRWA claims to have in place, UNRWA, by its own admission, does not amend the textbooks.

Nowhere in the UN mandate given to UNRWA by the General Assembly does it state that UNRWA is forbidden to use non-host curricula or alter problematic content in them. UNRWA itself states that it is considered a best practice to teach refugee populations with local curricula for better social and employment integration, but it is not required or codified as such.<sup>9</sup>

Furthermore, the UN-created organization affirms that it has internal mechanisms to ensure educational materials adhere to UN values. This includes UNRWA's "rapid review process," which identifies problematic content in local textbooks, flags them, and finds alternative ways to teach those lessons through its "teacher centered approach."<sup>10</sup> According to UNRWA this process includes conducting "a review of every single word and sentence in every textbook provided by host countries in our [UNRWA's] 715 schools, across all subjects; And wherever language is not consistent with those principles, UNRWA provides specific instructions to our teachers on how to address the problematic material."<sup>11</sup>

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<sup>7</sup> "Committee on Foreign Affairs." European Parliament Multimedia Centre, September 1, 2021. [https://multimedia.europarl.europa.eu/en/webstreaming/committee-on-foreign-affairs\\_20210901-1345-COMMITTEE-AFET](https://multimedia.europarl.europa.eu/en/webstreaming/committee-on-foreign-affairs_20210901-1345-COMMITTEE-AFET).

<sup>8</sup> "UNRWA Chief Acknowledges Antisemitism and Glorification of Terrorism in Palestinian Textbooks." 2021. EU Reporter. September 3, 2021. <https://www.eureporter.co/world/israel/2021/09/03/unwra-chief-acknowledges-antisemitism-and-glorification-of-terrorism-in-palestinian-textbooks/>.

<sup>9</sup> "Curriculum." n.d. UNRWA. <https://www.unrwa.org/what-we-do/curriculum-0>.

<sup>10</sup> "Demystifying the UNRWA Approach to Curriculum." 2020. UNRWA. February 17, 2020. <https://www.unrwa.org/resources/strategy-policy/demystifying-unrwa-approach-curriculum>.

<sup>11</sup> "International Conference on UNRWA: UNRWA and Humanitarian Principles, Deputy Commissioner-General Speech." 2021b. UNRWA. November 17, 2021. <https://www.unrwa.org/newsroom/official-statements/international-conference-unrwa-unrwa-and-humanitarian-principles-deputy>.

This process is outlined in UNRWA’s “Curriculum Framework,”<sup>12</sup> established in 2013 for the schools UNRWA operates, which “emphasizes the importance of reflecting UN values, such as neutrality, human rights, tolerance, equality and non-discrimination with regard to race, gender, language and religion throughout the teaching and learning process.” However, UNRWA has never published the complete content of the “Curriculum Framework,” nor how it is implemented practically. UNRWA has claimed that it now uses its “Teacher Centered Approach” tool, consisting of three documents a) ‘Teacher-Centered Approach - A Guide for Educators’ b) the ‘Teacher-Centered Approach - Teacher Reference Grid’ c) the ‘Teacher-Centered Approach - Teacher Training Manual,’ to address all problematic material in the PA curriculum.<sup>13</sup>

However, these documents have never been made public, and there is no evidence of their use in UNRWA schools. Moreover, the exact page numbers in the PA curriculum that UNRWA deems are not in line with UN values remain secret and hidden from public evaluation, further harming UNRWA’s transparency record.

No details of any review, including findings, methodology, and scope, have been made public for external scrutiny. UNRWA’s stated review criteria of neutrality/bias, gender and age-appropriateness ignore the majority of UNESCO standards,<sup>14 15</sup> such as peace-making as the ultimate goal to solve conflict, respect for the non-Palestinian Other, and incitement to violence.

Moreover, a United States Government Accountability Office (GAO) report into UNRWA’s treatment of problematic PA material released in 2019 expresses that UNRWA “[takes] actions to address content it deem[s] as not aligned with UN values” by creating “complementary teaching materials, such as alternate photos, examples, and guidance for teachers to use with textbooks in UNRWA schools.” However, the report also contends that “UNRWA [does] not train teachers or distribute the complementary teaching materials to classrooms. As a result, these materials [are] not used in UNRWA classrooms.”<sup>16</sup>

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

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<sup>12</sup> “UNRWA Framework for Quality Analysis and Implementation of Curriculum.” UNRWA, October 2018. [https://www.unrwa.org/sites/default/files/curriculum\\_factsheet.pdf](https://www.unrwa.org/sites/default/files/curriculum_factsheet.pdf)

<sup>13</sup> “Demystifying the UNRWA Approach to Curriculum.” 2020. UNRWA. February 17, 2020. <https://www.unrwa.org/resources/strategy-policy/demystifying-unrwa-approach-curriculum>.

<sup>14</sup> “Curriculum.” n.d. UNRWA. <https://www.unrwa.org/what-we-do/curriculum-0>.

<sup>15</sup> See IMPACT-se methodology, <https://www.impact-se.org/methodology/>.

<sup>16</sup> “West Bank and Gaza: State Has Taken Actions to Address Potentially Problematic Textbook Content but Should Improve Its Reporting to Congress.” 2019. Wwww.gao.gov. U. S. Government Accountability Office. June 4, 2019. <https://www.gao.gov/products/GAO-19-448>.

## UNRWA Produced Study Material

Although UNRWA does not produce its own curricula, it does produce a great deal of supplementary study material. Beginning in the spring of 2020, a series of UNRWA-produced documents titled “Self-Study Cards” was published.

On 13 January 2021, IMPACT-se published a review of materials produced by UNRWA to facilitate at-home learning during the COVID-19 pandemic; it found that UNRWA staff drafted, approved, printed, and distributed content for well over 10 months that egregiously violated UN values, UNESCO standards, and UNRWA’s stated principles.

The report detailed numerous instances of content that contained antisemitism, calls for martyrdom, violence, and Jihad, and which are entirely devoid of any material that promotes peace and peace-making. It found materials branded with UNRWA’s logo that contained incitement to violence, demonization of Israel, which was erased from maps, endorsements of jihad and martyrdom, the promulgation of libels and antisemitic conspiracies, and failure to promote peace-making.

After its publication, UNRWA acknowledged it had “mistakenly” produced and distributed “inappropriate material” to Palestinian students.<sup>17</sup> <sup>18</sup> UNRWA stated that the issue had been rectified, and all instances of hate and incitement were removed and no longer being circulated by November 2020,<sup>19</sup> a full eight months after the proliferation of this content began. UNRWA also promised that any breach reported is dealt with firmly.<sup>20</sup> UNRWA has still not disclosed when exactly a review process identifying hateful material began and ended, what was removed, what was substituted, and has provided no answer as to how it addressed hard copies of problematic content already distributed to students. Immediately after the publication of this report, UNRWA announced a “zero-tolerance policy for discrimination or for incitement to hatred and violence in its schools, educational materials, or in any of its operations.”<sup>21</sup>

Yet, a subsequent February 2021 review by IMPACT-se,<sup>22</sup> reviewing study materials produced by UNRWA after its supposed November 2020 internal review evaluating their adherence to

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<sup>17</sup> “UNRWA Improves Safeguards on Ensuring Adherence of Educational Materials with UN Principles; Prepares to Launch Secure Agencywide Self-Learning Platform.” 2021. UNRWA. January 14, 2021. <https://www.unrwa.org/newsroom/official-statements/unrwa-improves-safeguards-ensuring-adherence-educational-materials-un>.

<sup>18</sup> Philippe Lazzarini, Twitter post, January 2021, 2:03pm <https://twitter.com/UNLazzarini/status/1349688483397382145>

<sup>19</sup> “Palestinians: Remote Education.” 2021. UK Parliament. February 1, 2021. <https://questions-statements.parliament.uk/written-questions/detail/2021-02-01/146853>.

<sup>20</sup> “UNRWA Improves Safeguards on Ensuring Adherence of Educational Materials with UN Principles; Prepares to Launch Secure Agencywide Self-Learning Platform.” 2021. UNRWA. January 14, 2021. <https://www.unrwa.org/newsroom/official-statements/unrwa-improves-safeguards-ensuring-adherence-educational-materials-un>.

<sup>21</sup> Ibid.

<sup>22</sup> “Review of UNRWA-Produced Study Materials in the Palestinian Territories November 2020 - January 2021.” 2021. IMPACT-se. [https://www.impact-se.org/wp-content/uploads/UNRWA-Produced-Study-Materials\\_Post-November-2020.pdf](https://www.impact-se.org/wp-content/uploads/UNRWA-Produced-Study-Materials_Post-November-2020.pdf).

UN values, shows that **this assurance was false** – additional material produced after UNRWA claimed the issue was addressed continued to contain messages that endorse violence and Jihad, and condemn Arab-Israeli peace. The teachers UNRWA admits were responsible for drafting problematic content are the same teachers UNRWA claims are required, in theory, to undergo mandatory training on neutrality, non-violence, tolerance, and conflict resolution.<sup>23</sup>

In April 2021, UNRWA launched a new online platform for remote learning that contains UNRWA produced self-study materials.<sup>24</sup> According to UNRWA’s announcement,<sup>25</sup> this centralized digital education platform was designed to improve education access for students, and to ensure “alignment with education objectives and UN values of neutrality, human rights, tolerance, equality, and non-discrimination with regard to race, gender, language and religion.”

Moreover, the platform allegedly includes a rigorous three-stage review process for all supplementary materials it self-creates before they are uploaded to the website to ensure transparency and greater adherence with UN values such as neutrality.<sup>26</sup> That said, the platform does not address repeated transparency concerns over material self-produced by UNRWA. It contains very limited material, which is out-of-date. Most sections on the website contain no content whatsoever, and the minimal included material does not include learning materials for Social Studies or Islamic Studies – both are subjects known to contain highly volatile content in the PA textbooks and UNRWA study cards.

UNRWA also produced a teacher toolkit on human rights, conflict resolution, and tolerance (HRCRT) on top of host country material,<sup>27</sup> that seeks to: “provide human rights education that empowers Palestine refugee students to enjoy and exercise their rights, uphold human rights values, be proud of their Palestinian identity, and contribute positively to their society and the global community.” Yet this toolkit does not reference peace with Israel or tolerance toward Jewish people—in fact, it does not mention Israel or Jewish people at all. Moreover, this toolkit is provided solely to teachers to assist and guide them in integrating values of human rights generally in classrooms. Students are not presented with this toolkit, and there is no separate or special class devoted to teaching it.

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<sup>23</sup> “UNRWA Improves Safeguards on Ensuring Adherence of Educational Materials with UN Principles; Prepares to Launch Secure Agencywide Self-Learning Platform.” 2021. UNRWA. January 14, 2021.

<sup>24</sup> “Welcome to the UNRWA Digital-Learning Platform.” n.d. [Keeplearning.unrwa.org](https://keeplearning.unrwa.org). UNRWA. <https://keeplearning.unrwa.org/>

<sup>25</sup> “UNRWA Launches Innovative Centralized Digital Learning Platform for Half a Million Palestine Refugee Students | UNRWA.” 2021. UNRWA. April 19, 2021. <https://www.unrwa.org/newsroom/press-releases/unrwa-launches-innovative-centralized-digital-learning-platform-half-million>.

<sup>26</sup> <https://www.unrwa.org/newsroom/official-statements/exchange-views-european-parliament-foreign-affairs-committee>

<sup>27</sup> “Human Rights, Conflict Resolution and Tolerance Education Teacher Toolkit.” 2015. UNRWA. April 15, 2015. <https://www.unrwa.org/resources/strategy-policy/human-rights-conflict-resolution-and-tolerance-education-teacher-toolkit>.

## 2022 - Findings

In recent months – since the beginning of 2022 – UNRWA-labeled supplementary material not found on UNRWA’s official platform in the subjects of social studies, Islamic education, and Arabic language started appearing on Palestinian education websites for use during the second semester. These are the same subjects that are known to contain the most highly volatile content in the PA textbooks and previous UNRWA study cards identified by IMPACT-se. These documents or booklets contain practice exercises and self-examination quizzes and follow the authorized PA textbook of the relevant subject, grade, and semester, some by actively invoking or referencing it.

The fact that there are materials that carry UNRWA’s name or logo, and do not appear on UNRWA official websites, is in itself problematic, as it prevents transparency regarding UNRWA-produced content. It is, however, especially problematic as these materials contain content that encourages jihad, violence, and martyrdom, as well as content promoting antisemitism, and the erasure, demonization, and delegitimization of Israel (a U.N. member state).

The findings of this review also show that UNRWA-produced school materials deliberately direct students to pages in Palestinian textbooks containing hateful passages that violate UN values. UNRWA, however, has consistently claimed that it instructs teachers to skip these hateful passages and provides specific instructions to teachers on how to address problematic material in host country textbooks, which are not in line with UN values.<sup>28</sup>

Two months before the 2022 UNRWA supplementary materials became available on Palestinian education websites, in November 2021, UNRWA’s Deputy Commissioner-General, Leni Stenseth, said that UNRWA’s “commitment to neutrality is unwavering” and that it will intensify its continuous efforts in this regard. She added that UNRWA has “invested immense efforts in training personnel to promote their understanding of neutrality and the vital role it plays in their daily work and of their obligations in this regard.”<sup>29</sup> This review argues that often, this does not occur in practice.

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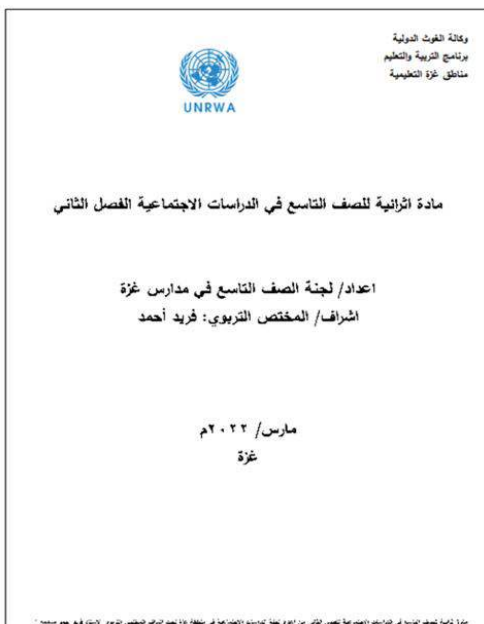
<sup>28</sup>“ Exchange of Views with the European Parliament Foreign Affairs Committee, Introductory Remarks of the UNRWA Commissioner-General.” 2021. UNRWA. September 17, 2021. <https://www.unrwa.org/newsroom/official-statements/exchange-views-european-parliament-foreign-affairs-committee> .

<sup>29</sup> “International Conference on UNRWA: UNRWA and Humanitarian Principles, Deputy Commissioner-General Speech.” 2021. UNRWA. November 16, 2021. <https://www.unrwa.org/newsroom/official-statements/international-conference-unrwa-unrwa-and-humanitarian-principles-deputy>.

Four sets of booklets were made available (labeled A, B, C and, E). These self-learning materials are from the Gaza Strip, and all teach 2021-2022 second semester material. Two of these sets (A, B) teach social studies materials, one teaches Islamic studies (C), and one teaches Arabic (E). Each set has five to six different booklets for different grades. Information about authorship was available for three sets (A, B, E), where supervisors and writers of the content are mentioned. Three sets (A, B, E) include UNRWA’s logo or the organization’s name printed in Arabic. In contrast, one of the sets (C) includes the label for “Central [Gaza] Educational Area” (al-mintāqa l-wuṣṭa t-ta‘limiyya), an administrative body of UNRWA. Other sets also include names of educational administrative regions of UNRWA, such as “West Gaza Educational Area” (minṭaqat ḡarb ḡaza t-ta‘limiyya; set E). UNRWA social studies exams (labeled D) are final exams for the 2021-2022 second semester, and they include UNRWA's logo and the organization's name.

**Cover pages of Islamic studies, Arabic, and social studies material:**

- (A) Social Studies Supplementary Study Material, Grade 9, Semester 2, 2022, UNRWA Gaza Educational Areas
- (B) Social Studies Summary Drills, Grade 8, Semester 2, 2021-2022, UNRWA North Gaza Educational Area
- (C) Arabic Drill Cards, Grade 5, Semester 2, 2022, UNRWA West Gaza Educational Area
- (D) Social Studies Final Exam Semester 2, 2022, UNRWA Education program – Gaza.
- (E) Islamic Education Summary Drills, Grade 6, Semester 2, 2021-2022, Central Gaza Educational Area



(A)



(B)



مملكة غرب غزة التعليمية

## بطاقات في مراجعة مادة اللغة العربية

لصف الخامس الأساسي

الفصل الدراسي الثاني

إعداد:

لجنة اللغة العربية في منطقة غرب غزة

إشراف ومراجعة:

المختص التربوي

أ. نبيلة سعيد الأستاذة

التنسيق العام

أ. منال نزار الوحيدي

أبواب ٢٠٢٢ م

(C)

مملكة غرب غزة التعليمية - غزة		مركز التطوير التربوي		وهيئة تشخيص	
اختبار نهاية الفصل الدراسي الثاني		لصف السادس للعام الدراسي 2021-2022م		الصف: .....	
الدرجة: 40		اسم الطالب: .....		التشعبة: .....	
السؤال الأول: ضع دائرة حول رمز الإجابة الصحيحة مما يلي: (10 درجات)					
1. ظهرت عبادة الكواكب والنجوم كالتشمس والقمر في:					
أ. شمال شبه جزيرة العرب. ب. جنوب شبه جزيرة العرب. ج. بلاد الشام. د. مصر.					
2. جهر الرسول محمد صلى الله عليه وسلم بالدعوة إلى الإسلام على جبل:					
أ. الصفا. ب. أحد. ج. الجرف. د. الثراء.					
3. نظم العرب رحلاتهم التجارية إلى شمال شبه الجزيرة العربية وضموها في فصي:					
أ. الربيع والشتاء. ب. الصيف والخريف. ج. الشتاء والربيع. د. الصيف والشتاء.					
4. أسرى بالنبي محمد صلى الله عليه وسلم من مكة إلى .....					
أ. صنعاء. ب. بغداد. ج. القدس. د. دمشق.					
5. وقعت معركة بدر بين المسلمين والقران في السابع عشر من رمضان في السنة: .....					
أ. الثانية للهجرة. ب. الثالثة للهجرة. ج. الخامسة للهجرة. د. الثامنة للهجرة.					
6. بنى المسلمون مدينة القسطنطين في:					
أ. العراق. ب. لبنان. ج. مصر. د. الأردن.					
7. الخليفة الرشدي الذي أنشأ ديوان الجند:					
أ. أبو بكر الصديق. ب. عمر بن الخطاب. ج. عثمان بن عفان. د. علي بن أبي طالب.					
8. ملك البحرين الذي أعلن إسلامه طلباً لتلقي رسالة النبي ﷺ:					
أ. النجاشي. ب. كسرى. ج. المنصور. د. المنذر بن ساري.					
9. قاد المسلمون في معركة اليرموك ضد الروم:					
أ. أبو بكر الصديق. ب. خالد بن الوليد. ج. شرحبيل بن حسنة. د. معاوية بن أبي سفيان.					
10. من نتائج معركة ذات الصواري عام 34 هجري فتح جزيرة: .....					
أ. قبرص. ب. صقلية. ج. كريت. د. مالطة.					
العدد الإجمالي للصفحة 6 من 6					

(D)

مملكة غرب غزة التعليمية		مركز التطوير التربوي		وهيئة تشخيص	
اختبار نهاية الفصل الدراسي الثاني		لصف السادس للعام الدراسي 2021-2022م		الصف: .....	
الدرجة: 40		اسم الطالب: .....		التشعبة: .....	
السؤال الأول: ضع دائرة حول رمز الإجابة الصحيحة مما يلي: (10 درجات)					
1. ظهرت عبادة الكواكب والنجوم كالتشمس والقمر في:					
أ. شمال شبه جزيرة العرب. ب. جنوب شبه جزيرة العرب. ج. بلاد الشام. د. مصر.					
2. جهر الرسول محمد صلى الله عليه وسلم بالدعوة إلى الإسلام على جبل:					
أ. الصفا. ب. أحد. ج. الجرف. د. الثراء.					
3. نظم العرب رحلاتهم التجارية إلى شمال شبه الجزيرة العربية وضموها في فصي:					
أ. الربيع والشتاء. ب. الصيف والخريف. ج. الشتاء والربيع. د. الصيف والشتاء.					
4. أسرى بالنبي محمد صلى الله عليه وسلم من مكة إلى .....					
أ. صنعاء. ب. بغداد. ج. القدس. د. دمشق.					
5. وقعت معركة بدر بين المسلمين والقران في السابع عشر من رمضان في السنة: .....					
أ. الثانية للهجرة. ب. الثالثة للهجرة. ج. الخامسة للهجرة. د. الثامنة للهجرة.					
6. بنى المسلمون مدينة القسطنطين في:					
أ. العراق. ب. لبنان. ج. مصر. د. الأردن.					
7. الخليفة الرشدي الذي أنشأ ديوان الجند:					
أ. أبو بكر الصديق. ب. عمر بن الخطاب. ج. عثمان بن عفان. د. علي بن أبي طالب.					
8. ملك البحرين الذي أعلن إسلامه طلباً لتلقي رسالة النبي ﷺ:					
أ. النجاشي. ب. كسرى. ج. المنصور. د. المنذر بن ساري.					
9. قاد المسلمون في معركة اليرموك ضد الروم:					
أ. أبو بكر الصديق. ب. خالد بن الوليد. ج. شرحبيل بن حسنة. د. معاوية بن أبي سفيان.					
10. من نتائج معركة ذات الصواري عام 34 هجري فتح جزيرة: .....					
أ. قبرص. ب. صقلية. ج. كريت. د. مالطة.					
العدد الإجمالي للصفحة 6 من 6					

(E)

Three of the sets include authorship information, such as the names of teachers and experts who wrote and supervised the material's creation. Some only mention the supervisor, while others name all of the teachers who contributed to the writing of UNWRA's study material. As seen below.



**إشراف ومتابعة:**  
المختص التربوي  
أ. نبيلة سعيد الأستاذ  
التنسيق العام  
أمثال نزار الوحيدي

المعلمون المشاركون في إعداد المادة الإثرائية

م	المعلم	المدرسة	الدرس والوحدة
1	هالة المغني	ذكور هاشم الابتدائية ب	الدرس الأول / الوحدة الرابعة
2	عائدة مرشد	ذكور غزة الجديدة الابتدائية ب	الدرس الثاني / الوحدة الرابعة
3	سحر البلعاوي	الشاطي الابتدائية و	الدرس الثالث / الوحدة الرابعة
4	دينا منصور	ذكور تل الهوى الابتدائية	الدرس الرابع / الوحدة الرابعة
5	أحمد الوحيدي	ذكور الزيتون الابتدائية ب	الدرس الخامس / الوحدة الرابعة
6	ريهام شملخ	بنات الصيرة الاعدادية	الدرس السادس / الوحدة الرابعة
7	سوزان وآبي	بنات تل الهوا الابتدائية ب	الدرس الأول / الوحدة الخامسة
8	رنا الوحيدي	بنات تل الهوا الابتدائية ب	الدرس الثاني / الوحدة الخامسة
9	دعاء الجمل	ذكور غزة الجديدة د	الدرس الثالث / الوحدة الخامسة
10	دعاء حلس	ذكور هاشم الابتدائية أ	الدرس الرابع / الوحدة الخامسة
11	مي أبو شوقة	بنات غزة الاعدادية أ	الدرس الأول / الوحدة السادسة
12	رنا زقوت	بنات العامونية الاعدادية ب	الدرس الثاني / الوحدة السادسة

م	المعلم	المدرسة	الدرس والوحدة
1	دلال خطاب	بنات غزة الاعدادية ب	الدرس الأول / الوحدة الرابعة
2	نهالي حسونة	بنات الشاطئ الاعدادية ج	الدرس الثاني / الوحدة الرابعة
3	أسماء أبو مرسة	بنات أسماء الاعدادية أ	الدرس الثالث / الوحدة الرابعة
4	شروق أبو مور	بنات أسماء الاعدادية ب	الدرس الرابع / الوحدة الرابعة
5	رغد عوض	شكور الشاطئ الاعدادية ب	الدرس الأول / الوحدة الخامسة
5	خالد حمادة	ذكور غزة الجديدة الاعدادية ج	الدرس الثاني / الوحدة الخامسة
7	نورين بعلل	بنات الشاطئ الاعدادية ب	الدرس الثالث / الوحدة الخامسة
8	عائدة زقوت	بنات الزيتون الاعدادية أ	الدرس الرابع / الوحدة الخامسة
9	ياسمين الدعاوي	بنات أسماء الاعدادية أ	الدرس الأول / الوحدة السادسة
10	رائية نويمة	بنات غزة الاعدادية أ	الدرس الثاني / الوحدة السادسة
11	فواز سلمان	ذكور تل الهوا الاعدادية	مراجعة وتعليق
12	وفاء العلي	بنات تل الهوا الاعدادية	مراجعة وتعليق

## Findings and Analysis

Our survey of new UNRWA-labeled study materials produced by UNRWA’s educational staff in Gaza labeled for use in 2022 (hereafter UNRWA-produced material or UNRWA educational material) revealed that they contain material that does not comply with UN values.<sup>30</sup> This material is present across the different sets and subjects, although some appear more frequently in certain subjects than others. UNRWA social studies exams also contained problematic material. Despite the relatively small amount of available material, we found material that does not adhere to international standards and that encourages violence, jihad and martyrdom, antisemitism, hate, and intolerance, with overtly politicized language that violates both UN values and UNRWA's neutrality policy.<sup>31 32</sup>

### **Encouragement of violence, jihad, and martyrdom:**

UNRWA-produced material contains texts that glorify waging war and sacrificing one’s life and blood to liberate the “motherland,” which is described as the entirety of Mandatory Palestine, as will be discussed later. Such examples include Arabic grammar exercises that use the sentences discussing “Jihad warriors,” sacrifice of blood, and liberation of Palestine from the occupier, openly suggests violence to students (see Examples 2, 4 in “Selected Examples” below) and passages that exalt Palestinian militants whose daggers “landed on the necks of the enemy's soldiers” (Ex. 3). Another example uses a poem to teach students that dying as martyrs is a “hobby” and that peace-making is undesirable and a sign of weakness (Ex. 1). Arabic language is taught through a poem that creates a parallel value between living as a righteous person, and dying as a martyr, deeming martyrdom as something to be equally sought after (Ex. 6). Female figures in early Islam who sacrificed themselves and their children for the sake of Islam are glorified as role models for 5<sup>th</sup> grade girls to illustrate the role of women in Palestinian society (Ex. 5).

### **Antisemitism**

Deliberate choices in Arabic and Islamic education drill cards focus on content in the Palestinian Authority curriculum that promotes a narrative which portrays Jewish people as inherently treacherous and hostile to Islam and Muslims. Examples focusing on ancient Jewish Arabian tribes are associated with “treachery” and “breaking of pacts,” where found in UNRWA study drills that recall chapters in PA textbooks that clearly underscore these tribe's Jewish identity,<sup>33</sup> consistently referring to them as “the Jews of …” or simply “the Jews” (Ex. 13-15). One example goes to the lengths of asking students what characteristics do not describe these tribes with the answers being betrayal, treachery, and bravery (Ex. 13). Another drill focuses on an attempt by one of these tribes to murder the Prophet Muhammad while the traditions which narrate these murder attempts by Jewish tribes are not accepted by most Muslims (Ex. 15). Another antisemitic notion taught through a grammar exercise implies that

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<sup>30</sup> To assess adherence to UN values, we utilized IMPACT-se’s standard content-analysis research methodology, examining the booklets according to the condensed criteria of UNESCO’s standards for peace and tolerance in school education: <https://www.impact-se.org/methodology-2/>

<sup>31</sup> “Education & Neutrality.” n.d. UNRWA. <https://www.unrwa.org/education-neutrality>.

<sup>32</sup> “Curriculum.” n.d. UNRWA. <https://www.unrwa.org/what-we-do/curriculum>.

<sup>33</sup> Islamic Education, Grade 5, Vol. 2, 2020, pp. 65–67; Islamic Education, Grade 7, Vol. 2, 2020, pp. 65–69; Islamic Education, Grade 8, Vol. 2, 2020, pp. 55–59.

“the Jews” are impure and are described as defiling the Al-Aqsa Mosque (Ex. 10). It should be noted that while the UNWRA materials removed the “Jewish” descriptor of the Jewish Arabian tribes, the material supplements specific content found in Palestinian hard copy textbooks used in UNRWA schools. This content, which UNRWA does not amend out of the textbooks, puts a repeated emphasis on the Jewish nature of historical enemies of Muslims that conveys the message that those adversaries’ Jewish identity was central to their hostility. In addition, the reference to these tribes is well known to Muslims and the Arab world as being Jewish tribes even without mentioning them as such. Other antisemitic examples include depicting the establishment of Israel as a “major racist calamity” and opposing the Jewish people’s right to self-determination (Ex. 11).<sup>34</sup> Israel is portrayed as the consequence of a global anti-Arab plot set up by European colonialism to divide the Arab world (Ex. 12).

### **Erasure of Israel and delegitimization of its existence:**

UNRWA-produced material consistently ignores the existence of the State of Israel, a UN member state, as maps showing current international borders present the entirety of Mandatory Palestine as Palestine (Ex. 23), and exercises task students with labelling cities and sites in Israel proper as Palestinian (Ex. 23-27). In addition, social studies exercises imply that Israel is a colonial entity created by European colonialism to divide the Arab world (Ex. 28). By describing this entire territory as Palestine and implying that Israel is a colonialist endeavor, the material delegitimizes Israel’s existence in any part of the territory, not only in the Palestinian Territories recognized as occupied by the UN (the West Bank and Gaza Strip). In combination with the encouragement of violence to liberate Palestine, it could be understood that the material promotes a violent struggle to end Israel’s existence in any part of the territory.

### **Demonization of Israel:**

Israel is described solely in a negative manner as having malicious intentions toward Palestinians. It is accused of intentionally and maliciously mistreating Palestinian prisoners and their families (Ex. 17, 20) and of attempting to erase Palestinian heritage and identity (Ex. 18, 21). In one instance, demonic imagery is used, as Israeli forces are portrayed as a demon sticking its “fangs” in Palestine (Ex. 19). In other instances, Israelis (“Zionists”) are described as desecrating Jerusalem and the Al-Aqsa Mosque, implying that they are impure (Ex. 16).

### **Bias and lack of neutrality:**

UNRWA-produced material, which according to UNRWA, should be neutral, unbiased, and “not take sides or engage in controversies of a political, racial, religious, or ideological nature,”<sup>35</sup> without question fails to do so. This includes using terminology describing Israel as “the Zionist Occupation,” “the Zionist Entity,” and “the Zionist Enemy,” and referring to the West Bank Security Barrier as “the Racist Annexation Fence.” (Ex 12, 18, 19, 21) In addition, as was mentioned earlier, the material accepts refers to the entire territory of Mandated Palestine as Palestine and further describes Israel as a colonialist endeavor.

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<sup>34</sup> Defined as antisemitic according to IHRA’s working definition of antisemitism supported by the United Nations, which encouraged and recommended states to adopt it for use in education and awareness-raising as a critical educational tool.

<https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition->

<sup>35</sup> “Demystifying the UNRWA Approach to Curriculum.” 2020. UNRWA. February 17, 2020.

[https://www.unrwa.org/resources/strategy-policy/demystifying-unrwa-approach-curriculum.](https://www.unrwa.org/resources/strategy-policy/demystifying-unrwa-approach-curriculum)

# Selected Examples

## Jihad, Martyrdom, Violence

### 1. *Arabic Drill Cards, Grade 8, Semester 2, 2021-2022, UNRWA West Gaza Area, pp. 10-11*

A poem about the 1968 Battle of Karameh, fought between the IDF and combined PLO and Jordanian forces explains that dying as martyrs is a “hobby” and glorifies martyrdom. The poem further describes “the Zionists” as defiling the land of Jordan, implying that Israeli soldiers, and possibly Israelis in general, are impure. The text glorifies the Jordanian commander's rejection of Israeli pleas for a ceasefire, presenting peacemaking as undesirable and a sign of weakness.

#### اقرأ القطعة التالية، ثم أجب عن الأسئلة:

اضْطَرَّ الصَّهَابِيَّةُ أَمَامَ صُمُودِ الْمُقَاتِلِينَ وَضَرَاوَةِ مُقَاوَمَتِهِمْ إِلَى طَلَبِ وَقْفِ سَرِيحٍ لِإِطْلَاقِ النَّارِ؛ حِفَاطًا عَلَى سَلَامَتِهِمْ، لَكِنَّ الْقَائِدَ الْأُرْدُنِيَّ مَشْهُورَ حَدِيثَةٍ وَرِفَاقَهُ رَفَضُوا الطَّلَبَ مَا دَامَ هُنَاكَ صَهْيُونِيٌّ وَاحِدٌ يَدْنِسُ أَرْضَ الْكِرَامَةِ. وَتَحَتَّ وَابِلٌ كَثِيفٌ مِنْ نِيرَانِ الْفِدَائِيِّينَ وَالْجَيْشِ الْأُرْدُنِيِّ وَتَخَفِيًا بِالظَّلَامِ، بَدَأَتِ الْقَوَاتُ الْعَازِيَةُ تَلْمِمْ جُنُتَ قَتْلَاهَا وَجَزَحَاهَا تَمْهِيدًا لِلْجَلَاءِ.

#### ب) اقرأ النص الآتي، ثم أجب عن الأسئلة:

وما غلبنا سوى التذكير في الهزب	ظنوا الكرامة كنزاً لا سياج له
صنع الشهادة إبداعاً بلا تعب	فأد بهم دون جند من هوابته
إلا بخفي (حنين)، ثب من سلب	عاد الغزاة خفافاً دونما نفل
على الغرور وما صانوه من عطب	وأورثونا سلاحاً كان يحملهم
في بزجها قد رأوها زينة اللعب	فكل دبابه أطفالنا انتصبوا

Read the following paragraph and then answer the questions:

The Zionists were forced to ask for an immediate ceasefire in order to keep their safety, due to the steadfastness of the warriors and their zealous resistance. But the Jordanian commander Mashhour Haditha and his friends refused this request as long there is a single Zionist defiling the land of [the Jordanian village of] Karameh. Under heavy fire by the fedayeen and the Jordanian army, the invader forces started to collect the corpses of their soldiers and their injured soldiers preparing themselves to leave.

...

b) Read the following text and then answer the questions:

They thought Karameh was a treasure with no barrier [protecting it], and all we have to do is to escape quickly. Suddenly they were in front of an army which hobby is to die as martyrs relentlessly. The invaders returned empty handed carrying no plunder, damned be those who steal. And they left us weapons that made them arrogant, and they did not protect it from destruction. Our children stood in the turret of every tank, as they saw it as a toy.

2. *Arabic Drill Cards, Grade 8, Semester 2, 2021-2022, UNRWA West Gaza Area, p. 8*

A grammar exercise uses the example sentence “The Palestinians sacrifice their blood to liberate Jerusalem,” encouraging violence.

نشاط (٢): حدد الفعل المضارع المنصوب فيما يلي، وبين علامة إعرابه:

م	الفعل المضارع المنصوب	علامة إعرابه
١		
٢		
٣		

- ١- لن تموت فلسطين من ذاكرة الأجيال.
- ٢- لن أرقى إلى العلا، وأنا أقصر في أداء واجباتي.
- ٣- ذاكري بجدي حتى تتالي المراتب العالية.
- ٤- الفلسطينيون يضحون بدمائهم كي يحرروا القدس.

*Drill 2: Find the subjunctive verb [mansūb] in the following sentences and explain what shows it is a subjunctive.*

...

4. *The Palestinians sacrifice their blood to liberate Jerusalem.*

3. *Arabic Drill Cards, Grade 7, Semester 2, 2021-2022, UNRWA West Gaza Area, p. 67*

Reading comprehension is taught through a violent story exalting Palestinian militants in the 1968 Battle of Karameh as their “daggers land on the necks of enemy soldiers.” Israel is “*the Enemy*”.

**نص الاستماع: بطاقة رقم (٧) " الكرامة "**

(الكرامة بلدة أردنية تترنح بمحاذاة الجهة الشرقية من نهر الأردن. تجمعت فيها قوات الفدائيين الفلسطينيين بعد حرب عام ألف وتسعمئة وستين؛ لتجعلها قاعدة انطلاق لعملياتها الفدائية ضد الاحتلال الصهيوني ، فوضعت حكومة العدو أهدافاً محددة لإبعاد الخطر عنها، ثمثلت في إنهاء العمل الفدائي الفلسطيني في الأغوار الأردنية، ومعاقبة الأردن على اختصانه الفدائيين، واختلال مرتفعات السلط . وفي فجر يوم الواحد والعشرين من آذار سنة ألف وتسعمئة وثمان وستين ليميلاد، رُحفت قوات الاحتلال الصهيوني شرقي نهر الأردن؛ لتحقيق أهدافها التي وضعتها اعتقد وزير الحرب في حكومة العدو آنذاك أنها مهمة سهلة، خلال ساعات قليلة، وأن الحرب ستكون نزهة لكن فدائي فلسطين أبلوا بلاء حسناً في المقاومة وخاص الفدائيون، بالرغم من قلة أسلحتهم، وبدائيتها، معركة الكرامة بنار كثيفة من القنابل اليدوية، والسلاح الأبيض، فهوت خناجر الفدائيين على رقاب جنود العدو، وحققوا نصراً عظيماً للأمة العربية. اعترف الاحتلال الصهيوني بمقتل العشرات من جنوده، وجرح المئات، وجرى نقل عشرات الذبابات الصهيونية المغطوبة على شاحنات نقل كبيرة إلى الأرض المحتلة. أعادت معركة الكرامة جزءاً من الكرامة العربية التي هدرت في غدوان الاحتلال الصهيوني على ثلاث دول عربية، هي: مصر، وسوريا، والأردن في حزيران عام ألف وتسعمئة وستين، وتسابق الكثيرون من أبناء فلسطين لينالوا شرف الالتحاق بالثورة الفلسطينية، وأسقطت الكرامة أسطورة الجيش الصهيوني الذي لا يقهر .

*Listening text: card 7: “Karameh”*

...

*The Zionist forces moved to the east of the Jordan River to achieve its goals. The Minister of War [a negative term to describe the Israeli Minister of Defense] of the Enemy at that time thought that this will be an easy mission... but the Palestinian fedayeen proved their bravery in their resistance. Despite the insufficiency and primitiveness of weapons, the fedayeen fought the Battle of Karameh with heavy fire of hand grenades and cold steel, and the fedayeen's daggers landed on the necks of the Enemy's soldiers, and the fedayeen achieved a great victory for the Arab nation...*

4. *Arabic Drill Cards, Grade 6*, Semester 2, 2021-2022, UNRWA West Gaza Area, pp. 4, 12, 21, 29

Grammar exercises include example sentences that encourage violence in the context of Jihad war and resistance. Spelling and vocabulary drills include sentences discussing “jihad warriors” against ‘the occupier’, committing to liberate the homeland, and “resisting the enemy courageously.” The use of the term “resistance” is a reference to violence.

p. 4

ب-صحح الخطأ الإملائي فيما يلي:

( )

١. المجاهدون صمّدوا أمام المحتل.

Correct the spelling mistake in the following sentences:

1. The Jihad warriors stood up against the occupier.

p. 12

١) حدّد المبتدأ والخبر في الجمل التالية، وبين علامة رفع كل منهما:

الجملة	المبتدأ	علامة إعرابه	خبر المبتدأ	علامة إعرابه
١- الشمسُ مشرقةٌ.				
٢- الممرضاتُ مخلصاتٌ في عملهنّ.				
٣- الأبناءُ أملُ آبائهم في المستقبل.				
٤- الفلسطينيون صامدون في أوطانهم.				
٥- المقاومان مُرابطان على شعورِ الوطن.				

Find the subject and the predicate in the following sentences:

...

4. The Palestinians persevere in their lands.

5. The two resistance warriors perform Ribat [defensive jihad] on the frontiers of the homeland.

p. 21, 29

نشاط (١): اختر الإجابة الصحيحة من بين القوسين:

٤-فرّق في المعنى:

١- أخذَ الفلسطينيُّ عهداً لتحرير وطنه. ( ) ١- الفعل الماضي قد يُبنى على: (الفتح - الضم - السكون - جميع ما سبق صحيح)

٢- عهدٌ تعملُ واجبها بإتقان. ( ) ٢-.....الفلسطينيُّ المحتلُّ ببسالة. الفعل الماضي المناسب: (يقاوم - قازم - قازم - مقاومة)

Choose the correct answer:

...

2. The Palestinian ----- the enemy courageously. The suitable past tense verb is: (will resist – resisted – resist - resistance)

...

Differentiate between the two different meanings of the word:

1. The Palestinian made a commitment to liberate his homeland

**5. Islamic Education Summary Drills, Grade 5, Semester 2, 2022, p. 8**

The text glorifies two female figures in early Islam who sacrificed themselves and their children for the sake of Islam. Presented to students as female role models, students are asked, what lessons can be learned and what is the role of Palestinian women in building the nation?

2. ما الدروس المستفادة من قصة سمية بنت خياط والخنساء - رضي الله عنهما -؟

.....  
.....

3. ما دور المرأة الفلسطينية في بناء الوطن؟

.....

2. What are the lessons that can be learned from the stories of Sumayyah bint Khayyat and of al-Khansa' – may God be pleased with them -?

3. What is the role of Palestinian women in building the nation?

**6. Arabic Drill Cards, Grade 8, Semester 2, 2021-2022, UNRWA West Gaza Area, p. 15**

In a lesson on literary devices, students are given a poem that glorifies martyrdom that enrages the enemy: “Either life that makes your friend happy, or death that enrages the enemy.” The poem creates a parallel value between living as a righteous person, and dying as a martyr, deeming martyrdom as something to be equally sought after.

**البلاغة: المقابلة**

المقابلة: أن يؤتى بمعنيين أو أكثر، ثم يؤتى بما يقابل ذلك على الترتيب، مثل: لا يليق بالشخص أن يعطي البعيد ويمنع القريب.

نشاط (1): وضح المقابلة فيما يلي:

١- فإمّا حياةٌ تُسرُّ الصديق  
وإمّا مماتٌ يُغيظُ العدا

.....

*Rhetoric: Parallelism:*

...

*Explain the parallelism in the following verses:*

*Either life that makes your friend happy, or death that enrages the enemy*

7. *Islamic Education Summary Drills, Grade 5*, Semester 2, 2022, p. 16

Students are taught a hadith that describes the most important deeds for Muslims. Beginning with the understandable examples of prayer and respect for one's parents, the hadith lists jihad as the third most important task for Muslims to commit.

(5 درجات)

السؤال الثالث: الحديث الشريف

عن عبد الله بن مسعود - رضي الله عنه قال - سألت رسول الله ﷺ: أي الأعمال أفضل؟ قال: .....

"....."

(درجة)

أ. أكمل الحديث السابق.

*Third question: noble Hadith*

*Ibn Mas'ud said: I asked the Messenger of God: which deed is the best? He said: \_\_\_\_\_*

*a. Complete the Hadith.*

[The full Hadith, as it is taught in page 54 in the textbook (*Islamic education, 5<sup>th</sup> grade, volume 2, 2020*), is:]

8. *Arabic Drill Cards, Grade 9*, Semester 2, 2021-2022, UNRWA West Gaza Area, p. 41

In an Arabic literature drill, UN organization UNRWA tells students they must sacrifice that which is most valuable to them, likely encouraging students to sacrifice their lives.

أولاً :- النصوص / نص إرادة الحياة

(١) اكتب مما تحفظ الأبيات التي تحمل المعاني التالية:-

١- الطبيعة تكره الكسول و تحترم المجد

.....

٢- يجب على الشعوب المحتلة الثورة على محتليها وبذل الغالي و النفيس في سبيل ذلك.

.....

*Texts – “The Will to Live”*

*(1) Write the verses that you memorized which discuss the following ideas:*

.....

*2- Occupied nations must rebel against their occupiers and sacrifice that which is valuable to them to this end.*

.....

9. *Islamic Education Summary Drills, Grade 5, Semester 2, 2022, p. 2*

A question states that angels will drag infidels (Jews and Christians) by their hair to hell, as a punishment from God.

السؤال الخامس: علل لما يلي:

1. سميت سورة الواقعة بهذا الاسم.....
2. استحق الكافرون العذاب يوم القيامة.....

*Fifth Question: explain the following:*

...

2. *The infidels deserve to be punished in the Day of Resurrection.*

السؤال الرابع: أكمل العبارات التالية:

7- تسحب الملائكة الكافرين من مقدمة ..... ويجرونهم إلى النار.

*Fourth Question: complete the following sentences:*

7 - *The angels drag the infidels by the front of their ----- [hair] to hell.*

عن عبد الله بن مسعود رضي الله عنه قال: سألت رسول الله ﷺ: أيُّ العمل أفضل؟  
قال: "الصلاة لوقتها"، قلت: ثم أي؟ قال: "برّ الوالدين"، قلت: ثم  
أي؟ قال: "الجهاد في سبيل الله". (متفق عليه)

*Ibn Mas'ud said: I asked the Messenger of God: which deed is the best? He said: prayer during its appropriate time.' I said: 'Then what, O Messenger of Allah?' He said: 'Being dutiful to one's parents.' I said: 'Then what, O Messenger of Allah?' He said: 'Jihad in the cause of Allah.'*

## Antisemitism

10. *Arabic Drill Cards, Grade 9, Semester 2, 2021-2022, UNRWA West Gaza Area, p. 49*

A grammar exercise describes Jews defiling the Al-Aqsa Mosque, suggesting that Jews are impure.

(١) بين سبب الرسم الإملائي للظروف المضافة إلى (إذ) فيما يأتي:

أ- إن رغبت في تحقيق النجاح، عندئذٍ يجب عليك بذل أقصى جهدك.

ب- قال تعالى: "يومئذٍ تحدث أخبارها..".

ت- حين تخاذلت الأمة عن نصره الأقصى، ساعتئذٍ تجرأ اليهود على تدنيسه.

(1) Explain why the adjuncts added to the particle "id" are written separately or attached to it.

...

c. When the [Muslim] nation is negligent in protecting al-Aqsa, then the Jews will dare to defile it.

11. *Social Studies Supplementary Study Material, Grade 9, Semester 2, 2022, p. 35*

The Jewish people's right to self-determination is denied and described as a "major racist calamity." In an UNRWA self-examination quiz, students are asked whether the following sentence is correct - "The Zionist armed gangs occupied 77% of the territory of Palestine in 1948?" The answer to this question is confirmed and reiterated to UNRWA students in their textbook answer key, where students are directed to a passage in a Palestinian Authority textbook (Social Studies, Grade 9, Vol. 2, 2020, p. 95), which states that a "major racist calamity [happened] to the Palestinian people in 1948, when the Zionist gangs occupied 77% of Palestine, perpetrated massacres against the Palestinians..." These claims amount to the delegitimization of the UN-recognized State of Israel.

السؤال الأول: ضع دائرة حول رمز الإجابة الصحيحة فيما يلي:

١. اكدت الأمم المتحدة على محاربة التمييز العنصري باتفاقية عام ( ١٩٦٩ - ٢٠٠٤ - ٢٠١٤ - ١٩٤٨ ) ص ٩٢
٢. تمثل اشكال التمييز العنصري في التمييز ( العرقي - اللوني - الديني - جميع ما سبق ) ص ٩٢
٣. وقعت فلسطين على اتفاقية القضاء على التمييز العنصري عام ( ٢٠١٤ - ٢٠١٦ - ١٩٦٩ - ٢٠١٣ ) ص ٩٢
٤. احتل الصهاينة من مساحة فلسطين علم ١٩٤٨ ( ٥٦% - ٧٧% - ٩٠% - ٤٠% ) ص ٩٥

Circle the correct answer:

...

4. The Zionists occupied what percentage of the territory of Palestine? (56% - 77% - 90% - 40%) – page 95

Solved material

٣. وبتت سببين على سبب التمييز العنصري عام ( ٢٠١٤ - ٢٠١٦ - ١٩٦٩ - ٢٠١٣ ) ص ٩٢

٤. احتل الصهاينة من مساحة فلسطين علم ١٩٤٨ ( ٥٦% - ٧٧% - ٩٠% - ٤٠% ) ص ٩٥

السؤال الثاني: ضع إشارة (✓) أمام العبارة الصحيحة وإشارة (X) أمام العبارة الخاطئة:

١. ( ) يحق للمرأة المطالبة بالميراث ص ٩٦
٢. ( ) عمل الانتداب البريطاني على تمكين الشعب الفلسطيني من حقه في تقرير المصير ص ٩٤
٣. ( ) تؤكد التشريعات الفلسطينية على حق الكرامة والمساواة والعدالة ص ٩٦
٤. ( ) طالت الإجراءات اليهودية العنصرية جميع مناحي الحياة في فلسطين ص ٩٥
٥. ( ) أهملت فلسطين حقوق الأقليات العرقية ص ٩٥
٦. ( ) حظر مشاركة النشطاء العرب على المنتديات الأجنبية يعتبر تمييز عنصري ص ٩٢
٧. ( ) احتلت العصابات الصهيونية المسلحة عام ١٩٤٨م ٧٧% من مساحة فلسطين ص ٩٥

Mark a V sign near correct sentences and a X sign near incorrect answers:

...

7. ( ) The Zionist armed gangs occupied 77% of the territory of Palestine in 1948 - page 95

Solved material:

٥. ( ) ... ص ٩٥
٧. (✓) احتلت العصابات الصهيونية المسلحة عام 1948م 77% من مساحة فلسطين ص 95
٥. ( ) ... ص ٩٥

To answer the question UNRWA students are directed to the following text in a Palestinian Authority Grade 8 Social studies textbook used in UNRWA schools:<sup>36</sup>

وكانت الكارثة العنصرية الكبرى التي حلت بالشعب الفلسطيني سنة ١٩٤٨م، عندما احتلت العصابات الصهيونية المسلحة (٧٧٪) من فلسطين، وارتكبت المجازر بحق الفلسطينيين، وتدمير (٥٣١) قرية فلسطينية، وتهجير مليون فلسطيني إلى أماكن اللجوء فيما تبقى من فلسطين، أو إلى دول الجوار، كالأردن، وسورية، ولبنان، وغيرها من أماكن الشتات. وأكملت احتلالها لما تبقى من فلسطين في خريف سنة ١٩٦٧م، وما زال الاحتلال الصهيوني يتكبر لحقوق الشعب العربي الفلسطيني في الحرية، والاستقلال، وإقامة الدولة الفلسطينية على الأراضي الفلسطينية المحتلة سنة ١٩٦٧م، إضافة إلى إنكاره القرار الدولي بحق عودة اللاجئين الفلسطينيين، ويستمر في إجراءاته العنصرية التي طالت حياة الفلسطينيين كافة، كالقتل، والتشريد، والاعتقال، والحواجر العسكرية، والبوابات الإلكترونية، وهدم المنازل، وبناء المستوطنات الصهيونية، وجدار الضم والتوسع العنصري.

Then occurred the major racist calamity to the Palestinian people in 1948, when the Zionist gangs occupied 77% of Palestine, perpetrated massacres against the Palestinians, destroyed 531 Palestinian villages, and expelled a million Palestinians to asylums in what was left of Palestine or in neighboring countries such as Jordan, Syria, Lebanon, and other places in the diaspora.

<sup>36</sup> Palestinian Authority, *Social Studies*, Grade 9, Vol. 2, 2020, p. 95.

12. *Social Studies Supplementary Study Material, Grade 8, Semester 2, 2022 p. 24*

Students are taught that Jewish self-determination in Palestine was the product of a global anti-Arab imperialist conspiracy rather than an authentic national movement and therefore denied. Israel, referenced as the “Zionist entity,” is described as having been implanted by European colonialism to divide the Arab world. The text asserts that Europeans intended to separate the continents of Asia and Africa to prevent Arab unity across the region. By presenting Israel as an entirely foreign entity positioned for the strategic goals of Europeans, the example erases Jewish historical ties to the land and denies Jewish self-determination. To answer the question, students are directed to page 59 in the Palestinian Authority social studies textbook used in UNRWA schools (Social Studies, Grade 8, Vol. 2, 2020), which also describes Zionism as a colonialist project intended to divide the Arab world and prevent Arab unity.

السؤال الأول: ضع دائرة حول رمز الإجابة الصحيحة فيما يلي:

14. زرع الكيان الصهيوني في فلسطين من نتائج الاستعمار الأوروبي  
( السياسية - الاقتصادية - الاجتماعية ) ص59
15. تحدث بعض المفكرين العرب بلسان الغرب و دفاعهم عن سياساته و ميادئه من آثار الاستعمار  
( السياسية - الاجتماعية - الفكرية ) ص59
16. من المؤامرات التي أدت إلى تجزئة الوطن العربي و السيطرة عليه  
( وعد بلفور - اتفاقية سايكس بيكو - كلاهما ) ص59

Circle the correct answer:

...

14. *Implanting the Zionist Entity in Palestine is one of the \_\_\_\_ results of the European colonialism (political – economic - social) page 59*

...

16. *The conspiracies that caused the partition and takeover of the Arab Motherland are (Balfour's promise – Sykes-Picot Agreement - both) page 59*

To answer the question UNRWA students are directed to the following text in a Palestinian Authority Grade 8 Social studies textbook:<sup>37</sup>

تنوعت آثار الاستعمار الأوروبي، ونتائجه على الوطن العربي، فمنها ما كان سياسياً، كتجزئة الوطن العربي إلى دويلات صغيرة، تفصل بينها حدود مصطنعة، سببت كثيراً من المشكلات الحدودية بينها، وزاد من حدة التوتر فيه، وزرع الكيان الصهيوني في فلسطين؛ لفصل آسيا العربية عن إفريقيا العربية؛ وكذلك الحيلولة دون قيام وحدة عربية، كما ترك الاستعمار آثاراً

*The impact and consequences of European colonialism of the Arab world are varied. They include political consequences, such as the division of the Arab homeland into tiny countries that are separated by artificial borders, which have caused many border problems between them and increased tension, in addition to the implantation of the Zionist entity in Palestine to separate Arab Asia and Arab Africa, with the aim of preventing Arab unity [...]*

<sup>37</sup> Palestinian Authority, *Social Studies, Grade 8, Vol. 2, 2020, p. 59*

### 13. Islamic Education Summary Drills, Grade 8, Semester 2, 2022, pp. 8, 18<sup>38</sup>

The ancient Jewish Arabian tribes of Banu Qurayza and Banu Nadir are associated with “treachery,” manipulation, and cowardice in a study card that recalls a chapter in the Palestinian Authority textbook that clearly and repeatedly establishes these tribes’ Jewish identity.<sup>39</sup> Selective content of this nature by UNRWA educators emphasizes the Jewish nature of historical enemies of Muslims, conveying the message that those adversaries’ Jewish identity was central to their hostility. The study card further asks students to justify the Prophet Muhammad's decision to execute the men of one of the tribes.

السؤال الرابع: أكمل الفراغ بما يناسبه فيما يلي:

1. سبب غزوة بني قريظة: .....
2. حكم الله في بني قريظة: .....
3. من الدروس المستفادة من غزوة بني قريظة: .....

Fourth question: fill in the following blanks:

1. The reason of the Battle of Banu Qurayza is:
2. God's verdict against Banu Qurayza is:
3. The lessons that can be learned from the Battle of Banu Qurayza are:

السؤال الثالث: ضع خطأ تحت الإجابة الصحيحة فيما يلي:

1. حدثت غزوة بني قريظة في العام ... الهجري. ( أ. الرابع ب. الخامس ج. السادس )
2. حاصر المسلمون بني قريظة مدة .... ليلة. ( أ. 15 ب. 20 ج. 25 )
3. من الصفات التي لا يتصف بها بنو قريظة: ( أ. الغدر ب. الخيانة ج. الشجاعة )
4. زعيم بني النضير الذي حرّض بني قريظة على الغدر: ( أ. حبيي بن أخطب ب. كعب بن أسد ج. كعب بن الأشرف )

Third question: Draw a line under the correct answer:

1. The Battle of Banu Qurayza took place in the \_\_\_\_ year after the Hijra. (a. fourth – b. fifth – c. sixth)
2. The Muslims besieged Banu Qurayza for \_\_\_\_ nights. (a.15 – b.20 – c.25)
3. Which one of these characteristics does not characterize Banu Qurayza: (a. betrayal – b. treachery – c. bravery)
4. The leader of Banu Nadir [another Jewish tribe] who incited Banu Qurayza to betray [the Muslims]: (a. Huyayy ibn Akhtab – b. Ka'b ibn Asad – c. Ka'b ibn al-Ashraf)

2. من الدروس والعبر المستفادة من غزوة بني قريظة.

2. The lessons that can be learned from the Battle of Banu Qurayza are:

<sup>38</sup> It should be noted that while UNRWA removed the “Jewish” descriptor of the Jewish Arabian tribe in this example, as mentioned earlier, the material supplements specific content found in Palestinian hard copy textbooks used in UNRWA schools. This content, which UNRWA does not amend out of the textbooks, puts a repeated emphasis on the Jewish nature of historical enemies of Muslims that conveys the message that those adversaries’ Jewish identity was central to their hostility. In addition, the reference to these tribes is well known to Muslims and the Arab world as being Jewish tribes even without mentioning them as such.

<sup>39</sup> Palestinian Authority, *Islamic Education*, Grade 8, Vol. 2, 2020, pp. 55–59.

14. *Islamic Education Summary Drills, Grade 7, Semester 2, 2022, p. 7*<sup>40</sup>

The ancient Jewish Arabian tribe of Banu Qaynuqa' is associated with "treachery" and "breaking of pacts," in a study card that recalls a chapter in a Palestinian Authority textbook used in UNRWA schools that clearly and repeatedly establishes this tribe's Jewish identity.<sup>41</sup> Selective content of this nature by UNRWA educators emphasizes the Jewish nature of historical enemies of Muslims, conveying the message that those adversaries' Jewish identity was central to their hostility. The study card further asks students to justify the Prophet Muhammad's decision to expel the tribe from their homes in Medina.

السؤال الثالث: علّل:

1. إجلاء النبي (ﷺ) بني قينقاع عن المدينة المنورة.

Third question: Explain the following:

1. The expulsion of [the Jewish tribe of] Banu Qaynuqa' from Medina by the prophet.

[Answered:]

السؤال الثالث: علّل:

1. إجلاء النبي (ﷺ) بني قينقاع عن المدينة المنورة.

أجلهم بسبب غدركم ونقضهم للعهد.

Third question: Explain the following:

1. The expulsion of [the Jewish tribe of] Banu Qaynuqa' from Medina by the prophet.

He expelled them because of their treachery and their breaking of pacts.

<sup>40</sup> It should be noted that while UNRWA removed the "Jewish" descriptor of the Jewish Arabian tribe in this example, as mentioned earlier, the material supplements specific content found in Palestinian hard copy textbooks used in UNRWA schools. This content, which UNRWA does not amend out of the textbooks, puts a repeated emphasis on the Jewish nature of historical enemies of Muslims that conveys the message that those adversaries' Jewish identity was central to their hostility. In addition, the reference to these tribes is well known to Muslims and the Arab world as being Jewish tribes even without mentioning them as such.

<sup>41</sup> Palestinian Authority, *Islamic Education, Grade 7, Vol. 2, 2020, pp. 65–69.*

15. *Islamic Education Summary Drills, Grade 5, Semester 2, 2022, pp. 7, 16* <sup>42</sup>

The ancient Jewish Arabian tribes of Banu Qurayza and Banu Nadir are accused of attempting to murder the Prophet Muhammad in a study card that recalls a chapter in the Palestinian Authority textbook that clearly and repeatedly establishes these tribes' Jewish identity.<sup>43</sup> Selective content of this nature by UNRWA educators emphasizes the Jewish nature of historical enemies of Muslims, conveying the message that those adversaries' Jewish identity was central to their hostility. It should be noted that the traditions which narrate these murder attempts by Jewish tribes are not accepted by most Muslims.

السؤال الثاني: أكمل الفراغ.

1- اتهمت قريش النبي ﷺ ب..... و.....

2- حاول بنو النضير قتل النبي ﷺ بعد غزوة.....

Second question: fill in the blanks:

...

2. Banu al-Nadir [a Jewish tribe in Medina] tried to kill the prophet after the battle of \_\_\_\_\_.

(6 درجات)

السؤال الرابع: السيرة النبوية

(3 درجات)

أ. صوب ما تحته خط.

1- حاول بنو قريظة إلقاء حجر كبير على رأس النبي ﷺ. (.....)

Fourth question:

Correct the underlined words:

Banu Qurayza tried to throw a large rock on the head of the Prophet. (\_\_\_\_\_)

<sup>42</sup> It should be noted that while UNRWA removed the “Jewish” descriptor of the Jewish Arabian tribe in this example, as mentioned earlier, the material supplements specific content found in Palestinian hard copy textbooks used in UNRWA schools. This content, which UNRWA does not amend out of the textbooks, puts a repeated emphasis on the Jewish nature of historical enemies of Muslims that conveys the message that those adversaries' Jewish identity was central to their hostility. In addition, the reference to these tribes is well known to Muslims and the Arab world as being Jewish tribes even without mentioning them as such.

<sup>43</sup> Palestinian Authority, *Islamic Education, Grade 5, Vol. 2, 2020, pp. 65–67.*

## Hate, Intolerance, and Lack of Neutrality

16. *Arabic Drill Cards, Grade 6, Semester 2, 2021-2022, UNRWA West Gaza Area, p. 40*

In a reading comprehension exercise, students are taught a short text about Jerusalem in which Zionists are described as defiling it, portraying Israelis as impure.

### استماع بطاقة رقم (١٠)

القدس عروس المدائن، ومهوى أفئدة المؤمنين، والجرح النازف في قلوب العرب والمسلمين، القدس عقب التاريخ، إليها تهفو النفوس وترنو الأبصار، وليس هذا عليها بكثير، أليست مسرى الرسول عليه الصلاة والسلام؟ أليست مهد الرسالات، وموطن الأقصى الذي بارك الله حوله؟ وأمّ محمد -سلام الله- عليه- النبيين فيه، فكيف لا تكون مدينة الأحرار تلفت بالسواد، وقد دنس حرمتها الصهاينة المجرمون؟!

*Jerusalem is the "bride of cities," the object of believers' desire, and the bleeding wound in the hearts of Arabs and Muslims... How can the sad city not be covered with darkness, as the criminal Zionists defiled its sanctity?*

17. *Social Studies Supplementary Study Material, Grade 6, Semester 2, 2022, p. 29*

Students are taught that Israeli prison practices include gross mistreatment. The text states that Israel resorts to violence, threats, humiliation, arresting prisoner's wives, and withholding medical treatment to achieve its goals.

السؤال الأول: ضع دائرة حول رمز الإجابة الصحيحة فيما يلي:

1. من القيم الإنسانية التي جاء بها الإسلام ( العفو - الأمانة - الاثنان معاً ) ص 69
2. يُفاضل الإسلام بين البشر في ( الأصل - التقوى - اللون ) ص 69
3. عدد أسرى قريش بعد معركة بدر 2 هـ حوالي ( ستون - سبعون - ثمانون ) ص 70
4. من ممارسات الاحتلال تجاه الأسرى الفلسطينيين ما عدا ( الضرب - الإهانة - الحصول على العلاج ) ص 71
11. من الأساليب القاسية ضد الأسرى الفلسطينيين ( التهديد بالقتل - اعتقال زوجات الأسرى - الاثنان معاً ) ص 71

*First question: Circle the correct answer in the following sentences:*

...

4. Which of the following is NOT one of the Occupation's actions against Palestinian prisoners (beating – humiliating – offering medical treatment)

...

11. The harsh methods of treatment used against Palestinian prisoners include: (threatening with murder – arresting prisoners' wives - both)

18. *Social Studies Supplementary Study Material, Grade 9, Semester 2, 2022, p. 28*

Israel is described as attempting to erase Palestinian heritage, notably through excavations near the al-Aqsa mosque. Students are taught that “The Palestinians took it upon themselves to confront the Zionist occupation's policy of erasing [Palestinian] heritage.” In a specific example of this, the quiz mentions “the Zionist occupation[‘s] ... excavations in the Maghariba Gate,” at the Temple Mount, implying their goal is to damage the al-Aqsa mosque. The answer key then directs students to the Palestinian Authority social studies textbook used in class (Social Studies, Grade 9, Vol. 2, 2020, p. 77, 79), which explains further how Israel steals and falsifies Palestinian archaeological findings to present them as Jewish.

السؤال الثاني: ضع إشارة (✓) أمام العبارة الصحيحة وإشارة (x) أمام العبارة الخطأ:

ص ٧٧

١٢. ( ) اهتم الفلسطينيون في مواجهة سياسة الاحتلال الصهيوني في طمس التراث

ص ٧٩

١٣. ( ) التراث الثقافي رمز الهوية الوطنية للدولة

ص ٧٩

١٤. ( ) قام الاحتلال الصهيوني بعدة حفريات في باب المغاربة بالخليل

Mark a V sign near correct sentences and an X near incorrect answers:

...

12. ( ) *The Palestinians took it upon themselves to confront the Zionist occupation's policy of erasing [Palestinian] heritage - page 77*

...

14. ( ) *The Zionist occupation made a number of excavations in the Maghariba Gate [one of gates of Temple Mount] in Hebron [sic] - page 79*

Solved material:

ص 77

١٢. (✓) اهتم الفلسطينيون في مواجهة سياسة الاحتلال الصهيوني في طمس التراث

ص 79

١٣. (✓) التراث الثقافي رمز الهوية الوطنية للدولة

ص 79

١٤. (x) قام الاحتلال الصهيوني بعدة حفريات في باب المغاربة بالخليل (القدس)

12. (V) *The Palestinians took it upon themselves to confront the Zionist occupation's policy of erasing [Palestinian] heritage - page 77*

...

14. (X) *The Zionist occupation made excavations in the Maghariba Gate [one of gates of Temple Mount] in **Hebron - Jerusalem** - page 79*

To answer the question UNRWA students are directed to the following texts in a Palestinian Authority Grade 9 Social studies textbook: <sup>44</sup>

\* الحروب والتدمير المتعمد: من خلال تعرض مظاهر التراث الإنساني للقصف والتدمير، كما حدث في الحروب التي تعرضت لها العراق وسوريا، وتعمد الاحتلال الصهيوني السيطرة على كثير من الأماكن الأثرية والتاريخية الفلسطينية، أو تدميره لكثير منها أثناء اجتياحاته المتكررة للمدن والقرى الفلسطينية، وعدوانه على قطاع غزة.

\* السرقة والتزوير: يتم من خلال تهريب آلاف القطع الأثرية للخارج، وبيعها كما حدث في العراق، وقيام الاحتلال الصهيوني بسرقة التراث الفلسطيني وتزويره على أنه من تراثه، وتسعية كثير من المواقع الأثرية بأسماء عبرية بهدف طمس الهوية الوطنية الفلسطينية.

\* **Wars and Deliberate Destruction:** [this is done] by exposing human heritage sites to bombing and destruction, such as the wars that Iraq and Syria underwent, and the Zionist Occupation's deliberate take over of many archeological and historical Palestinian locations or its destruction of many of them during its recurring invasions to Palestinian cities and villages, and its aggression against the Gaza Strip.

\* **Theft and Falsification:** This is carried out by smuggling abroad thousands of archeological relics and selling them, such as what happened in Iraq, and how the Zionist Occupation robs Palestinian heritage, falsifies it so it is part of its own heritage, and names many archeological locations with Hebrew names in order to destroy the Palestinian national identity."

المؤسسات الدولية الأجنبية:

ومن أهمها منظمة هيئة الأمم المتحدة للتربية والعلوم والثقافة (اليونسكو) (UNESCO)، حيث إنها تضع البرامج التي تهتم بالحفاظ على التراث الثقافي على مستوى العالم، فعلى الصعيد الفلسطيني، وبعد حصول فلسطين على العضوية الكاملة في اليونسكو بتاريخ ١٣/١٠/٢٠١١م تم إدراج كثير من التراث الثقافي الفلسطيني ضمن لائحة التراث العالمي، مثل البلدة القديمة في مدينة القدس عاصمة دولة فلسطين وإبقاء القدس على لائحة التراث المهدد بالخطر، ومن القرارات التي صدرت عنها قرار عام ٢٠٠٧م، الذي طالب الاحتلال الصهيوني بوقف الحفريات في طريق باب المغاربة، بعد أن قامت بهدم التلة المؤدية لباب المغاربة، وإدراج المسجد الإبراهيمي الشريف في مدينة الخليل، وقرية بتير، غرب مدينة بيت لحم المهددة بجدار الضم والتوسع العنصري، وكنيسة المهدي، وطريق الحجاج إلى قائمة التراث العالمي.



المسجد الإبراهيمي/الخليل



بتير / بيت لحم

**Foreign International Institutions:**

One of these institutions is United Nations Educational, Scientific and Cultural Organization (UNESCO), as it is the institution that lays down programs that are meant to preserve cultural heritage around the world, and in Palestine specifically. After Palestine received full membership in UNESCO on 13/10/2011, many Palestinian cultural heritage [sites] were selected to the World Heritage List, such as the Old City in the city of Jerusalem, capital of the state of Palestine, as well as keeping Jerusalem on the list of heritage sites that are in danger. Among its resolutions are the resolution of 2007, which demanded from the Zionist Occupation to stop digging on the road of the Dung Gate, after it destroyed a hillock that led to the Dun Gate, as well as including the Cave of the Patriarchs in the city of Hebron, the village of Battir west of the city of Bethlehem, which is threatened by the racist Wall of Expansion and Annexation [the West Bank Barrier], and the Church of the Nativity, and the Pilgrimage Route [in Bethlehem] in the World Heritage List.

<sup>44</sup> Palestinian Authority, Social Studies, Grade 9, Vol. 2, 2020, p. 77, 79.

19. *Arabic Drill Cards, Grade 9*, Semester 2, 2021-2022, UNRWA West Gaza Area, pp. 8-9

Students are taught that the “Zionist gangs,” also described as “the Zionist enemy,” massacred the inhabitants of the city of Safed in present-day Israel in 1948, and “sank their fangs of hatred in its pure body.”

٢- أقرأ الفقرة التالية ثم أجب عن الأسئلة التي تليها :

وأثناء الحرب العالمية الأولى ، وقعت صفد تحت سيطرة الاحتلال البريطاني ، ومرت بظروف سيئة ، ثم بدأت العصابات الصهيونية عام (ألف وثمانية وأربعين) للميلاد بشن هجماتها الوحشية على المدينة دون هوادة ، مع مقاومة عنيفة من أبنائها الذين حاولوا صد هذه الهجمة الشرسة ، فعانت تلك العصابات في المدينة تخريباً وتدميراً ، وغرزت أنياب حقدتها في جسده الطاهر ونفذت أبشع حملات الإبادة فيها . حتى لم يبق من سكانها العرب إلا القليل ، فمشهد ترحيل معظمهم أدمى القلوب ، وترك في خاصرة الشعب الفلسطيني جرماً نازقاً يروي حكاية الألم على لسان من نجا من أبنائها ...

١- متى وقعت صفد تحت الاحتلال البريطاني؟

.....

٢- ماذا حدث في عام ١٩٤٨م؟

.....

٣- عدد بعض الجرائم الوحشية التي ارتكبتها العدو الصهيوني تجاه مدينة صفد.

.....

٤- كيف واجهت صفد العدو الصهيوني؟

.....

٥- وضح الجمال فيما يلي:

أ- "ترك مشهد الرحيل في خاصرة الشعب الفلسطيني جرماً نازقاً".

.....

ب- "غرزت العصابات الصهيونية أنياب حقدتها في جسدها الطاهر".

.....

*Read the following paragraph and then answer the questions:*

*During World War 1, Safed fell under the control of the British occupation, and went through a tough period. Then in 1948 the Zionist gangs started their brutal attacks on the city relentlessly. There was a strong resistance by the people of Safed who tried to ward off this vicious attack. The Zionist gangs destroyed and demolished the city, stuck their fangs of hatred in its pure body, and committed the worst of extermination campaigns in it, until only a few of its Arab inhabitants remained. The sight of the expulsion of most of them was heartbreaking, and left a bleeding wound for the Palestinian people that tells the painful story by those who survived of the people of Safed.*

...

3. *Mention some of the brutal crimes that the Zionist enemy committed against Safed.*

4. *How did Safed resist the Zionist enemy?*

5. *Explain the [literary] beauty of the following sentences:*

...

b. *The Zionist gangs sank their fangs of hatred in its pure body.*

**20. Social Studies Summary Drills, Grade 6, Semester 2, 2021-2022, UNRWA North Gaza Area, p. 9**

Israel is accused of tormenting Palestinian prisoners physically and mentally. In a chapter about Islamic morality in war, students are asked whether the sentence stating that “Palestinian prisoners in the Occupation’s prisons suffer from different kinds of mental and physical torture,” is correct. According to page 71 in the textbook (Social Studies, Grade 6, Vol. 2, 2020, p. 71), students are taught that this sentence is correct.

السؤال الثاني: ضع إشارة (✓) أمام العبارة الصحيحة وإشارة (x) أمام العبارة الخطأ:

١. ( ) أدت معاملة المسلمين الحسنة للأسرى إلى دخول كثير منهم في الإسلام.
٢. ( ) تعد وصية أبو بكر الصديق للجيش المقاتلة دليلاً تاريخياً على أخلاقيات المسلمين واهتمامهم بحماية المدنيين في الحرب.
٣. ( ) يعاني الأسرى الفلسطينيون في معتقلات الاحتلال أشكالاً عديدة من التعذيب النفسى والجسدى.

*Second question: mark a V sign next to correct statements, and an X next to incorrect statements:*

...  
3. *Palestinian prisoners in the Occupation's prisons suffer different sorts of mental and physical torture*

To answer the question UNRWA students must follow the following text in a Palestinian Authority Grade 6 Social studies textbook used in UNRWA schools <sup>45</sup>:

نَحْنُ تَعَلَّمْنَا:

يعاني الأسرى الفلسطينيون في معتقلات الاحتلال الصهيوني أشكالاً عديدة من التعذيب النفسى والجسدى، حيث يتعمد الاحتلال إبراز القسوة والإجرام تجاه الأسير نفسه وأبنائه

*We learned:*

*In the prisons of the Zionist Occupation, Palestinian prisoners suffer all sorts of mental and physical torture*

<sup>45</sup> Palestinian Authority, *Social Studies*, Grade 6, Vol. 2, 2020, p. 71

**21. Social Studies Supplementary Study Material, Grade 9, Semester 2, 2022, p. 29**

Students are asked to explain the “attempts of the Zionist occupation to erase the cultural heritage of Jerusalem” and its attempts “to steal and falsify the Palestinian heritage.”

According to the solved material, the reason for this is “the Zionist Occupation[s]” wishes to erase Palestinian identity, and to Judaize Jerusalem.

**السؤال السادس: اذكر السبب:**

٧٨ص	١. أهمية التراث على الجانب الثقافي العالمي ؟
.....	السبب :
٧٩ص	٢. محاولة الاحتلال الصهيوني طمس التراث الثقافي في مدينة القدس ؟
.....	السبب :
٧٧ص	٣. المناخ من العوامل الطبيعية التي تؤثر على التراث الثقافي ؟
.....	السبب :
٧٥ص	٤. إنشاء المحميات الطبيعية
.....	السبب :
٧٤ص	٥. محاولة الاحتلال سرقة وتشويه التراث الفلسطيني
.....	السبب :

*Sixth question: explain the reason for:*

...

*2. The attempt of the Zionist occupation to erase the cultural heritage of Jerusalem.*

...

*5. The Occupation's attempt to steal and falsify Palestinian heritage.*

**Solved material:**

**السؤال السادس: اذكر السبب:**

78ص	١. أهمية التراث على الجانب الثقافي العالمي ؟
.....	السبب : تبادل الثقافات - مصدر من مصادر المعرفة التاريخية و الابداع الانساني.
79ص	2. محاولة الاحتلال الصهيوني طمس التراث الثقافي في مدينة القدس ؟
.....	السبب : .....لتهويد المدينة والسيطرة عليها واخفاء معالمها
77ص	3. المناخ من العوامل الطبيعية التي تؤثر على التراث الثقافي ؟
.....	السبب : .....لان الحرارة تؤثر على تمدد وتقلص وتشقق المباني و الامطار تعمل علي تاكل النقوش وتحول الالوان و الصواعق التي تحرق نطاقات واسعة من الغابات والطيور والحيوانات البرية
75ص	4. إنشاء المحميات الطبيعية
.....	السبب : الحفاظ علي النبات و الحيوانات و حمايتها من الانقراض....
74ص	5. محاولة الاحتلال سرقة وتشويه التراث الفلسطيني
.....	السبب : ...لطمس الهوية الوطنية

*2. The reason: to Judaize the city, to control it, and to erase its characteristics.*

...

*5. The reason: to erase the [Palestinian] national identity.*

22. *Social Studies Supplementary Study Material, Grade 9, Semester 2, 2022, p. 30*

Students are asked to explain the results of “the Judaization of Palestinian heritage by the Occupation” and “the falsification and theft of the cultural heritage of Jerusalem.” The answer key then directs students to the Palestinian Authority social studies textbook used in class (Social Studies, Grade 9, Vol. 2, 2020, p. 77, 80), which explains further how Israel tries to destroy Jerusalem’s cultural heritage through falsification and theft.

السؤال السابع: ما النتيجة المترتبة على:	
٧٩ ص	١. وجود الأماكن الدينية المقدسة في مدينة القدس؟ النتيجة / .....
٧٧ ص	٥. تهويد الاحتلال الصهيوني للثقافة الفلسطينية؟ النتيجة / .....
٨٠ ص	٩. تعرض التراث الثقافي لمدينة القدس تزوير وسرقة؟ النتيجة / .....

Seventh question: what is the result caused by:

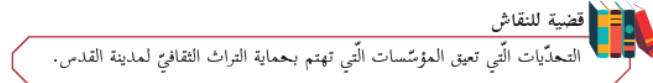
...

5. *The Judaization of Palestinian heritage by the Occupation?*

...

9. *The falsification and theft of the cultural heritage of Jerusalem?*

To answer the question UNRWA students are directed to the following texts in a Palestinian Authority Grade 9 Social studies textbook:<sup>46</sup>



وانطلاقاً مما يتعرض له التراث الثقافي الإنساني في مدينة القدس، من تزوير وسرقة، فإن الواقع يستدعي طرح الحلول لحماية تراثها أبرزها: التنسيق بين الجهات الداخلية والخارجية التي تُعنى بتراث المدينة، وتنظيم مؤتمرات وورش عمل متخصصة بحماية التراث، وإجراء دراسات علمية معمقة حيال كل ما يتعرض له التراث من انتهاكات، وحفظ تراثها، وإنشاء مركز متخصص في التراث يُعنى بالتدريب وتأهيل القيادات والخبراء، وإدراج موضوع التراث في المناهج المدرسية والجامعات الفلسطينية، وإنشاء صندوق مالي لحماية تراث المدينة، وإثارة مسألة الانتهاكات التي يتعرض لها التراث في المحافل الدولية التي تهتم بحماية التراث الثقافي لمدينة القدس.

*An issue for discussion*

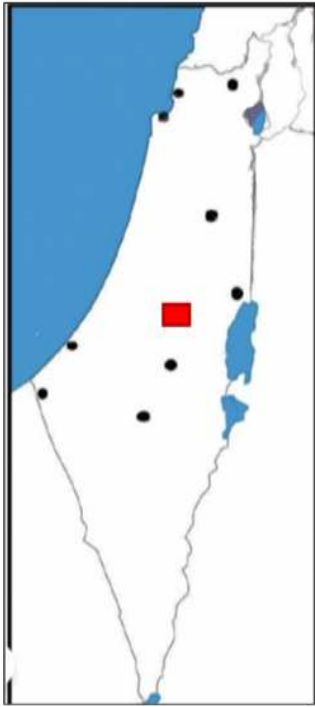
*The challenges that hamper institutions that are concerned with protecting the cultural heritage of the city of Jerusalem.*

*Because the cultural heritage in the city of Jerusalem is subjected to falsification and theft, reality demands suggesting solutions to protect its heritage, the most prominent of them being: coordinating between local and foreign actors that are concerned about the city's heritage, arranging conferences and special workshops to protect heritage, conducting in-depth scientific studies regarding the abuses the heritage is subjected to, preserving [the city's] heritage, establishing a center that specializes in heritage that will train and qualify leaders and experts, and raising the subject of the abuses the heritage is subjected to in international forums that are concerned with protecting the cultural heritage of the city of Jerusalem.*

<sup>46</sup> Palestinian Authority, *Social Studies, Grade 9, Vol. 2, 2020, p. 80.*

23. *Social Studies Supplementary Study Material, Grade 5, Semester 2, 2022, pp. 9, 11, 13*

The entirety of Israel is presented on maps as Palestinian territory, as these maps are titled “map of Palestine.” Exercises include asking students to locate cities in Israel proper in a “blank map of Palestine” and locating the geographical boundaries of Palestine.



السؤال الثامن تأمل الخريطة ثم أجب عن الأسئلة التي تليها: ص 36

تمثل الخريطة .....

عين على خريطة فلسطين الصماء المدن الآتية :

1 - عكا

2 - حيفا

3 - غزة

4 - أريحا

5 - القدس

6 - نابلس

7 - صفد

8 - بئر السبع

9 - الخليل

10 - رفح

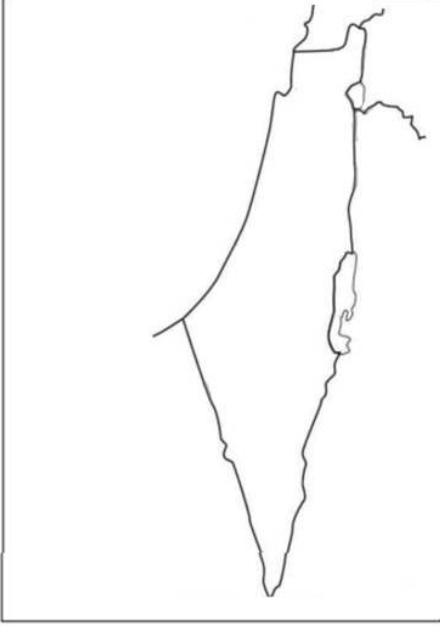
*Eighth question: look at the map and answer the following questions:*

*The map presents: \_\_\_\_\_*

*Locate on this blank map of **Palestine** the following cities:*

1. Acre
2. Haifa
3. Gaza
4. Jericho
5. Jerusalem
6. Nablus
7. Safed
8. Beersheba
9. Hebron
10. Rafah

السؤال الثامن : تأمل الخريطة ثم أجب عن الأسئلة التي تليها:  
- أمامك خريطة فلسطين عين عليها : حدود فلسطين الجغرافية و مدينة أريحا



*Eighth question: look at the map and answer the following questions:*

*In front of you is a **map of Palestine**, locate on it the geographical boundaries of Palestine and the city of Jericho.*

السؤال السابع: تأمل الخريطة ثم أجب عن الأسئلة التي تليها:



- 1 - تمثل الخريطة ..... ص 31
- 2 - حدد قرية دير ياسين .....
- 3 - الدول التي أقيمت بها مخيمات اللاجئين خارج فلسطين.....

Image: *Map of Palestine*

*Seventh question: look at the map and answer the following questions:*

1. The map presents: \_\_\_\_\_
2. Locate on the map the village of Deir Yassin
3. The countries in which refugee camps were established outside of Palestine are \_\_\_\_\_  
[the writing on the map:] The map of Palestine

**24. Social Studies Summary Drills, Grade 5, Semester 2, 2021-2022, UNRWA North Gaza Area, pp. 5, 8**

Beersheba, Acre and Haifa, which are located in internationally-recognized Israeli borders, are described as a part of Palestine.

الوحدة الرابعة / الدرس الخامس : المدينة			
السؤال الأول: اختر الإجابة الصحيحة من بين القوسين:			
( عكا - أريحا - نابلس )	١.	من أشهر المدن الساحلية في فلسطين:	
( رام الله - رفح - غزة )	٢.	من المدن الجبلية الداخلية في فلسطين:	
( قلقيلية - خان يونس - بئر السبع )	٣.	من المدن الصحراوية في فلسطين:	

*First question: choose the correct answer:*

1. One of the most famous coastal cities in Palestine is: (Acre – Jericho - Nablus)

...

3. One of the desert cities in Palestine is: (Qalqilya – Khan Yunis - Beersheba)

السؤال الرابع: صحح ما تحته خط في العبارات التالية:

١. ( ) يعد ميناء حيفا من أشهر الموانئ الفلسطينية على البحر الأحمر.

*Fourth question: correct the underlined word in the following sentences:*

1. Haifa port is considered one of the most famous Palestinian ports on the Red Sea.

25. *Social Studies Supplementary Study Material, Grade 5, Semester 2, 2022, p. 12*

Beersheba and Beit She'an, both cities located within the internationally-recognized borders of Israel, are presented as Palestinian cities. The answer key then directs students to the Palestinian Authority social studies textbook used in class (Social Studies, Grade 5, Vol. 2, 2020, p. 36), which illustrates a map of Palestine that completely ignore Israel's existence. Students are instructed in the textbook to label the same cities in UNRWA's supplementary material in Israel proper as Palestinian.

			6- من المدن الفلسطينية وتعد البوابة الرئيسية لصحراء النقب	
أ - جنين	ب - الناصرة	ج - أريحا	د - بئر السبع	ص 36
7 - من مدن الغور الفلسطيني	أ - أريحا	ب - بيسان	ج - أ + ب معا	د - ليس مما سبق صحيح
				ص 36

6. *A Palestinian city that is the main gate to the Negev desert:*

a. Jenin b. Nazareth c. Jericho d. Beersheba

7. *Of the cities of the Palestinian valley:*

a. Jericho b. Beit She'an c. answers a + b d. none of the above

To answer the question UNRWA students are directed to the following texts in a Palestinian Authority Grade 5 Social studies textbook: <sup>47</sup>

مدن فلسطينية:

نشاط (٣): تلاحظ الخريطة الآتية، ثم تقوم بما يأتي:



خريطة فلسطين

- تعطي أمثلة على مدن فلسطينية:
- ساحلية.
- داخلية جبلية.
- مدن واقعة في منطقة الغور.
- مدن واقعة في المنطقة الصحراوية.

أنا تعلمت:

ظهرت المدن الفلسطينية منذ القِدم، ثم تطورت واتسعت، وتنتشر المدن الفلسطينية في جميع مناطق فلسطين، مثل: المدن الساحلية كمدينة غزة، وحقفا، وياها، وعكا، ومن المدن الداخلية الجبلية مدينة رام الله، والقدس، ونابلس، والتخليل، والمدن الصحراوية، مثل: بئر السبع، ومدن الغور كمدينتي بيسان، وأريحا.

*Palestinian Cities:*

*Drill 3: We will observe the map and do as follows:*

• *We will give examples for Palestinian cities:*

- *Coastal cities - Cities in inner mountains - Cities in the valley area - Cities in the desert area*

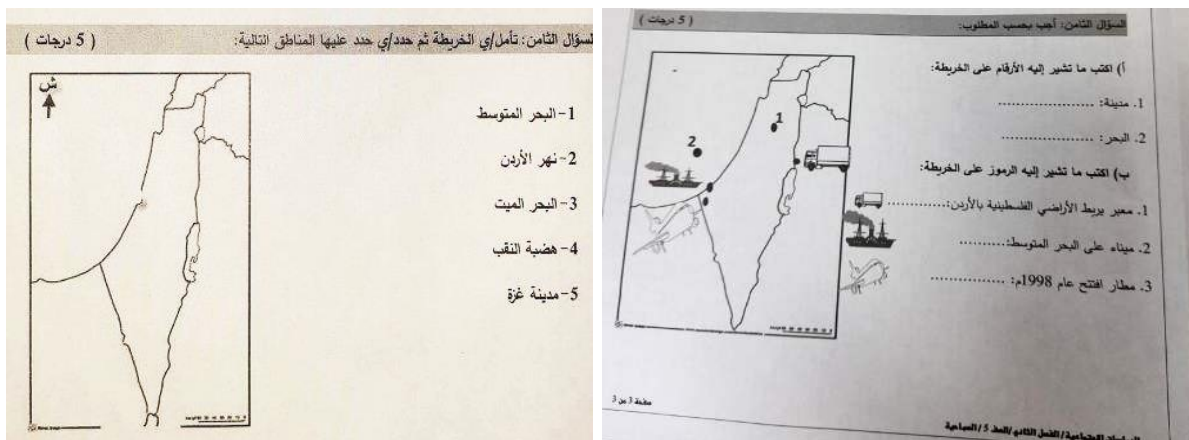
*I learned:*

*Palestinian cities appeared in ancient times, and then developed and grew. Palestinian cities are located in all Palestinian areas, such as: coastal cities: like Gaza, Haifa, Jaffa, Acre. Some of the inner mountain cities are: Ramallah, Jerusalem, Nablus, Hebron, and desert cities like: Beersheba, and cities of the valley area like the cities of Beit She'an and Jericho.*

<sup>47</sup> Palestinian Authority, *Social Studies, Grade 5, Vol. 2, 2020, p. 36.*

**26. Social Studies Exam, Grade 5, Semester 2, 2022, p. 3; Social Studies Exam, Grade 7, Semester 2, 2022, p. 3**

UNRWA exam maps depict the territory of British Mandatory Palestine as a single state, with no clear markings of the pre-1967 UN-recognized border. In this drill, students are given exercises to locate areas on the map within internationally-recognized Israeli borders, such as the Negev desert. While these maps in the UNRWA exams do not explicitly label the entire territory as Palestine, UNRWA students are exposed to almost identical maps in the PA hardcopy textbooks used in class that do indeed label the entire territory as Palestine, which UNRWA states it does not amend. Moreover, all maps in all PA textbooks across all grades and subjects used in UNRWA schools label the entire territory on maps as Palestine. Therefore, regardless of the exam, by studying the textbooks, students would have already reached the conclusion that all of Mandatory Palestine is Palestine, essentially erasing the existence of Israel, a UN member state.<sup>48</sup>



**Grade 5:**

*Eighth question: Answer according to the instructions:*

*a. Name the places marked by the numbers on the map*

1. The city of \_\_\_\_\_
2. The \_\_\_\_\_ Sea

*b. Name of the places marked by the signs on the map:*

1. A border crossing connecting Palestinian lands to Jordan \_\_\_\_\_
2. A port on the Mediterranean Sea \_\_\_\_\_
3. An airport that was opened in 1998 \_\_\_\_\_
- ( ).....

**Grade 7:**

*Eighth question: Observe the map and mark the following areas on it:*

- 1- Mediterranean Sea
- 2- Jordan River
- 3- Dead Sea
- 4- Negev Heights
- 5- Gaza

<sup>48</sup> Palestinian Authority Textbook - *Social Studies*, Grade 5, Vol. 2, 2020, p. 60; Palestinian Authority Textbook - *Social Studies*, Grade 7, Vol. 2, 2020, p. 43.

27. *Social Studies Supplementary Study Material, Grade 6, Semester 2, 2022, p. 3*

The Negev desert, which is in Israel proper, is described as a part of Palestine. The answer key then directs students to the Palestinian Authority social studies textbook used in class (Social Studies, Grade 6, Vol. 2, 2020, p. 8), which not only presents the Negev desert as part of Palestine, but also explains that Israel attacks Bedouins in the Negev, and tries to take over their land.

السؤال الأول: ضع دائرة حول رمز الإجابة الصحيحة فيما يلي:

1. من أشهر الأصنام التي عبدها العرب قبل الإسلام . ( هُبل - مناة - الاثنان معاً ) ص5
2. من الأشياء المادية التي عبدها العرب قبل الإسلام. ( الكهوف - الحجارة - الاثنان معاً ) ص5
3. الرسول مُحَمَّد ﷺ من قبيلة ( خُزاعة - قريش - ذبيان ) ص6
4. من الديانات التي ظهرت في شبه الجزيرة العربية قبل الإسلام عدا (المجوسية - اليهودية - المسيحية ) ص5
5. من المناطق التي تنتشر فيها التجمعات البدوية في فلسطين ( حيفا - النقب - يافا ) ص8

*First question: Circle the correct answer*

...

5. A region in Palestine which has Bedouin population (Haifa – Jaffa – the Negev)

To answer the question UNRWA students are directed to the following texts in a Palestinian Authority Grade 6 Social studies textbook: <sup>49</sup>

**نشاط تطبيقي: نقرأ، ونبحث، ونناقش.**  
تنتشر التجمعات البدوية في مناطق عديدة من فلسطين، كمنطقة النقب ومنطقة الأغوار، ويتعرض السكان البدو في هذه المناطق إلى انتهاكات مستمرة من الاحتلال الصهيوني، بهدف تهجيرهم وترحيلهم من أراضيهم تمهيداً لمصادرتها والسيطرة عليها.  
- الانتهاكات الصهيونية بحق السكان البدو في فلسطين.  
- الوسائل الكفيلة بحماية البدو في فلسطين.



*"Practical activity: let's read, research and discuss.*

*Bedouin groups are found in many areas of Palestine, such as the Negev and the Jordan Valley. The Bedouin inhabitants in these regions face ongoing violations from the Zionist Occupation, with the aim to expel them off their lands in order to seize and control them.*

*- Zionist violations against Bedouins in Palestine .*

*- The means which would guarantee the protection of Bedouins in Palestine."*

<sup>49</sup> Palestinian Authority, *Social Studies*, Grade 6, Vol. 2, 2020, p. 8.

**28. Social Studies Summary Drills, Grade 8, Semester 2, 2021-2022, UNRWA North Gaza Area, p. 6**

As a part of a section about European colonialism in the Arab Motherland, students are taught that Palestine “fell to Israeli Occupation” in 1948, thus describing Israel as a colonialist endeavor, and delegitimizing the very existence of Israel.

**الوحدة الخامسة / الدرس الأول : الاستعمار الأوروبي في الوطن العربي**

السؤال الأول: اختر الإجابة الصحيحة من بين القوسين:

١. استعمرت بريطانيا مصر وفرضت عليها زراعة ..... تلبية لاحتياجاتها: ( القمح - القطن - الذرة - الأرز )
٢. محاولة الغرب الأوروبي نشر الدين المسيحي من دوافع الاستعمار: ( العسكري - القومي - التبشيري - الاقتصادي )
٣. ساهم استخدام الآلة إلى الاستغناء عن الأيدي العاملة وانتشار: ( العمالة - البطالة - التنمية - الثقافة )
٤. خضعت ليبيا سنة ١٩١٢م للاستعمار: ( الإيطالي - الفرنسي - الألماني - البلجيكي )
٥. وقعت فلسطين في يد الاحتلال الإسرائيلي عام: ( ١٩٨٠م - ١٩٨٨م - ١٩٨٤م - ١٩٤٨م )

*Fifth Unit\ First Lesson: European Colonialism in the Arab Motherland:*

...

*Palestine fell into the hands of Israeli Occupation in: (1980 – 1988 – 1984 - 1948)*

## Methodology

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

1. **RESPECT:** The curriculum should promote tolerance, understanding and respect toward the "Other," his or her culture, achievements, values, and way of life.<sup>50</sup>
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.<sup>51</sup>
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.<sup>52</sup>
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.<sup>53</sup>
5. **PEACEMAKING:** The curriculum should develop capabilities for non-violent conflict resolution and promote peace.<sup>54</sup>
6. **UNBIASED INFORMATION:** Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced,

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<sup>50</sup> 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.

<sup>51</sup> 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.

<sup>52</sup> 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.

<sup>53</sup> 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.

<sup>54</sup> 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.

and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.<sup>55</sup>

7. **GENDER:** The curriculum should foster equality and mutual respect between women and men. It should refrain from stereotyped gender roles.<sup>56</sup>

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.<sup>57</sup>

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<sup>55</sup> 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.

<sup>56</sup> 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.

<sup>57</sup> 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 Materials<sup>58</sup>

1. Arabic Drill Cards, Grade 5, Semester 2, 2022, UNRWA West Gaza Educational Area
2. Arabic Drill Cards, Grade 6, Semester 2, 2022, UNRWA West Gaza Educational Area
3. Arabic Drill Cards, Grade 7, Semester 2, 2022, UNRWA West Gaza Educational Area
4. Arabic Drill Cards, Grade 8, Semester 2, 2022, UNRWA West Gaza Educational Area
5. Arabic Drill Cards, Grade 9, Semester 2, 2022, UNRWA West Gaza Educational Area
6. Islamic Education Summary Drills, Grade 4, Semester 2, 2021-2022, Central Gaza Educational Area
7. Islamic Education Summary Drills, Grade 5, Semester 2, 2021-2022, Central Gaza Educational Area
8. Islamic Education Summary Drills, Grade 6, Semester 2, 2021-2022, Central Gaza Educational Area
9. Islamic Education Summary Drills, Grade 7, Semester 2, 2021-2022, Central Gaza Educational Area
10. Islamic Education Summary Drills, Grade 8, Semester 2, 2021-2022, Central Gaza Educational Area
11. Islamic Education Summary Drills, Grade 9, Semester 2, 2021-2022, Central Gaza Educational Area
12. Social Studies Exam, Morning Exam, Grade 5, Semester 2, 2022
13. Social Studies Exam, Morning Exam, Grade 6, Semester 2, 2022
14. Social Studies Exam, Morning Exam, Grade 7, Semester 2, 2022
15. Social Studies Exam, Morning Exam, Grade 8, Semester 2, 2022
16. Social Studies Exam, Morning Exam, Grade 9, Semester 2, 2022
17. Social Studies Exam, Evening Exam, Grade 6, Semester 2, 2022
18. Social Studies Exam, Evening Exam, Grade 7, Semester 2, 2022
19. Social Studies Exam, Evening Exam, Grade 8, Semester 2, 2022
20. Social Studies Exam, Evening Exam, Grade 9, Semester 2, 2022
21. Social Studies Summary Drills, Grade 5, Semester 2, 2021-2022, UNRWA North Gaza Educational Area
22. Social Studies Summary Drills, Grade 6, Semester 2, 2021-2022, UNRWA North Gaza Educational Area
23. Social Studies Summary Drills, Grade 7, Semester 2, 2021-2022, UNRWA North Gaza Educational Area
24. Social Studies Summary Drills, Grade 8, Semester 2, 2021-2022, UNRWA North Gaza Educational Area
25. Social Studies Summary Drills, Grade 9, Semester 2, 2021-2022, UNRWA North Gaza Educational Area
26. Social Studies Supplementary Study Material, Grade 5, Semester 2, 2022, UNRWA Gaza Educational Areas
27. Social Studies Supplementary Study Material, Grade 6, Semester 2, 2022, UNRWA Gaza Educational Areas
28. Social Studies Supplementary Study Material, Grade 7, Semester 2, 2022, UNRWA Gaza Educational Areas
29. Social Studies Supplementary Study Material, Grade 8, Semester 2, 2022, UNRWA Gaza Educational Areas
30. Social Studies Supplementary Study Material, Grade 9, Semester 2, 2022, UNRWA Gaza Educational Areas

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<sup>58</sup> The following materials produced by UNRWA have been analyzed by IMPACT-se for the research in this study; not all were quoted in the examples. Digital versions available on request.